



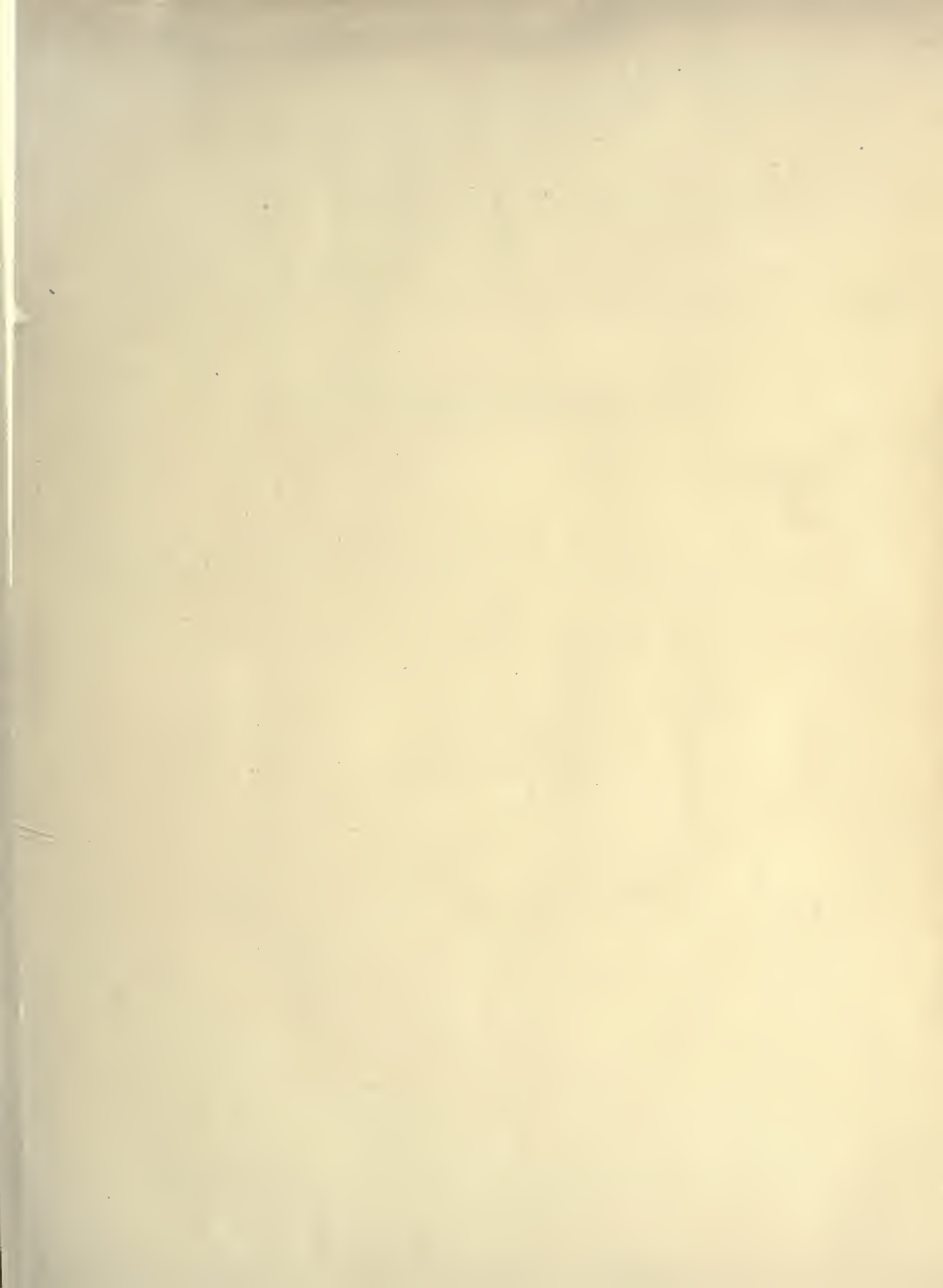








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# NOTES AND QUERIES:

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

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NINTH SERIES.—VOLUME I.

JANUARY—JUNE 1898.

L O N D O N:

PUBLISHED AT THE

OFFICE, BREAM'S BUILDINGS, CHANCERY LANE, E.C.

By JOHN C. FRANCIS.

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LONDON, SATURDAY, JANUARY 1, 1898.

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## Notes.

## 'NOTES AND QUERIES.'

THE honoured motto of 'N. & Q.' from its commencement has been Capt. Cuttle's famous injunction, "When found, make a note of." But just as there were brave men before Agamemnon, so were there counsellors for note-making before our venerable friend. "I will make a prief of it in my note-book," exclaimed Sir Hugh Evans in 'The Merry Wives of Windsor'; and many of us have taken that immortal Welsh parson as our exemplar. Yet a more precise instructor in the art to be cultivated by every reader of and contributor to 'N. & Q.' was one White-lock Bulstrode, of the Inner Temple, controversialist and mystical writer. There is preserved among the manuscripts of Mr. J. Eliot Hodgkin, F.S.A., of Richmond, Surrey, a "Book of Observanda," ranging from 8 April, 1687, to 25 June, 1692, written by this Prothonotary of the Marshalsea Court and Commissioner of Excise, author also of 'A Discourse of Natural Philosophy,' published in the last-given year. And the purpose of this "Book of Observanda" was thus indicated in an entry upon an opening leaf:—

"Sept. 1687: Observanda. In the World what I meet with, extraordinary or usefull, I committ to

writing, that on Reflexion I may be able to given some accompt of men and things. In reading I should observe (but my broken minutes will not permit itt) this method. First to common-place in a generall booke, under proper Heads, what I find remarkable; 2dly, sett down what I finde new, and fitt to be remembered, which one should review at the end of the weeke, and then more exactly digest it; 3dly, to sett downe in another little booke queries that I know not, in order to be informed, when I meeete with men capable."

It is regrettable to learn, upon the authority of Mr. John Cordy Jeaffreson, who edited the Hodgkin MSS., that this intention to make a private collection in anticipation of our own 'N. & Q.' was not carried out, for

"after working for a time on the common-place book, jotting down memoranda of dreams, meteorological phenomena, social incidents, and political occurrences, Mr. Bulstrode changed his plan of operations, so that the book is far from corresponding to the programme."

Mr. Leslie Stephen has characterized the *Athenian Mercury*, established in London in 1690, as "a kind of *Notes and Queries*," an honour which, quaint and interesting as was that periodical, it scarcely deserves; but Bulstrode's idea was so close an anticipation of the weekly journal which is a friend to so many of us to-day that it deserves here and now to be recognized.

ALFRED F. ROBBINS.

## THE GATES OF LONDON.

(See 8th S. xii. 161, 485.)

IT is not quite easy to tell from the note at the latter reference whether the writer believes that St. Giles's Church was founded on its present site because it was close to a gathering-place for cripples, or whether cripples took up their station at Cripplegate because of its proximity to the church of their tutelary saint. According to Stow, "Alfune builded the parish Church of S. Giles, nigh a gate of the Citie, called Porta contractorum, or Criplesgate, about the yeare 1090" ('Survey,' ed. 1603, p. 34). This gate was certainly in existence a hundred years previously.

Very little is known of London before the Conquest; but there is scarcely any doubt that the walls followed the line of the present City limits. The massive character of those walls is known from the few relics which are still in existence. They were pierced on the landward side by at least four gates, which in modern times were known as Aldgate, Cripplegate, Aldersgate, and Newgate. In those days commerce and the Church shared the city between them. The little stream of Walbrook, which was navigable as far as the Cheap, or great market-place of the city,

divided London into two almost equal parts. According to Stow, this stream was named after the wall of the city; but it can hardly be doubted that it was originally *Wealh-brōc*, and was so called after the foreigners who used the water-way as a means of bringing their wares to market. In order to protect the two segments of the city—the ecclesiastical quarter and the soke of St. Paul's, which lay to the west of Walbrook, and the commercial quarter, which lay to the east of that stream—the massive walls and gates of the city were raised. On those walls, as Kemble says in an eloquent passage, "did the Saxon portreeve look down from his strong gyld-hall upon the populous market of his city" ('Saxons in England,' ed. 1876, ii. 313). It is in connexion with this custom of watch and ward that we meet with the mention of any of the London gates. In the earliest 'Institutū Londoniæ' of King Ethelred it is stated that "Ealdredes-gate et Cripelesgate, i.e. portas illas, observabant custodes" (Thorpe's 'Ancient Laws and Institutes of England,' p. 127). The gates in question must have been in existence at the end of the tenth century, if not considerably earlier. Another Saxon gate was the Westgate, which was the outlet for the traffic passing westward from the Cheap, as well as for merchandise conveyed from the landing-place at Billingsgate by a road which is probably only found at present in the line of Budge Row. Near Westgate—the modern Newgate—was the large enclosure known as *Ceolmundinge-haga*, the haugh of the family of *Ceolmund*, which probably occupied a good portion of the space between Newgate and Aldersgate. On the eastern wall was Aldgate, originally known as *Al-gate* or *Ale-gate*, and not improbably deriving its name from the foreigners who, landing with their merchandise at one of the hithes nearer the mouth of the river, conveyed it by land to the eastern entry and thence by the main thoroughfare to Cheap (*Æl*=foreign, *geāt*=a gate or way).

Another gate which must have existed in Saxon times was Bishopsgate, the "*Porta Episcopi*" of Domesday ('Middlesex,' p. 128 a, col. 1). No authentic records exist with regard to the foundation of this gate, though it has been associated with the name of *Erkenwald*, a son of *Offa*, King of Mercia, and Bishop of London from 675 to 685. This is probably much too early a date. In later times, as the necessities of traffic increased, postern gates were opened in the walls. Among the earliest of these was probably *Ludgate*, which signifies a postern *par excellence*, from the A.-S. *hlid*, a cover or door, whence our modern *lid*.

Moorgate dates from a much more recent period, and the gates on the riverside demand separate treatment.

To return to the point from which we started, the etymology of Cripplegate. Stow, as we all know, quotes the authority of *Abba Floriacensis*, and says it is "so called of Criples begging there," an explanation which was received with unquestioning faith until a few years ago, and, notwithstanding the doubts of a critical age, still finds acceptance by many. Mr. Denton, in his 'Records of St. Giles's, Cripplegate,' 1883, p. 195 (Appendix A), was perhaps the first to draw attention to the obvious difficulties contained in this explanation. He writes:—

"It must have taken a considerable time for the habit of begging at the postern here to have been so common as to originate the name of Cripplegate; yet we do not find that the gate ever had any other name. Again, as a matter of fact, we do not read that cripples begged at this postern more than at the gates of the City."

And he therefore suggests that the name in Anglo-Saxon would be *crepel*, *cryfele*, or *crypele*, a den or passage underground, a burrow (*meatus subterraneus*), and *geāt*, a gate, street, or way, with reference to the probability that the road between the gate and the barbican beyond it ran between two low walls, and would form what in fortification is described as a covered way. MR. LOTTIE, as we have seen at the first reference, accepts this explanation, but the form in which we first find the word seems to me to militate against it. In the 'Institutes' of King Ethelred, which I have quoted above, the word is found as "*Cripelesgate*"; in the celebrated charter of William the Conqueror, confirming the privileges of the "Canons of St. Martin's," it is referred to as the "*posterula quæ dicitur Cripelesgate*," and this form survived until the end of the sixteenth century, for Stow, in his account of Cripplegate Ward, though delightfully eclectic in his orthography, perhaps uses the spelling "*Cripesgate*" more frequently than any other. This form, it is perhaps unnecessary to note, is the Anglo-Saxon genitive. Assuming that *cripel* or *crepel* signifies a cripple in Anglo-Saxon, for which I cannot find any authority, the gate of the cripples would be *Cripela-geāt*, and not *Cripeles-geāt*, while the Den-gate or Burrow-gate would be *Crypel-geāt*; assuming, again, that *crypel* or *cryfele* is a genuine Anglo-Saxon word, and not a loan-word from the Greek. We are almost driven to the conclusion, therefore, that Cripplegate derived its name from a person of the name of *Cripel*, just as its neighbour, the modern Aldersgate, derived its name from a certain *Ealdred*.



This theory fits in with the ordinary rules of Anglo-Saxon nomenclature, and, so far as I am aware, is not open to any grammatical or historical objection. W. F. PRIDEAUX.

Kingsland, Shrewsbury.

# "DIFFERENT": "THAN."

THE present note relates to the improper use of *than* for other particles, especially to its association with *different*, by which it was suggested. We may regard it as a strict grammatical precept that the adjective *different* should have the same syntax as the verb *differ*; I mean that as we write "My policy differs from yours," so we ought to write "is different from yours." This precept, however, is disregarded by writers, regularly rather than exceptionally, who generally use the combination "different to," and at times startle us with a far worse cacology. Thus a *critique* of Mr. Forbes Robertson's reproduction of 'Hamlet' at the Lyceum Theatre, which appeared in *Reynolds's Newspaper* for 12 Sept. last, contains the following: "Some of her [Mrs. Patrick Campbell's] little graces are of a different order than those to which Miss Ellen Terry has accustomed us." Again, in the *Star* of 25 Nov. (p. 3) the coroner, inquiring into a death in Stamford Street, is reported to have said that a certain girl, if brought before the jury, "would tell them something different than the witness did."

The literary status of these papers is too low to give importance to any grammatical irregularity found in their columns; and if the two examples just cited stood alone I should not have thought it worth while to submit them to your readers. Unfortunately such is not the case. How extensively the irregularity has prevailed may be learned from the 'Historical English Dictionary,' and beyond the dates there given I can cite two other examples from writers of some repute. The first, the more recent, is in the October number of the *Nineteenth Century* in an article on our Indian frontier policy by Sir Lepel Griffin, who writes (p. 515):—

"I have only incidentally touched on the question of Chitral, as the policy of that occupation rests on different grounds than that of worrying the tribes on our immediate borders into hostility."

The other example occurs in one of the earlier volumes of Phillimore's 'International Law.' I cannot give a more exact reference or even quote the passage, as it came under my notice before I thought of keeping a black book for offenders against "Queen's English."

The circumstances connected with this last-mentioned example are curious. If I was

surprised at finding an author of academic education committing to paper such wretched English, I was astounded when I saw the reply which Mr. (now Sir) Walter Phillimore, assisting his father with the third edition, made to the press reader who directed attention to the solecism: "We find it correct"! The obvious rejoinder would have been, after Sir Walter's phrase, "I find you obtuse." It is a pity he did not give his reasons for "finding" *different than* "correct," for if anybody can defend a bad cause it should be a lawyer; though grammar, not being essential to forensic success, is little in a barrister's line. If it be suggested that "different to" is defensible by an appeal to Latin, on the ground that *differeus* is found sometimes with a dative instead of the preposition *ab*, I reply that an imitation of the syntax of *differe*, which was sometimes constructed with a dative, would equally warrant such a construction as "My policy differs to yours." But, at all events, Latin analogy cannot be alleged for "different than," because "*differeus* quam" is not Latin, as Sir Walter Phillimore must know; for if he learned nothing of English at Westminster or Oxford, he was certainly instructed in Latin. As may be seen on reference to the 'H. E. D.,' many eminent writers have constructed *different* with *than*, examples being presented from Oliver Goldsmith and the late Dr. Newman. The more is the shame; the expression is simply a vulgarism repeated parrot-like by those whose education should have enabled them to distinguish bad from good speech.

This cacology arises from confusion of *different* with *other* in regard to grammar, the fact being forgotten or ignored that each word has its own syntax. And here note the perversity of writers in not only using *than* where it is improper, as I have shown, but not using it where it is proper. After *other* our grammars direct us to use *than*, but in practice this particle is mostly replaced in affirmative propositions by *besides*, and in negative or interrogative by *besides*, *except*, or *but*, the use of the last particle in this way dating from Anglo-Saxon times: "Mæg ic ððre sprecan bñton þæt Drihten hēt?" which is the rendering of "Num aliud possum loqui, nisi quod jusserit Dominus?" (Numbers xxiii. 12.) Modern examples are after these patterns—"I have another book besides this," "I have no other book besides [except, but] this," which are tautological or pleonastic. And, as if this were not enough, some authors use *from* in place of *than*. Coleridge, for instance, in the 'Piccolomini' (I. xii. 106), puts into the mouth of Questenberg:—



Ah! this is a far other tone from that  
In which the Duke spoke eight, nine years ago.

Freeman, too, in his 'Norman Conquest' (i. 642, ed. 1867), indulges in the same catachresis: "The Anlaf here spoken of was another person from Olaf"; and only a few days ago I read in the manuscript of a Greek examination paper for a great school: "Why are the choruses [in the 'Eumenides' of Æschylus] in another dialect from the rest of the play?" I have treated above of a confusion of *different* with *other*; in these three examples the confusion is conversely of *other* with *different*, the result, logically, being little better than nonsense. In imitation of such constructions we might write "Another from him would do" so and so, or improve the reading of Isaiah lviii. 8 thus: "Thou hast discovered thyself to another from me."

*Different* is not the only word with which *than* is misused. "Superior than" is not new to me, and I have just seen in the catalogue for the new year of a well-known provincial firm of seedsmen the following gardener's puff: "We gathered double the quantity off it than from any other." This is the language of illiteracy, but it does not outdo in impropriety the polished Newman's phrase: "It has possessed me in a different way than ever before" ('Loss and Gain,' p. 306). We are all familiar, too, with "hardly.....than" and "scarcely.....than"—outrages of speech as detestable as they are common, though I have not collected examples, chiefly because such as present themselves to me are not printed—in which *than* usurps the place of *when*. Here it is interesting to note that Addison ('Cato,' IV. iv.) could write "Scarcely had I left my father, but I met him"—a construction met with at the present day—from the fact that *but* is now often used for *than*, not only with *other* as mentioned above, but with real comparatives, e.g., "No sooner had he said so, but he vanished."

The above was written before I had read the note (8th S. xii. 477) in which MR. BAYNE adverts to the conflict of practice with precept in regard to *different*. This is not the place for comment on his observations, but I may say that the expression "to differ with" is as finical as it is unnecessary. Why should *differ* have the syntax of *disagree* rather than that of *dissent* or its own?

F. ADAMS.

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#### THE MORE FAMILY.

THE *Proceedings* of the Society of Antiquaries of London, on 18 March, 1897, again call attention to the date of birth of the Lord

Chancellor Sir Thomas More, and I think clearly establish it to have been in 1476-7, and not in 1480, as laid down by his great-grandson, Cresacre More, who wrote about eighty-five years after that event. 'N. & Q.,' 4th S. *passim*, takes the same view of the date, so that I think we may assume Cresacre More was incorrect; and he almost seems to have doubts by his writing "about 1480." He has been hitherto believed to be corroborated by the date on Holbein's picture of the More family; but upon investigation it is found that the original at Basle bears no date at all, and it is also proved that the dates must have been subsequently added on the copies, which are dated a year after Holbein had left England. Even supposing the date (1530) had been correct, it might have been that of the finish of the picture, for as he lived in Sir Thomas More's house for some years he may have been two or more in completing it after its commencement in 1527. The earlier date of birth is also more consistent with the Chancellor's reporting in his 'Life of Richard III.' a conversation which he had heard in 1483, which he could scarcely have been precocious enough to have remarked had he been only three years old.

Now if we are satisfied to believe that Cresacre More and subsequent writers may have been incorrect in one instance, may we (not unfairly) assume they may have been in others, more especially as they wrote eighty or ninety years, or more, afterwards?

The Chancellor's great-grandson narrates that Sir John married thrice, and that his first wife was a Handcombe and the third a Barton, but makes no mention of the second wife, stating Sir Thomas to have been the son of the first. From the evidence which MR. WILLIAM ALDIS WRIGHT announced in 'N. & Q.,' 4th S. ii. 365, which he found in a MS. in the Library of Trinity College, Cambridge, written, without doubt, by John More (afterwards Sir John), I think we must have grave misgivings as to the hitherto accepted particulars about the names of these ladies, and especially as to the first-named having been the mother of the Chancellor. If we believe the MS. written in Latin by John More, he married on 25 April, 1474, Agnes, daughter of Thomas Graunger, in the parish of St. Giles Without, Cripplegate, London, and that after a daughter Johanna, born 11 March, 1475, he had a son Thomas, who was born 7 February, 1476/7; a daughter Agatha, born 31 January, 1479; son John, born 6 June, 1480; son Edward, born 3 September, 1481; and daughter Elizabeth, born 22 September, 1482. I give these latter

births because they cover the period hitherto attributed to that of the second child, Thomas, and to show there was no other son of that Christian name born therein.

As no name is given by biographers to Sir John's second wife, may we not assume, from the evidence of the before-named MS., that she was "Agnes, daughter of Thomas Graunger," and that probably she was the first wife of the judge, and the daughter of Handcombe the second wife? But whether she was first or second, she clearly was the mother of the Chancellor.

MR. W. A. WRIGHT also suggested in 1868 that "if any heraldic reader of 'N. & Q.' could find what are the arms quartered with those of More upon the Chancellor's tomb at Chelsea, they would probably throw some light upon the question."

That, of course, is as to the ancestry of the family. The quartering in question is Argent, on a chevron between three unicorns' heads erased sable, as many bezants. Whose arms are these, and how and when acquired by the More family? It is written by More's biographer that Sir John "bare arms from his birth, having his coat quartered, which doth argue that he came to his inheritance by descent," and "must needs be a gentleman." As they were not the arms of the Leycesters, Sir John's mother being of that name, they must have been acquired in some earlier time. The only arms I can find similar are those of the Killingbecks of Yorkshire; but how and when they were connected with the Mores there has been no evidence to show, unless we venture to imagine the later circumstance of Ann Cresacre, the heiress of Barnborough Hall, Yorkshire, living in the Chancellor's family as a child, and subsequently marrying John More, as responsible for an earlier association with that county, through such a connexion as the Killingbecks.

However, the fact of Sir John More bearing quartered arms from his birth is evidence of ancestry now lost record of, and this is perhaps to be accounted for from the fact of the Chancellor's execution taking place when his family was comparatively young, and, as his great-grandson writes,

"by reason of King Henry's seizure of all our evidences we cannot certainly tell who were Sir John's ancestors, yet must they needs be gentlemen."

This uncertainty, and the fact of the quartered arms not being identified satisfactorily, incline me to think there may be more truth in the curious work in the British Museum written in 1640 by Thomas de Eschallers de la More, in which he gives a sketch of a pedigree from, *inter alia*,

"Sir Thomas de la More, Knight, who was a courtier in the reigns of Edward the First, Edward the Second, and Edward the Third, and was a servant (and wrote the life) of King Edward the Second."

This work I have never seen. It possibly may throw some light upon its author. Can any reader of 'N. & Q.' inform me about it? Dibdin and modern publishers cast doubts upon this work, which was dedicated to Charles I., because Cresacre More and other biographers of the Chancellor do not allude to the pedigrees therein given; but as the same biographers express their own ignorance about the wives of Sir John More and of the quartered arms he bore from his birth, and state that King Henry seized all the family evidences, it is not unreasonable to imagine there may be truth in this hitherto discredited pedigree. If the quartered arms can be identified, that will help much. What were the arms of the De Eschallers?

Possibly a scrutiny of some of the More wills in the Prerogative Court of Canterbury may give information upon Sir John's ancestry. Hitherto I have only proved he was son of John More, a Reader in Lincoln's Inn, of whose wife I have no record, although I have of his mother, Johanna, daughter of John Leycester.

Any elucidation of the foregoing queries will be acceptable.

C. T. J. MOORE, F.S.A. (Col. and C.B.).

Frampton Hall, near Boston.

SULPICIOUS SEVERUS AND THE BIRTH OF CHRIST.—It is well known that this early Christian writer (the intimate friend of St. Martin of Tours) places the Nativity of Christ in the consulship of Sabinus and Rufinus, or Rufus ('Hist. Sacr.,' ii. 39), which would be B.C. 4 of our ordinary chronology. But he states that Herod the Great did not die until four years afterwards. Although he agrees in this with Epiphanius, it has been clearly proved that it is erroneous, and that Herod died in the spring of B.C. 4, a few months after the birth of Christ. But the most remarkable error in Sulpicius is that which follows. He tells us that the tetrarch Archelaus succeeded Herod, and ruled nine years, and Herod (meaning Antipas, the eldest son of Herod the Great) twenty-four years. Then he adds, "Hoc regnante, anno regni octavo et decimo, Dominus crucifixus est, Fufio Gemino et Rubellio Geminio consulibus." Their consulship corresponded to A.D. 29; but a more confused statement than the above could hardly be. We know, by the evidence of coins, that Herod Antipas ruled as



tetrarch into a forty-fourth year, so that Sulpicius's twenty-four must be a slip—xxiv. for xlv. We also know that Antipas was removed and banished by order of Caligula in A.D. 40, which shows that his father's death took place in B.C. 4; and this is confirmed by the ten years' ethnarchy of Archelaus, which terminated in A.D. 6. But what does Sulpicius mean by saying that the crucifixion of our Lord took place in the eighteenth year "hoc regnante," which should signify of the rule of Antipas? Probably the reading is corrupt, and that of the principate of Tiberius is meant. If so, Sulpicius, like Eusebius, reckons the years of Tiberius not from the death of Augustus, which took place in A.D. 14, but from the previous time when Tiberius was admitted to a share in the empire, and took the command of the army. As our Lord was thirty when He commenced His ministry in A.D. 26, and it seems to have lasted over three years, this brings the date of the Crucifixion to A.D. 30.

W. T. LYNN.

Blackheath.

THE 'VOCABOLARIO DELLA CRUSCA.'—On 12 December the "solenne adunanza" of the Accademia della Crusca was held in Florence, when it was reported that the last fasciculus issued ends with the word *intendere*, and that the compilation has reached the word *intra*. At this rate, it ought not to take Dr. Murray very long to overtake the venerable Florentine institution.

Q. V.

"THE EARL OF MEATH'S LIBERTY."—Portion of the south-west district of the city of Dublin is so called. It was formerly the seat of the silk and poplin industry. It was largely peopled by the descendants of a Huguenot colony that settled there during the reign of William III., and it is said that late into the last century a French *patois* was spoken there. Unlike their co-religionists in London, however, they seem to have left little mark on the language of the present-day inhabitants. That distress often prevailed amongst them is shown by an order of the Irish Government in 1720, ordering sermons to be preached in all the parish churches "in aid of the distressed weavers." A similar order was made in 1729 to compel linen scarves and hatbands to be worn at funerals, to assist the linen industry. The "Liberty," though now a decayed portion of the city, was formerly a most thriving centre, embracing many streets, the Coombe, I think, one of them—the latter a broad and long thoroughfare running east and west. Much rioting often took place here between the weavers and other bodies

of the citizens, notably the butchers' boys of Ormond Market. A portion of a song still survives composed by a member of the latter fraternity, as follows:—

We won't leave a weaver alive in the Coombe,  
We'll rip up his tripe-haul and burn his loom.

I have also heard the district called "St. Patrick's Liberties." St. Patrick's Cathedral is close at hand.

J. H. MURRAY.

Edinburgh.

"WINGED SKYE."—In 'The Lord of the Isles,' III. xi., Scott says of the two boats just starting from the Sound of Mull,

On different voyage forth they ply,  
This for the coast of winged Skye,  
And that for Erin's shore.

The editor of the 'Oxford Scott' pulls up at "winged Skye"—boggles at it, as horsemen say of nervous animals—and ventures to suggest that Scott may have written

This winged for the coast of Skye.

This is very funny. One wonders what Scott himself would have thought had he known that it was considered possible for him to indulge in such a wild metaphorical flight. Editors should learn that Scott invariably knew what he was writing about. In this case he was aware that the natives of Skye, looking to its conformation, called it, with the Celtic love of brightness and colour, "the island of wings." The annotator in the Clarendon Press edition of the poem writes a modest note on the subject, which is correct so far as it goes. The boldness of the Oxford editor is astonishing.

A SCOT.

THE FIRE IN CRIPPLEGATE.—Very nearly the whole of the property destroyed by the recent fire in Cripplegate belonged to the Goldsmiths' Company. Jewin Street, which was in the centre of the fire, was laid out by this Company in 1652. There is the following entry in the Minutes of the Proceedings of the Court of Assistants of the Company, dated 14 May, 1652:—

"It is ordered that Mr. Jarman, the carpenter, and Mr. Burridge, the bricklayer, shall proceed to make the common streets or passages out of Shoe Lane towards Fetter Lane, and out of Red Cross Street into Aldersgate Street, and pull down such houses and lay open such gardens as they shall think fit, according to the designs formerly approved, and if obstructed by any tenant or otherwise they are to acquaint the Committee forthwith."

The street referred to "out of Red Cross Street into Aldersgate Street" is now known as Jewin Street, and was originally about 24 ft. wide for the greater part of its length, about 15 ft. wide at its eastern end, and about 11 ft. wide at its western end. Howell



in his 'Londinopolis,' 1657 (p. 342), says: "Then is there from about the middle of Aldersgate-street, a handsome new street butted out; and fairly built by the Company of Goldsmiths, which reacheth athwart as far as Redcross-street." Howell's notion of a handsome street hardly agrees with modern views as regards width.

It appears from an interesting lithographic plan of this locality prepared by Mr. J. Wornham Penfold, the surveyor to the Goldsmiths' Company, showing the street improvements made by the Company during the last two hundred and fifty years, which was laid before the jury empanelled to inquire into the late fire, that Hamsell Street was in 1690 known as Red Cross Alley, and afterwards as Red Cross Square. Well Street was originally called Crouders Well Alley, and was so named from a well called Crouders Well, which formerly existed on the east side near St. Giles's Vicarage. Crouders Well Alley was originally only 7 ft. wide, but as Well Street its width has been gradually increased to from 20 ft. to 25 ft., and it would probably have been further widened had the land on the east side been the property of the Company.

PHILIP NORMAN.

45, Evelyn Gardens.

### 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.

"CREAR."—This word, with the meaning "to rear," appears as a Lincolnshire expression in Brogden's 'Provincial Words' (1866). As Brogden is our only authority for this word, I should be glad to hear from any one who has met with it either in literature or in provincial speech.

THE EDITOR OF

'THE ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

PORTRAIT OF NAPOLEON BY ROBERT LEFEVRE.—Such a picture was exhibited "throughout England, Scotland, and Ireland" in 1818 or 1819, and on 17 February in the latter year was in charge of a Mr. Bell, proprietor of the *Weekly Messenger*, at the Westminster Central Mart, corner of Southampton Street, Strand. Will any of your readers kindly say what has become of this picture, and whether it was a full-length?

EVELYN WELLINGTON.

Apsley House.

SIR THOMAS LYNCH.—His father was Theophilus Lynch, the seventh son of William

Lynch (by his wife Judith, eldest daughter of John Aylmer, Bishop of London), and was of Staple, in Kent, and not Cranbrook, as stated in the 'D. N. B.' What was the name of his mother? Were Theophilus and his wife buried at Langley Burrell, in Wilts, where his brother Aylmer (uncle of Sir Thomas) was rector? For in that church is a gravestone to "Theophilus Lynch, Gent., and Anne his late wife. He was buried 13 March, 1688; Anne 29 August, 1666." The 'D. N. B.' says Sir Thomas had two daughters; but his will, made in 1681, before he sailed to Jamaica for the last time, mentions only the daughter Philadelphia. Was the other daughter Mary, who, according to the 'D. N. B.,' married Thomas Temple, of Franktown, in Warwickshire, born after the will was made? Philadelphia was evidently young, as Sir Robert Cotton was appointed her guardian, and she eventually married his son, Thomas Cotton.

ARTHUR HUSSEY.

Wingham, Kent.

DAMPIER.—I shall be glad of any information that can be given respecting an artist named Dampier. He flourished about 1823, and was well known in the neighbourhood of Tiverton, Devon. Were his paintings considered to be of much value; and was he any relation to the Bishop of Ely who lived about 1820-23?

J. D.

WILLIAM WENTWORTH.—I should be glad of any information concerning William Wentworth, who was elected from St. Peter's College, Westminster, to Trinity College Cambridge, in 1562.

G. F. R. B.

REV. WILLIAM EDWARDS, Rector of Tenby from April, 1770, till February, 1795.—Wanted information with regard to parentage, date of birth, and birthplace, also the names of livings he may have filled previous to 1770.

LADY BETTY.

DE ROS FAMILY OF HAMLAKE.—Were the original possessions of this family at one or more of the following places, viz., Rots, a village of Normandy, in the election of Caen, and near that city; Ros-Landrieux, a village of Bretagne, in the diocese and receipt of, and near Dol; or Ros-sur-Couesnon, another village of Bretagne, in the last-named diocese, but near Pontarson? Is it not possible that the surname Ros, Rooe, Roos, may be derived from *roo* (Derbyshire dialect)=a thing that rocks backwards and forwards (Router or Roo-tor Rocks, Stanton Moor, co. Derby)? Is Hamlake, co. York, *temp.* Hen. III., identical with the modern Helmsley; and, if so, why and when was the name changed; or is it

merely the name of the ancestral seat in that locality? Also, where is Hamlake (anc. Hame-lac), co. Leicesters; and what is the connexion between this place and Hamlake, co. York? *Vide* Britton and Brayley's 'Beauties of England and Wales,' vol. iii. p. 499, and articles on Ros and De Ros in Lower's 'English Surnames,' 'Dictionary of National Biography,' and Burke's 'Peerage.' JAMES TALBOT.

Adelaide, South Australia.

"TEXTILE."—This word appears to be getting into use to signify not only anything woven, but also the fibres from which textile fabrics are made. Of late several instances have been noted, the most recent being that in the *Economist* of 18 December, p. 1788, where mention is made of "the plots of land on which those textiles have been grown." What authority is there for this use of the word in question? COL Y FLOR.

[In the 'Century Dictionary' one of the meanings is "A material suitable for weaving into a textile fabric, as hemp and other textiles." "The *Journal* of the Society of Arts reports the discovery of a new textile on the shores of the Caspian.....This plant, called *Kanoff* by the natives,.....attains a height of ten feet."]

HEATHCOTE FAMILY.—I shall be grateful if any of your readers can tell me where an article of some length, with pedigrees of the Heathcote family, appeared, which was printed some few years ago in, I presume, some periodical, and who was the author of it. I have myself seen only those leaves which applied to the family in question, torn out of their place in some book, apparently, as the first page was numbered 353, and at the top were only the words "The Pedigrees." The article must have been written since 1888, as Lord Willoughby D'Eresby is referred to in it, and he only succeeded to the title in that year. None of my family to whom I have applied can tell me anything about it. Answers may be sent to me direct.

(Rev.) EVELYN D. HEATHCOTE.

71, Oakley Street, Chelsea.

REFERENCE TO STORY WANTED.—Some thirty odd years ago a story appeared in a serial publication—if my memory serves me truly it was *Chambers's Journal*—relating a fraud perpetrated by an adventurer, moving for a brief period in good society, who, designing to abscond from the scene of his operations, raised the capital for his flight to the Antipodes by a daring trick. He invited his well-to-do intimates—having taken the pains to ascertain beforehand the names of their respective bankers and the state of their current accounts—to a farewell supper

on the eve of his embarkation, desiring that each friend should, in intimating his acceptance, forward a *carte-de-visite* of himself, to be carried by the host in his exile as a souvenir. After the feast the rogue produced an album with all the photographs neatly mounted therein, and a space left beneath each portrait in which he pathetically implored the subject to add to the value of the card by subscribing his autograph. A few days after the disappearance of the sentimental rascal it was discovered that a blank cheque on each subscriber's bankers, surreptitiously interleaved, had received the necessary credential to enable drafts of more or less value to be presented, all of which had been duly honoured. Can any reader of 'N. & Q.' kindly furnish me with a reference to this tale? No doubt it (the reference) is duly given in Poole's 'Index to Periodical Literature'; but, unfortunately, I have forgotten the title, and so do not know under what head to search for it. NEMO.

JACOB GEORGE STRUTT, painter and etcher, author of 'Sylva Britannica' and translator of Claudian. Is anything known as to his parentage or the date of his death? He exhibited for the last time in 1858.

F. M. O'D.

THOMAS EYRE, OF HELMDON, NORTHANTS.—Can the readers of 'N. & Q.' supply anything bearing upon the parentage of Thomas Eyre, of Helmdon, Northants? He was buried there 1773 (?), aged about seventy years. His wife's maiden name is thought to have been Haynes. The above Thomas Eyre was a landowner and also a churchwarden in that parish. A square altar-tomb remains to his memory in the churchyard. He was grandfather of the late London physician Sir James Eyre, of Brook Street.

SWARRATON.

HERALD.—Spelman quotes ('Glossarium,' ed. 1664, s. v. "Heraldus") "e quadam apochâ anno 4 Edouardi I. (vel circiter) confecta"; in which "Petrus Rex Heraudorum citra aquam de Trent ex parte boreali" acknowledges the receipt of twenty marks of silver from John, son of Master Ralph, of Horbery. Does this document still exist; and where?

ROBT. J. WHITWELL.

70, Banbury Road, Oxford.

KENTISH MEN: MEN OF KENT.—I should be much obliged if you could tell me or refer me to some book on the nature of the distinction between "Kentish men" and "Men of Kent." Does the distinction point to the privileges said to have been granted by



William I. immediately after Hastings ; or to the existence of two kingdoms in Kent ; or to the difference between the dioceses of Rochester and Canterbury ? And what is the territorial line existing between the two classes ?

GEOFFREY HILL.

[See 8th S. v. 400, 478.]

PHILIP II. OF SPAIN.—His first wife was Maria of Portugal. What was the date of the marriage, and when did she die ? Major Martin Hume, Philip's latest biographer, makes the union to have lasted only eleven months ('Philip II.' in "Foreign Statesmen," p. 16). I have access only to ordinary reference books, but these, including 'L'Art de Vérifier' (third edition), make the interval considerably longer.

CUSTOS.

MEDIÆVAL MEASURES.—In the Marescalcia Rolls of Durham Abbey we find constant mention of the bushel, peck, gallon, pottle, and quart, and pretty frequently also a measure called "tercia pars," i. e., I presume, a third of a gallon ; but there also occur "xiiij pars" and "xxiiij pars." Are these latter known elsewhere ; and are they parts of a gallon ?

J. T. F.

Bp. Hatfield's Hall, Durham.

BIOGRAPHICAL.—I should greatly value any biographical information concerning the following persons buried at Fulham : Baron Ernest Maltzan, b. 8 Oct., 1827, d. 21 Sept., 1854 ; William Hill, d. 20 Nov., 1864 (sec. of Court Fraternity 1711, A.O.F.) ; Mrs. Ann Daere, d. 30 July, 1858, daughter of Charles and Ann Dibdin (was this Charles Dibdin identical with the author of 'Tom Bowling' ?) ; A. J. Kempe, d. 21 Aug., 1846, antiquary ; Mary Ansted, d. 2 March, 1863, aged 101 (she was aunt of Prof. Ansted, the geologist) ; Frederick Nussen, d. 19 March, 1779, musician to George III. and steward to Earl Brooke ; John Brown, d. 1 July, 1771, "one of the Yeomen Warders of the Tower" ; Euseby Cleaver, D.D., d. 10 Dec., 1819, Abp. of Dublin ; John Druce, d. 15 March, 1818, "Navy Agent" ; John Ord, d. 6 June, 1814, Master in Chancery ; Capt. Hervey Bagot, R.N., d. 18 Jan., 1816, son of the Rev. Walter Bagot, Rector of Blithfield, Staffs ; Rev. Duncan Robertson, D.D., "founder of the London Gaelic Chapel," d. 21 March, 1825 ; Capt. John Webster, d. 22 June, 1825, paymaster 1st or King's Dragoon Guards ; Lady Anderson Shirley, d. 25 July, 1808, wife of the Hon. Admiral Thos. Shirley ; F. J. H. de la Bigne de Belle Fontaine, d. 14 Oct., 1811 ; Richard Price, d. 22 Jan., 1787 ; Lady Henrietta Gordon, d. 14 Feb., 1789, daughter of Allen, Duke

of Gordon ; Capt. Emmeness, d. 22 Oct., 1776 ; Charles Jean Delille, d. 13 Dec., 1858, of 32, Ely Place, French master at the City of London School. A note sent to the under-mentioned address would save space in 'N. & Q.' and be more acceptable to the querist.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

## Replies.

### "THROUGH-STONE."

(8th S. xii. 487.)

I HAVE more than once offered the suggestion that inquirers would greatly help the students who are prepared to make answer by carefully refraining from attempting to answer the question themselves. It only causes needless worry and confusion.

In the present instance, for example, we are told that "doubtless a *through-stone* means a stone placed in the path or thoroughfare of the churchyard." This is a mere stumbling-block, of no use except to mislead and burke the whole question ; for "doubtless" it means nothing of the kind.

It is a constant surprise to me to find that Early English is so completely a sealed book to many Englishmen that they are perfectly helpless concerning it ; they do not even know the names of the most obvious sources of reference. One would have thought that the simplest thing to do would have been to consult such books as Webster's 'Dictionary' (under "through"), Halliwell's 'Provincial Dictionary,' Jamieson's 'Scottish Dictionary' (under "thrucl-stane"), Stratmann's 'Middle-English Dictionary' (under "thruh"), Mayhew and Skeat's 'Concise Dictionary of Middle English' (under "thruh"), Wright's 'Provincial English Dictionary,' Ogilvie's 'Imperial Dictionary' (under "through-stane"), the 'Promptorium Parvulorum' (under "thurwhe-stone"), Sweet's 'Concise A.-S. Dictionary' (under "thruh"), and others of a like kind. The exact sense is not quite easy to give ; but it most likely had the usual sense, that of "flat gravestone," and the reference is probably to that of some gravestone well known to the particular people who had to bury the body.

The original sense of the A.-S. *thruh* was simply a coffin or a trough, though Dr. Bosworth is certainly mistaken in connecting it with *trough*, which is from A.-S. *trog*, and differs in the initial letter and in the vowel-sound. The Icel. *thrö* usually meant a trough, but *stein-thrö* meant a stone chest or stone coffin ; and it is tolerably clear that the sense was changed, in Northern English,

from that of stone coffin (or *stane-through*) to that of coffin-stone (or *through-stane*); after which the true sense of *through* was easily lost.

WALTER W. SKEAT.

The meaning is a (flat) gravestone, as used in Lowland Scottish according to Jamieson in the article "Thruch-stane" of his 'Scottish Dictionary.' Sir Walter Scott introduces the expression into 'The Antiquary,' chap. xvi.:

"The provost,.....and the council wad be agreeable that you should hae the auld stanes at Donagild's chapel, that ye was wussing to hae,.....But ye maun speak your mind on't forthwith, Monkbarne, if ye want the stanes; for Deacon Harlewall thinks the carved through-stanes might be put with advantage on the front of the new council-house."

I find the following, centuries earlier in date, in Horstmann's 'Altenglische Legenden,' N. F., p. 16, l. 383:—

Entered he was in tounge of stone  
And a marble thrugh laid him upon—

where "thrugh" evidently means a cover for the tomb according to the ancient construction.

In the 'Plumpton Correspondence' (p. 228) Sir Marmaduke Constable writes to Lady Rokesby: "My coussin Portington, as I doth sopose, hath brought your thrugh to Resby Church, to be laid of your husband." The gloss is "Thruff-stone, a tombstone (Brockett's Glossary)."

"Through" is a corruption of O.E. *þruh*, coffin, grave, &c. For further information see 'Prompt. Parv.,' *voc.* "Thurwhee stone"; 'Catholicon Anglicum,' *voc.* "Thrughe"; Strattmann-Bradley's 'Middle-English Dictionary,' *voc.* "þruh"; and Jamieson, as above.

If the phrase "the through stone" occurs in a Latin-written will, the definite article has probably no specific meaning. It may, however, refer to a stone already provided *ad hoc*.

F. ADAMS.

106a, Albany Road, Camberwell.

This term, as applied to a grave-cover, has nothing to do with the preposition *through*, nor is it applied particularly to stones placed in a thoroughfare or "through path." 'Rites of Durham,' speaking of the floor-slab of Bishop Beaumont in the middle of the choir, calls it "the said through of marble" (Surt. Soc. ed., p. 13). The cover of the chancel vault is called "a faire throwgh stone" (p. 51). Mr. Elmden was buried "with a faire throwgh stone above hym" (p. 52). Also, as a daily exercise, the monks "did stand all bairheade, a certain long space, praieng amongs the tounbes and throwghes for there brethren soules being buryed there." It is from the Old Northern word *thruh*, a cist or grave,

frequently found in Runic inscriptions. See the vocabulary in Stephens's 'O.N. Runic Monuments.' There is a word totally different in origin and meaning, though often identical in form, denoting a large stone that goes through the whole thickness of a wall. See Peacock's 'Glossary,' s. v. "Thruff-stone."

J. T. F.

Winterton, Doncaster.

ERA IN ENGLISH MONKISH CHRONOLOGY (8th S. xi. 387; xii. 421, 466).—MR. ANSCOMBE'S attack upon my remarks in the 'Crawford Charters' seems to demand a reply, although it is founded upon a misapprehension of my object. My note explicitly refers to the use of this era in the dating of charters, and my position is, therefore, quite unaffected, even if he could prove all his theses. It may suffice to review briefly the facts. In England there is no genuine charter thus dated that is older than Beda's time; in France, Germany, and Lombardy there is none until the beginning of the ninth century,\* and the era was not used in the Papal Chancery until the tenth century. In England, as we may see from the records of the councils of Hertford in 673 and of Hatfield in 680, which are preserved by Beda, the ecclesiastical dating was by the indiction and by the regnal years of the English kings, a use borrowed from the Roman legal system. In Gaul the Paschal table of Victor was in use until the end of the eighth century,† and this did not give the year of the Incarnation, and the era can, therefore, hardly have been taken from the cycle of Dionysius Exiguus. Beda was, as Mabillon recognized, the first Western historian who regularly used the era of Dionysius, and he continued the Easter tables of Dionysius. Moreover, his works on chronology were so famous in the Middle Ages that they obscured the work of Diony-

\* MR. ANSCOMBE'S statement that the Frankish kings used this era in their charters in the middle of the eighth century is a mistake. It does not occur until 801 (Theodor Sickel, 'Acta Regum et Imperatorum Karolinorum,' Vienna, 1867, i. 221; Harry Bresslau, 'Handbuch der Urkundenlehre für Deutschland und Italien,' i. 839). In other words, it does not occur until after the great Caroline Renaissance, in which the Englishman Alcuin played so great a part. From 819 to 832 the chancellor of Louis the Pious was the Englishman Fridugis, the pupil and favourite of Alcuin, a man who had much to do with the revision and collection of the *formulae* (Bresslau, i. 573).

† B. Krusch, 'Die Einführung des griechischen Paschalritus im Abendlande' (*Neues Archiv*, ix. 99, *sqq.*). Scaliger and Pagi were of opinion that the use of this cycle was superseded by Charles the Great.



sius, although they spread far and wide the knowledge of the latter's system. This is what I meant by his "bringing into use" the Dionysian era. The voluminous Petau regarded Beda as the real introducer of the use of this era.\* Mabillon, in whom Mr. ANSCOMBE has such unquestioning belief, concluded that the era was brought into Frankish use by Englishmen;† Ludwig Ideler ascribed the main share in its spread to Beda; and the greatest of modern diplomatists holds that the Franks derived their knowledge of this era from our great Northumbrian scholar.‡

Against these arguments Mr. ANSCOMBE adduces the views of Kemble, which are vitiated by mistakes regarding the later Roman legal usages and by other errors, and he lays great stress upon the unsupported and apparently baseless assertion of Don Clément that the era was used in Frankish private deeds of the seventh century. The inconsequent conclusion of Mr. ANSCOMBE's letter does not concern me.

The rest of Mr. ANSCOMBE's remarks consists of discussions of such unimportant points as the inferiority of Spelman as an authority on O.E. charters§; charges, which he himself disproves, that I have seriously misrepresented Spelman and Ideler, and that I have dealt "in a way that is not quite fair" with a blunder of Kemble's; what amounts to accusation of want of honesty, and the quibble that I am wrong in describing Ideler's argument as a "contention" because Ideler speaks "assuredly not contentiously." The general tone of Mr. ANSCOMBE's letter may perhaps suggest a reason for his inability to conceive that "contention" is applicable to an argument that is advanced judiciously and inoffensively. If any one care to take the trouble of looking at the 'Crawford Charters,' p. 46, he will find there unmistakably and unambiguously the reference to Ideler that Mr. ANSCOMBE accuses me of omitting, apparently for some wicked reason of my own. Mr. ANSCOMBE's argument that the non-use of this era in the Papal Chancery in

the seventh, eighth, and ninth centuries must, *pro tanto*, be a proof that it was not introduced into England in the seventh or the eighth is of no weight, since I did not claim that its use was derived from that source. Is he not in error in stating that St. Gregory and the other saints named by him "extracted the Golden Number and the Sunday Letter"? Writers on chronology have, I believe, failed to detect the use of either the Number or the Letter at so early a date.

W. H. STEVENSON.

ENIGMA (8th S. xii. 487).—This old friend turns up at the appropriate season of Christmas. But at 3rd S. vi. 497, for "third" read *whole*; at 7th S. xi. 128, ditto, and for "used" read *heard*, for "friends" read *all*. The authorship has been attributed to Praed as well as to Archbishop Whately, and "Heart-ache" suggested as an answer, as well as "Ignis fatuus." I do not see this charade among the thirty-eight charades at the end of Praed's 'Poems'; but since its first appearance in 'N. & Q.' thirty-three years ago, I have found it a more effective soporific than numeration, or sheep, or sulphonal, and I hope that no one will be so clever as to guess it now.

KILLIGREW.

JOHNSTONE OF WAMPHRAY (8th S. xi. 508; xii. 296, 364, 430, 470).—I am sorry that any expressions in my note were such as to cause Mr. JONAS displeasure. I trust he will accept my assurance that I intended no disrespect to himself, only a vigorous remonstrance against his version of Border history. I cannot say that his explanation diminishes the grounds on which I entered my protest. I think that "prior to the Union" is such a loose date that no good purpose is served by attempting to describe in a couple of pages the condition of society between 1191 (the first date mentioned) and 1707, especially when the Scottish border is represented as being dotted with "at least half a dozen fortified towers." In McGibbon and Ross's 'Castellated and Domestic Architecture of Scotland' twenty-six such towers, remaining to this day, are described in Dumfriesshire alone, while those which have disappeared almost defy computation.

Touching the so-called "native" families, it is now clear that Mr. JONAS meant not the old Celtic families, but "resident" families, "in contradistinction to those planted by William and his followers." William planted no followers in Dumfriesshire, though in the twelfth century David I. of Scotland certainly encouraged the settlement of Norman knights in his realm, having imbibed feudal doctrines

\* 'De Doctrina Temporum,' Paris, 1627, ii. c. 12, p. 403.

† 'De Re Diplomatica,' ii. c. 23, § 13.

‡ Theodor Sickel, 'Acta Carolina,' i. 221.

§ He was, even on Mr. ANSCOMBE's showing, superior to Mabillon, for the great Benedictine's knowledge, such as it was, of O.E. charters was drawn exclusively from printed texts. In one case he gives a strong testimonial to the authenticity of one of the clumsy Ingulf forgeries. Spelman's instinct was sounder than Kemble's, for the latter saw no reason to doubt the authenticity of Æthelbert's charter of 604 ('Cod. Dipl.,' i. 1).



at the Court of his sister Matilda, consort of Henry I. of England. But the selection of "native" families given is rather an unlucky one. The Maxwells we believe to be descended from Maceus, a Saxon, who fled from England at the Conquest, and settled not in Dumfriesshire, but in Roxburghshire, whence the surname is derived. The Murrays trace their descent from Freskin, a Frieslander or Fleming, who obtained lands in the east of Scotland in the twelfth century, his son William adopting the title De Moray, or De Moravia, from the province where these lands lay. The name Crichton also comes from the east country; I do not know of any earlier than John de Creichton, who witnessed some of Robert the Bruce's charters. Of Carlyle and Carruthers, both locative or territorial names, it is impossible to trace the nationality of the holders who were contemporary with the first Johnstone. Carruthers is certainly a place in Dumfriesshire—*caer Ryderch*, the camp of Ryderch Hael, the Christian victor at Ardderyd; but was the owner of it in the thirteenth century a "native" or a settler?

Of course I accept MR. JONAS's assurance that he did not intend to say that Sauchieburn was in Dumfriesshire, but it will be admitted that the inference is not an unnatural one from the words he used (8th S. xii. 365). They were as follows:—

"The Douglas rebellion in 1484 was not crushed before a third began. Dumfriesshire was, of course, again the chief battle-field. At the battle of Sauchieburn James III. fled wounded, taking refuge in a cottage, where he was murdered."

James III. left the battle-field unhurt; he fell from his horse two miles from it. MR. JONAS explains that he used the word "wound" inadvertently for "accident," but the latter term would fit awkwardly into his sentence, and the accident did not take place "at the battle."

HERBERT MAXWELL.

A "BRITISH" LIFE OF ST. ALBAN (8th S. xii. 29, 116, 230).—Your correspondent A. B. G. recorded, apparently as historical, what on the face of it seemed a wonderfully incredible tale. Quoting from Hazlitt, who, again, quoted Capt. Henry Bell, the first English translator of Luther's 'Table Talk,' your correspondent told how the Emperor Rudolf II., by an awful edict, compelled everybody, on pain of death, to burn any copy he might have of Luther's conversations, and how the whole world obeyed the edict, so that soon not a single copy of the book could be found out nor heard of in any place. Only one copy, buried deep under the foundation of a wall,

survived till 1626, when Bell's friend Casparus von Sparr dug it out, and, afraid now of Ferdinandus II., sent it for safety to Bell in England to be translated, which was duly accomplished, the book being published in 1652, with the approval of the Assembly of Divines and the sanction of the House of Commons. Capt. Bell, writing his preface in 1650, just after the completion of the Thirty Years' War, must have had very odd notions of the constitution of the Holy Roman Empire, or must have been able to presume an extraordinary ignorance on the part of the House of Commons, if he persuaded them to believe that any emperor (least of all the miserable Rudolf II.) could force all the Protestant princes and people of Germany to burn any of Luther's books, and could carry his point so completely that only a single copy of the 'Table Talk' was left, for Capt. Bell's special glory and profit.

Hazlitt must surely have taken this tale at its true valuation, with its vision of an old man in white raiment, and a heavenly voice breathing warning or encouragement on the highly favoured Englishman. For although Hazlitt does not expressly discredit Bell's self-puffery, he goes on to mention the various editions of the 'Table Talk' that had appeared in Germany, specifying editions or reprints in 1566, 1567 (two), 1568, 1569, 1577, 1603, and 1621—all before the marvellous discovery by Sparr. Yet we are to believe that Sparr's copy was the only one extant from early in the reign of Rudolf (1576-1612) till 1626. And Bell makes his own story the more incredible by the (so far as I know) entirely baseless affirmation that the Protestant princes thought so highly of the book that they caused every parish to have a chained copy in its church.

From the learned preface (1854) to the 'Table Talk' in Irmischer's edition of Luther's 'Works' (67 vols., 1826-57) we find that of the original German work, as edited by Aurifaber, there were editions in 1566, 1567 (twice), 1568, 1569 (twice), and 1577; as redacted and extended by Stangwald, in 1571, 1591, and 1603; by Selnecker, in 1577 and 1591; besides the Latin translation, transcribed in 1560. Can anybody suppose that all the copies of all these editions were destroyed, save only the one that was so miraculously preserved? But there is specific evidence against such a preposterous supposition.

Walch, in the preface to the 'Table Talk' in his edition of Luther (1743), cites Bell's marvellous story, says it is suspicious and unlikely to begin with, wholly rejects the

associated visions, &c., and says that there is no confirmation anywhere of such an edict or such consequences as Bell pretends, though doubtless Rudolf would have been glad enough to destroy all Luther's works and the Reformation too. Bell had affirmed that 80,000 copies of the 'Table Talk' alone were destroyed and burnt. But Walch and the other Lutheran commentators are less indignant with Bell's expedient for securing notoriety for his publication than with his statement, denounced both by Walch and Irmischer as mendacious, that in the 'Table Talk' Luther had acknowledged as erroneous or recanted the doctrine of consubstantiation, which all his life long he taught and adhered to. It is, of course, possible that some one copy of the 'Tischreden' had been concealed, been discovered by Sparr, and handed over to Bell. But the implication and express statement that this was the only one—or almost the only one—that had anywhere survived till 1626 is obviously preposterous. In Protestant countries copies of some of the editions must by 1626 have been plentiful. The British Museum has German editions of 1566, 1577, and 1603; the Bodleian German editions of 1571 and 1591; Trinity College, Dublin, the German one of 1566 and the Latin one of 1571. Here in Edinburgh both the Advocates' Library and the University have copies of the 1567 German edition. Doubtless there were many copies in Britain, not to speak of Germany, when Bell indited his extraordinary cock-and-bull story.

It might be worth while investigating the fable in all its ramifications, and seeing if, and how far, Bell befooled Archbishop Laud, the Westminster Assembly, and the Long Parliament: in which case these additional grounds of suspicion should be noted. No precise locality is anywhere indicated of the edict, burning, discovery, &c. Now, what Rudolf or Ferdinand might possibly do in the Archduchy of Austria might be wholly impossible and out of the question in Saxony, Brandenburg, or the Palatinate. Gregory XIII. (1572) was not "the Pope then living" at any time after Rudolf II. came to be emperor (1576-1612). Did Hazlitt not see that the second part of his preface made the first part of it (Bell's narrative) incredible; or was he perfectly careless on the subject? And did Hazlitt "translate" Luther's 'Table Talk' at all, or only make arbitrary modernizations, excisions, transpositions, and other alterations, *currente calamo*, in Henry Bell's, wholly without regard to the German (my own impression after a summary comparison of the three)?

D. P.

PORTRAITS OF THE WARTONS (8th S. xii. 327, 431, 492).—I cannot but consider that your correspondent O., in his criticism of my letter at the second reference, gives a rather misleading turn to one of my statements. The words "the seal of his own approval" were applied primarily, if not exclusively, to the signature on the portrait of Lady Cockburn, and were literally quoted from some biography—I judged very likely from Leslie's or Faringdon's, from certain jottings in my note-book—and although Northcote may tell "the truth and nothing but the truth," we are not bound to accredit him with the whole truth. His explanation of the inscription on Mrs. Siddons's robe does not extend to that on Lady Cockburn's, nor can we be expected to infer that Sir Joshua delivered himself of the same gallant speech to the latter lady. It would, I think, have been more gracious to have consulted my authorities before advancing the view that I "must strangely have misread them."

ETHEL LEGA-WEEKES.

REYNOLDS (8th S. xii. 487).—Mrs. Pelham was Sophia, daughter of G. Aufrere, of Chelsea, and became the wife of the first Baron Yarborough. See Chaloner Smith's 'History of British Mezzotinto Portraits,' vol. i. p. 192.

W. D. H.

Mrs. Pelham was Sophia, only daughter of George Aufrere, Esq., and became wife of Charles Pelham, afterwards Baron Yarborough. She married in 1770, and died in 1786. She was painted in 1771 by Reynolds.

ALGERNON GRAVES.

One would like to suggest Miss Fanny Pelham, of Esher Place, who, *inter alia*, entertained the French Ambassador during his embassy to this country in 1762-3. There are passing references to her in Austin Dobson's 'Nivernais in England' ('Eighteenth Century Vignettes,' Second Series), where one gathers that she was the subject of a rhymed encomium by the ambassador. She was a lavish hostess, and capable of entertaining the company by singing. ARTHUR MAYALL.

BAYSWATER (8th S. xii. 405).—PROF. SKEAT may be right in his derivation of this name; but since no horse, in serious earnest, could ever have been called a "bayard" unless he were of a bay colour, I beg to express a doubt of its correctness. Surely the horses watered there could not have been either all bays or all old "screws," and so called "bayards" in truth or from derision.

Moreover, although Bayard is a personal name, distinct from Baynard, it seems to me



that the latter might easily lapse into the former; and lastly, since *bay* means a reddish brown in colour (*v. Skeat's 'Etymological Dictionary'*), perhaps the water was brown, *i.e.*, "bay water," or "bayswater" in easy parlance.

What gives countenance to this idea is the fact that the rivulet, the Bayswater, was cut off and deflected into a sewer, being, no doubt, *bayard* in colour and so unfit for ornamental purposes (see 8th S. xii. 349, 'Kensington Canal'). I find the reference "8th S. ii. 349," at 8th S. xii. 405, under 'Bayswater,' incorrect as to volume; it should be "xii.," not *ii.* In conclusion, I beg to suggest that perhaps the place-name Bayswater comes neither from man nor horse, but from *bayard* water, softened down into its present form by generations of weary tongues. X.

Philadelphia, U.S.

**YORKSHIRE MURDER** (8th S. xii. 489).—Has Mr. EDWARD PEACOCK forgotten that upwards of thirty years ago, on two occasions, he had already stated in 'N. & Q.,' 3rd S. iv. 7; x. 145, that the murder of Mr. John Dyon took place at Branscroft, near Doncaster, on 16 February, 1828? His appeals for the loan of the pamphlet do not hitherto appear to have been attended with success.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**NOVEL BY JEAN INGELOW** (8th S. xii. 429, 454).—I may state that the continuation of 'Off the Skellings' is entitled 'Fated to be Free,' and is published in the Tauchnitz edition.

JANET HODGKIN.

[Was it not published by Messrs. Chatto & Windus?]

**"PLAYING HAMLET"** (8th S. xii. 308).—In North-West Lincolnshire "playing Hamlet" is equivalent to "playing the deuce," and in that sense the expression is common.

H. ANDREWS.

**MAZARIN FAMILY** (8th S. xii. 447).—'N. & Q.,' 4th S. v. 164, recorded the recent sale of the portraits of the five nieces of Cardinal Mazarin, by Sir Peter Lely, which paintings were formerly in the Colonna Palace. The name of "Nirnten Mazarin" does not appear among them.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**GLASS FRACTURE** (8th S. xii. 268, 355).—An amusing case of glass fracture occurred in my experience, on a sunny day many years ago, at the good town of Horsham, in Sussex. I had called upon a hospitable friend, and he, in his drawing-room, was in the act of pour-

ing out a foaming stream of cool ale, when the tumbler, which had no crack before, suddenly parted in two. The bottom of the glass fell clean off, and the beer fell on the carpet. We were as much amused as puzzled at the little *contretemps*. JAMES HOOPER.  
Norwich.

**COPE AND MITRE** (8th S. xii. 106, 175, 350, 493).—Perhaps we may manage to be historical without being polemical:—

1. From at least the time of Augustine, chasubles (or vestments) and copes were used in divine service.

2. Chasubles were restricted to the celebration of Mass. They were used as sacerdotal, or sacrificial, vestments only.

3. Copes were not so restricted. They were not regarded as sacerdotal or sacrificial. Bishops, priests, clerics, laymen, layboys wore them at choir offices, processions, and such like services. And no form of blessing is provided for the cope, as it is for the chasuble and Mass vestments.

4. At the Reformation, although the sacristies were full of chasubles, such were disused—in practice at least—and copes were worn instead. Such a use had never been found in Western Christendom until that time.

5. Copes were worn occasionally from that time onwards; their use ceased, except at coronations and such like ceremonies, but has been revived in later days.

6. From the Reformation until the High Church revival no chasuble had ever been used in the Church of England.

7. At the present day in England only one bishop (Lincoln) uses the chasuble. The others—some of them—wear copes on certain occasions.

8. The Anglican Church has, then, converted the cope into a sacerdotal or sacrificial vestment. So, at least, it may be maintained. But in doing so I think that, historically, she made a new departure. The change may or may not be significant from a doctrinal point of view; but upon that I do not enter—nor, again, upon the question how far bishops using copes regard such as sacerdotal and sacrificial vestments, or merely, as in pre-Reformation usage, robes of dignity used in solemn ceremonial. Catholics, of course, say that a cope means nothing at all, as it may be, and often is, worn by lay persons.

GEORGE ANGUS.

St. Andrews, N.B.

**TORTOISESHELL WARE** (8th S. xii. 487).—The mottled Whieldon pottery—mostly plates and dishes—known as tortoiseshell ware is apparently so called because it is not a whit like

the warm translucent yellow, clouded with varying shades of brown, seen in the ossified back, when in its highly polished state, of the land-turtle. But it certainly can be distinguished by a remote suggestion of a resemblance to the shell of that reptile. The real old Whieldon plates, so named after Thomas Whieldon (*circa* 1740), the first maker of them, are also distinguishable by their bevelled edges—at least all those I have seen are. The ware was produced by the use of pounded flint as a constituent of the body of earthenware. The material was mixed with sand and pipe-clay, and coloured with oxide of manganese and copper.

J. H. MACMICHAEL.

Great Coram Street.

ANGELS AS SUPPORTERS (8th S. xi. 384; xii. 32, 232, 394).—The angel supporters referred to (8th S. xii. 32) on the high altar screen of St. Alban's Abbey bear the arms of Bishop John of Whethamstead, and are fifteenth-century work. In the fifteenth-century tomb of Rahere or Raherius, the early twelfth-century and first Prior of St. Bartholomew's Priory, in Smithfield, E.C., known as the founder's tomb (although the actual foundryship is uncertain; Leland distinctly records Henry I. as the real founder, that monarch having given the ground on which the priory was built), there is a kneeling angel at the feet of the recumbent figure. It bears an heraldic shield. Recently a new porch has been erected at the west end of this venerable old church. Over its doorway is a niche containing a statue, and beneath are some arms upon a shield borne by angel supporters. Being there at a wedding a few weeks since, I asked my old friend Mr. Thomas Dixon, a worshipper at the church fully fifty years, whom the figure represented, and he told me unhesitatingly St. Bartholomew. But later this assumption was corrected by the Rev. Sir Borradaile Savory, Bart., the vicar, who assured me the statue was actually Rahere. Neither he nor his assistant clergy, however, appeared to know whose the arms were, or why angel supporters were introduced. He referred me to his architect, Mr. Ashton Webb, from whom, however, I have been unable to obtain any satisfactory information.

HARRY HEMS.

Fair Park, Exeter.

ARABIC STAR NAMES (8th S. xi. 89, 174; xii. 143, 317, 412, 457).—Mr. WILSON will find these names with their English equivalents in 'Mazzaroth; or, the Constellations,' by the late Frances Rolleston (Rivingtons, 1875). The Hebrew, Arabic, Syriac, Coptic, Greek,

and Latin names of the signs of the Zodiac and their Decans, the planets and principal stars in the heavens are given, with much valuable and interesting information on the astronomy of the ancients.

JOHN P. STILWELL.

Hilfield, Yateley.

Would Mr. LOFTIE kindly describe 'The Orient Guide' more fully? I cannot find it in the British Museum Catalogue under "Orient," "Guide," or "Periodical." His etymology of Betelgeuse is interesting; it differs from Ideler's. Mr. J. E. Gore, in his useful elementary 'Astronomical Glossary,' 1893, 139 pp. small 8vo., gives a great many Arabic star names and their usual Greek letter equivalents, without giving the meaning of the Arabic words. Mr. Gore gives "Algenib= $\gamma$  Pegasi, probably *al-djanah al-farras*, i.e., the wing of the horse." Can this *farras* be the origin of the German *Pferd*, which Dr. Daniel Sanders, 'Wörterbuch,' s.v., derives from Greek *πάρα* and Latin *veredus*, which he takes to be the Hebrew *pered*?

T. WILSON.

Harpden.

The explanations of Oriental star names by your correspondent Mr. WILSON are read with interest beyond the Atlantic. A similar compilation, showing the significance of star names in Greek, will be very welcome to many readers who either have no access to Ideler's 'Untersuchungen' or who cannot read his German.

JAMES D. BUTLER.

Madison, Wis., U.S.

GRUB STREET (8th S. xii. 108, 212, 251, 373).—Some quarter of a century ago an old friend of mine and an old contributor to 'N. & Q.,' Henry Campkin, F.S.A., librarian and secretary to the Reform Club, wrote an interesting pamphlet on this street. It was located near St. Giles's, Cripplegate. Mr. Campkin was well known as an archæologist and antiquary, and presented me with a copy, which has, unfortunately, been lost.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FRENCH PEERAGE (8th S. xii. 489).—As already stated, it is difficult to meet with a handy equivalent of our English peerages.

The 'Annuaire de la Noblesse de France,' compiled by M. Borel d'Hauterive, will, however, probably be of assistance to the DUKE DE MORO. Unfortunately, though the existing holders of titles and their immediate relatives are given in the current volume for each year (a small and not expensive one), the purely genealogical portion of the work



appears piecemeal in successive years. This may necessitate reference to any one of a series of some fifty-four volumes besides the current one. R. B.  
Upton.

THE DUKE DE MORO will probably find fullest details of the genealogies of the old French *noblesse* in Anselme's 'Histoire Généalogique de la Maison Royale de France, des Pairs, des Anciens Barons,' &c. This work is brought down to recent years by M. Potier de Courcy. J. F. MORRIS FAWCETT.

ST. SYTH (8th S. xii. 483).—Your correspondent Mr. HALL, in referring to St. Osyth, the virgin wife of King Sighere, and quoting from Butler's 'Lives of the Saints,' ascribes the period of her martyrdom to "*circa* A.D. 870." Now, this date is certainly erroneous, for St. Osyth was the daughter of Raedwald, King of East Anglia, with whom Eadwite, King of Northumbria, took refuge in 617. I mention these facts to prove that her death took place much earlier than the year mentioned by Alban Butler. The generally accepted date of her execution by the Danes is A.D. 635. T. SEYMOUR.

9, Newton Road, Oxford.

"COUNTERFEITS AND TRINKETS" (8th S. xii. 467).—Halliwell, in his 'Dictionary of Archaic and Provincial Words,' explains that imitation crockery was known as "counterfeits," and a "trinket" was another name for a porringer, a vessel used for porridge. For the word "trinket" quoted for saucers, see 'N. & Q.,' 7th S. vi. 27, 158, 372.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I cannot explain "counterfeits," but "trinkets" was formerly a common word for teapots and mugs. It was used by Defoe in this sense in his 'Relation of the Apparition of Mrs. Veal.' See 'N. & Q.,' 6th S. x. 521.

W. F. PRIDEAUX.

NAPOLEON'S ATTEMPTED INVASION OF ENGLAND IN 1805 (8th S. xii. 481).—DR. SYKES, after a long quotation from Warden's conversations with Buonaparte, writes: "The authority of this interesting narrative, the truth of which is beyond suspicion, is another proof that the invasion of England in 1805 was a real intention and not a feint." The truth of this narrative is not beyond suspicion. As DR. SYKES appears to have come across this book for the first time, allow me to refer him to an article written by John Wilson Croker in the October number of the *Quarterly Review* for 1816, when he will learn the true character of Warden and his book

On p. 210 he will find: "These precious letters from St. Helena were concocted; and Mr. Warden, or the person employed by him to forge the correspondence," &c. On the margin opposite the italicized sentence my grandfather has written "Dr. Combe"; which shows what contemporaries thought and said on this subject. H. S. V.-W.

STEVENS (8th S. xii. 469).—I think I may say, without fear of contradiction, that no portrait of R. J. S. Stevens was ever engraved. I have been looking diligently for one during more than thirty years; and had there been one in existence I believe I should have seen it. The British Museum has it not, nor have I it, nor has the Charterhouse, where he was organist, and where they would be very glad to have it. The late Mr. John Hullah, one of his successors at the Charterhouse, put this question to me twenty years ago; and I had to give him the same answer then that I must now give to your correspondent A. F. H.

JULIAN MARSHALL.

The *Athenæum* of 2 Nov., 1895, announced that the name of Richard John Samuel Stevens, musician, born 1757, died 1827, would be included in a forthcoming volume of the 'Dictionary of National Biography.' That just published terminates with the name Stanger. EVERARD HOME COLEMAN.

71, Brecknock Road.

THE ETYMOLOGY OF IRISH "TONN" (8th S. xii. 429).—Whatever may be the derivation of this word, it must be the same as the Welsh word *ton*, a wave. I find that Dr. W. Owen Pughe, the Welsh lexicographer, gives this as derived from the Greek. The Welsh word *ton* is pronounced exactly as *ton* in place-names such as Southampton. The word *tôn*, pronounced as the English *tone*, is also used in Welsh, and is equivalent in meaning, as well as in pronunciation, with the English *tone*. D. M. R.

JULES CHARLES HENRY PETIT (8th S. xii. 489).—Has not MR. SCATTERGOOD made a mistake in alluding to a 'Book of Crests'? I have a MS. Book of Mottoes, of some five hundred pages, entitled "A Dictionary of the Mottoes used by the Nobility and Gentry of Great Britain and Ireland as well as those used by most of the best of Continental Families, the whole collected and arranged into order by Jules Charles Henry Petit." It forms the most complete collection of family mottoes that I know of; and I may say that I am daily adding to it, for I never miss an opportunity of making a record of a motto that I find in use. The late Mr. Petit was

well known at the British Museum as a most conscientious worker. I feel certain that Mr. SCATTERGOOD has made an improper use of inverted commas in both the instances that appear in his communication.

LEO CULLETON.

I beg to suggest that the author of the book of crests inquired for by Mr. SCATTERGOOD may be Louis Michel Petit, and not Jules Charles Henry Petit. L. M. Petit was a French engraver. Pauley wrote 'Notice sur L. M. Petit,' which was published in Paris in 1858. There is a copy of the work cited in the British Museum, No. 9365 bb., and in it there would be some mention of the book if M. L. M. Petit wrote and illustrated it.

J. POTTER BRISCOE.

Public Library, Nottingham.

"SNI" (8th S. xii. 447).—The word would appear to be also in use in Ireland. The coachman here (a co. Wicklow man) observed quite lately, *à propos* of the stable-yard, that it was "*sniving* with rats."

KATHLEEN WARD.

Castle Ward, Downpatrick.

This word is well known in South Notts, and occurs in Mr. Prior's 'Ripple and Flood'—"the river *snies* with fish" (I quote from memory). Mr. Prior's book, by the way, is not only a capital story, but a treasury of Nottinghamshire dialect.

C. C. B.

This word was dealt with in 'N. & Q.' 7th S. vi. 249, 371.

W. C. B.

PRINCES OF CORNWALL (8th S. xii. 328, 417).—That Henuinus, or Henwing, descended from Corineus I myself supposed; it is gratifying to find that I am not singular in this. Corineus left descendants according to the legend. Henuinus may have been one; but, alas! where are the connecting links? The chain of descent, even if broken at some points, would be interesting, for it is the male line (although not originally the royal one—that came through Rhagaw, King Lyr's daughter, from Brutus) of the kings of Britain.

CURIOSO.

SUPERSTITION (8th S. xii. 88, 158, 212).—"As the wind blows on Martinmas Eve so it will prevail throughout the winter." This whim is one of a legion in folk-lore all analogous in nature. None of them, however, can stand its ground in the view of any one who considers how the adoption of the New Style made all fixed feasts movable—or pushed them ten days ahead. If the day we now call Martinmas has thaumaturgic power over wind, it either had no such dynamic force

before 1752, or an Act of Parliament changed air currents no less than the writing of dates. The Martinmas superstition no doubt antedates the New Style, and so believers in it should judge of the winds that are to come by watching those that blow on the day which would now have been Martinmas had the Old Style never been disturbed.

JAMES D. BUTLER.

Madison, Wis., U.S.

COLD HARBOUR (8th S. xii. 482).—Has it ever been suggested in 'N. & Q.' that a possible derivation is *caldarium*, the chamber in which in Roman bathing establishments the hot bath was placed? If it is the case that most of the Cold Harbours are situated on old Roman roads, it is by no means unlikely that they were originally rest houses by the way, where the fatigued traveller could get his warm bath. If this derivation be correct it is a remarkable instance of the manner in which names, by the mere force of sound, are changed in meaning.

H. S. BOYS.

PETER THELLUSSON (8th S. xii. 183, 253, 489).—MR. THOMAS's sources of information enable us to correct not only Haydn's 'Dates,' but also the *Times* leader of 5 July, 1859, the writer of which was under the impression that "the Court of Chancery has so clipped and pollarded his oak, that it is not much larger than when he left it." But the case was not settled so early as 1805, as MR. THOMAS seems to imply, for the final decision of the House of Lords was not given until July, 1859. EDWARD H. MARSHALL, M.A. Hastings.

CANNING AND THE 'ENCYCLOPÆDIA BRITANNICA' (8th S. xii. 486).—I ask permission to remark that Mr. W. T. LYNN's statement that the great George Canning's family "on the father's side had been English for centuries" is really misleading, because your correspondent has forgotten the fact that the ancestors of the man of genius who was "bred a statesman and born a wit" were settled at Garvagh, co. Londonderry, from the time of Elizabeth. Baron Garvagh is the head of the race, and the lineal descendant of the George Canning who received the grant of the manor of Garvagh from the great queen. I may add that the father of the future Prime Minister of England was the George Canning, an Irishman and author of some poems, who, having been disinherited by his father, Col. Stratford Canning, for marrying, in 1768, Miss Costello, a beautiful Irish actress, left his Irish home and settled in London on an income of 150*l.* (from the



colonel). Canning studied for a year, and was called to the English bar; but he subsequently became a wine merchant, and died in 1771, a broken-hearted bankrupt, one year after the birth of his son. His widow, in her misfortune, was only too happy to support herself and her child by keeping a small school. Mrs. Canning composed the following loving inscription for her husband's tombstone in the cemetery in Paddington Street:

Thy virtue, and my woe, no words can tell;  
Therefore a little while, my George, farewell!  
For faith and love like ours, heaven has in store  
Its last best gift—to meet and part no more.

HENRY GERALD HOPE.

Clapham, S.W.

FEATHERSTONE (8th S. xii. 488).—The cleric inquired for took his B.A. degree as "Uted Fetherstone" at Trinity College, Oxford, 1739, and was probably born about 1717. His M.A. degree he took as "U. Fetherston-haugh" at St. John's College, Cambridge, 1747. Of his descendants I am sorry I know nothing.

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

Longford, Coventry.

"TIRLING-PIN" (8th S. xii. 426, 478).—I observed in a recent list of "donations and additions" to the Kelvingrove Museum here that one of these curiosities had been acquired—and I have no doubt will now be on exhibition.

ROBERT F. GARDINER.

Glasgow.

SAND-PAPER (8th S. xii. 468, 490).—The fish-skin referred to was an article of ordinary trade with wholesale country ironmongers up to within the last thirty years, or even less, and was usually sold to wheelwrights. The skins were about thirty inches long and twelve inches wide in the middle. They appeared to have been dried stretched out, and cost about half-a-crown each. When the ironmonger received them they were marked inside with a brush into pieces at sixpence or ninepence each, according to the size and shape. Each piece would wear out a quire of sand-paper. The skins had no scales, but were as rough as a fine rasp, and very durable. The demand gradually died out, and eight years ago I saw half a skin still hanging to a nail, not having had a piece cut from it for many years. Sand-paper was in use at least a century ago, but is now quite gone out of doors, glass-paper having entirely superseded it, being in every respect far superior.

JAS. B. MORRIS.

Eastbourne.

Sand-paper has been in general use fifty or sixty years. Prior to that the skin of the

dog-fish was used for smoothing down the faces of mahogany and other such woods, prior to polishing. I was apprenticed in Sheffield, 1856-63, and although at that period sand-paper was getting to be more generally used, the rough face of dogfish skin was still most in favour with the "old hands."

HARRY HEMS.

Fair Park, Exeter.

When emery, &c., cloth was invented, in 1830, sand-paper was already in extensive use; but when it was first made I do not know. The dried skin of the dogfish was at one time very widely used for polishing purposes.

RHYS JENKINS.

'IN MEMORIAM,' LIV. (8th S. xii. 387, 469).—I agree with the HON. LIONEL A. TOLLEMACHE in thinking that when Tennyson speaks of moths and worms he means moths and worms; but when he says that Tennyson hoped there would be a heaven even for them, I do not suppose that he means for them as moths and worms; but that, as no "life from the Ever Living" (to use Browning's expression) can die, the life which animates their humble forms passes through the suffering of their present existence to a higher stage of being, and thus, consecutively, from stage to stage. In the progress towards a perfection which shall never be attained, because the attribute of God alone, man and the worm, though with a vast lineal interval between, may be moving along the same asymptote.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

LOCAL SILVERSMITHS (8th S. xii. 347, 491).—Silver spoons were long made in this city, the last maker of them, silver cups, &c., being Tom Stone, of High Street, Exeter. He died in the early fifties. The Assay Office for hall-marking was closed here in 1885. I possess a quaint silver brooch; it forms a curious representation, in miniature, of our parish church (St. Sidwell's), spire and all. Upon the inner side is engraved, "Made by Thomas Edward Talbot Herbert, silversmith, St. Sidwell's, Exeter, A.D. 1852." The only son of this long deceased, but expert white-metal worker is at present one of the most prominent and popular men in Exeter.

HARRY HEMS.

Fair Park, Exeter.

Teaspoons can be had in Carlisle of different patterns, some with the arms of the city (old and new), and some with roses and thistles interwoven.

Y. Y.

STRATHCLYDE (8th S. xii. 488).—The Britons of Strathclyde are noticed in the 'Encyc. Brit.,' xxi. 473, 475, sq. We are there told, as

regards the language—British, called later Cymric—that it extended as far north as the Cumbraes, the islands of Cymry in the Clyde. Ethelfred and, later, Edwin are said to have severed what is now modern Wales from British Cumbria and Strathclyde. Facing p. 271, vol. viii., is a map showing the divisions of Britain in 597. ARTHUR MAYALL.

J. S. P. will find a short description of the Strathclyde Britons in the 'Gododin' of Aneurin Gwawdrydd; also a list of about twenty books referring to Strathclyde in the foot-notes. The above is published by the Cymmrodorion Society. E. T.

J. S. P. cannot do better than consult Skene's 'Four Ancient Books of Wales,' 2 vols., and the first volume of his 'Celtic Scotland.' HERBERT MAXWELL.

"POT LORD" (8th S. xii. 447).—The term "pot landlord" is occasionally heard in this part of the West Riding of Yorkshire. It is applied to a person who acts as agent or steward for the owner in the management of house property or land. J. W. W. Halifax.

LEE, EARLS OF LICHFIELD (8th S. xii. 469).—So far as I am aware, this claim was never brought before a Committee of Privileges of the House of Lords. G. F. R. B.

"CAMP-BALL" (8th S. xii. 425).—This game formed the subject of a correspondence in 'N. & Q.' a few years ago (see 8th S. ii. 70, 137, 213), the sum of which made it tolerably clear that it was a different game from football, being played solely with the hands. If a football were used, the game was known in East Anglia as "kicking-camp." Du Maurier, in the opening chapters of 'The Martian,' makes several allusions to "la balle au camp," which was a favourite game in French schools forty years ago, and which from his description seems to have been a kind of rounders.

W. F. PRIDEAUX.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The English Dialect Dictionary.* Edited by Joseph Wright, M.A., Ph. D. Parts III. and IV. (Frowde.) NOT less exemplary than the progress made with the 'Historical English Dictionary' is that of the twin undertaking the 'English Dialect Dictionary,' four parts of which, carrying the alphabet as far as the word *chuck*, have seen the light within a period not much exceeding a year. While, however, the 'H. E. D.' is splendidly endowed by one of the foremost of universities, its no less indispensable supplement is a work of purely private enterprise, and depends, from the financial no less than from the

literary or philological standpoint, upon the services of Prof. Wright. Gratifying in the highest degree is it to British pride that what is in fact a national undertaking should come as a product of individual enterprise, and happy must be considered the nation whose scholars, not content with putting into the work their erudition and their trained and disciplined powers, embark in it their fortunes also. Under these conditions, not until to-day fully realized by ourselves, we appeal unhesitatingly to our readers for further support, without which the completion on the scale on which it has been begun of a work of supreme importance can only be attained, if attained at all, by imposing upon private means an indefensible, and it might well be an intolerable strain. Where, indeed, except in 'N. & Q.,' where the movement that led to the collection of materials took rise and the importance of dialectal speech was first brought within the grasp of the general public, should an appeal for augmented support be made? On the readers of 'N. & Q.,' then, we would fain impress the importance of the undertaking and the need of their individual support and of securing that this all-important work shall be put not only on their own shelves, but on those of every public institution which includes in its scheme the possession of a library of reference.

Descending from the general to the particular, we find that the two parts now issued contain 7,000 simple and compound words and 875 phrases, illustrated by 14,572 quotations, with the exact sources from which they have been derived. In addition to these there are 16,642 references to glossaries, to manuscript collections of dialect words, and to other sources, making a total of 31,214 references. If to these are added the contents of the two previous parts, noticed 8th S. x. 107; xi. 59, the result obtained is 11,861 words, 1,642 phrases, 30,675 quotations, and 28,870 references without quotations, a total of 59,545 references. These figures convey an idea of the vastness of the undertaking and the thoroughness and completeness with which it is being carried out. In the compilation of the dictionary and the collection of the references many workers have been concerned. 'N. & Q.' has supplied, as may well be conceived, many thousand references. The financial responsibilities of the undertaking, amounting to nearly 1,400*l.* a year, fall wholly upon Prof. Wright, whose position, so far as we know, is as unique as it is princely. So small is the space at our disposal for book notices, and so many claims are there upon it, that we can call attention to but few of the hundreds of articles of philological or literary interest which commend themselves. *Blithemeal*, the meal prepared for visitors at the birth of a child, the use of which is recorded in Scotland, is unfamiliar to us, though that of groaning malt, associated with it in Carleton's 'Fardorougha,' is known. Many meanings are given to *bob*. The first we will supplement by instancing the American (?) song, popular near half a century ago, with the chorus, quoted from memory:—

I'll lay my money on the bob-tailed nag,  
And you'll lay yours on the grey.

*Bobbin* in the West Riding and elsewhere = as is said, "a wooden tube or cylinder upon which yarn is wound in weaving or spinning." It has thence been transferred to an ordinary reel of sewing cotton. This use is, or was, very common. *Bride-ale* = wedding feast, and *bride-door*, for which see the work, have high folk-lore interest. *Brief*, in



connexion with church briefs, may be studied with advantage. The use of *cot* as a verb=*comir* is not confined to Lincolnshire and Warwickshire. *Apropos* of *canker*, many meanings of which are supplied, it may be of use to say that there was, and probably is, in Leeds a street called Cankerwell Lane, derived, we fancy, from a chalybeate spring. An interesting and a valuable article appears on *cantrip*. Many words for which no authority can yet be given, and some the significance of which is not yet known, are included in the prefatory matter. The first volume ends at *Byzen*, and the pages in Part III. which are occupied with *C* are so arranged as to be capable of being detached. The pagination is, however, continuous, six hundred double-columned quarto pages having appeared. We can but end with commending once more this noble work to the attention and support of our readers.

*Reviews and Essays in English Literature.* By the Rev. Duncan C. Tovey, M.A. (Bell & Sons.)

FEW and short, for the most part, as they are, these reviews of the Cambridge Clark Lecturer cover a considerable space in English literature, extending from Sir Thomas More to Coventry Patmore. They are, as a rule, agreeable and readable rather than profound, and the first only, and perhaps the last, can justly be regarded as brilliant. For this the fact that they were written for a popular publication may be held in a great measure responsible. Far away the most entertaining and also the most slashing is the first paper on the 'Teaching of English Literature,' for which a species of apology is proffered. This is unneeded. What is said is mainly just, if vigorously spoken, and our only fault is with the title, which seems rather to promise a paper on the lessons to be learnt from English literature than the manner in which it is taught. We have read all the papers on More's 'Utopia,' Fuller's 'Sermons,' Chesterfield's 'Letters,' &c.—popular and attractive subjects—and find but one sentence which we should like to see removed. Speaking of Foote's very indecent caricature of the wooden leg of Admiral Faulkner, Mr. Tovey says: "He was properly punished by an accident which led to the amputation of his own [leg]." This is a hard saying, and we recommend the excision of the word "properly," which is too presumptuous. Let him remember the words of Hamlet: "Use every man after his desert, and who should 'scape whipping'?"

*Mediæval Oxford.* By H. W. Brewer. (*Builder* Office.)

FROM the *Builder* office we have received a finely executed and cleverly reconstituted view of Oxford as it appeared in 1510, when it was, as it now is, the loveliest of cities. It has been designed by Mr. D. Fourdrinier, and a description and key have been supplied by Mr. H. W. Brewer. To lovers of Oxford—and who dares call himself otherwise?—it will earnestly commend itself, and it is a work which every antiquary with wall space would love to procure and keep for constant reference. The authorities for the reconstitution are given in Mr. Brewer's pamphlet.

*The Campaign of Sedan.* By George Hooper. (Bell & Sons.)

IN some respects this work marks a new departure in 'Bohn's Standard Library.' Good as it is and admirably as it fulfils its purpose, Mr. Hooper's work cannot yet claim to rank as standard. It saw

the light but ten years ago, and deals with events with which all but the youngest of our readers are familiar, and it is now issued with no alterations or additions except a most serviceable index. It has, like the original edition, maps, by aid of which the reader can study closely the progress of what is called "the thirty days' campaign." Never, surely, was a short month fraught with issues so tremendous with results, after the full significance of which we are still groping. More knowledge of war than we can claim is requisite to grasp fully the progress of events, or the manner in which the French were outwitted, out-manceuvred, conquered, and captured. Very little effort would, however, be necessary to appreciate the scientific beauty of the whole, and the story is at least told in a manner that renders it impossible to quit the work till Sedan has surrendered and the great wind-bag of the Second Empire has been pricked. Bacon, Swift, Defoe, and Goethe may marvel at the companionship into which they are being brought. To the reading public, however, this volume will be neither the least interesting nor the least valuable of the "Standard Library."

*Norse Tales and Sketches.* By Alexander L. Kiel-land. Translated by R. L. Cassie. (Stock.)

ON the first appearance of these Heine-like sketches we spoke in warm approval of their rather fantastic teaching and their humour (see 8th S. xi. 80). They now, in a cheap edition, appeal to and will doubtless secure a wider public.

MR. E. W. PREVOST, Ph.D., of Newnham, Gloucestershire, promises by subscription a 'Glossary of Cumberland Words and Phrases,' issued in connexion with the 'English Dialect Dictionary' of Profs. Wright and Skeat. It consists of a re-edited and enlarged edition of Dickinson's 'Glossary of Cumberland Words and Phrases,' first published by the English Dialect Society. Intending subscribers may communicate directly with Dr. Prevost.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JERMYN ("Man eats the fruit," &c.).—This is the last line of a poem which appeared in the *Spectator*, 7 Nov., 1891. See 'N. & Q.' 8th S. ix. 409; x. 19.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, JANUARY 8, 1898.

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Notices to Correspondents.

## Notes.

## TODMORDEN.

SOME little while ago Todmorden was invested with the honour and responsibilities of a borough—mayor, aldermen, councillors, and town clerk now presiding over and transacting the municipal business of the town. It is, perhaps, opportune at the present time to trace the derivation and meaning of the word Todmorden, which local writers have quibbled over without arriving at a correct solution.

There are few towns in the north of England with more picturesque surroundings, situated as it is well-nigh at the summit of the border hills of Lancashire and Yorkshire. The borough of Todmorden stands mainly in the valleys of Walsden, Calder, and Burnley, the last locally so known, whilst on every hand lofty precipitous heights, in some places too steep for the pedestrian to climb, environ the chief portions of the town. Beyond these overhanging heights vast tracts of mountain moorland stretch far away to the distant horizon. The scenery on those lonely hills, and in the cloughs and well-wooded glens, is romantic and wildly beautiful.

There is an erroneous impression in some quarters that Todmorden is Tod-mero-dene,

under the supposition that in primeval ages there was a lake where the present town has been built. Climb one of the heights, and let the eye wander over the adjacent country; at a glance it will be perceived that it is a land of lofty rounded hill and deep valley, narrowing in some spots to a mere gorge. Go back in imagination to prehistoric ages, to the days long previous to reservoir and drainage, and in the mind's eye survey the then desolate region after weeks of heavy rainfall, or after the melting of a winter's accumulated snow. Gathered on those wide-sweeping stretches of moorland mighty volumes of water rush down three valleys, Walsden, Dulesgate, and Burnley, not to mention numberless cloughs and ravines, and, near the spot where stands the present town hall, the three floods mingle, and are borne onward with torrent speed and strength down the broader Calder dale. Any banks of lake that in drier season had begun to be formed would be swept away by the irresistible weight of waters like a common fence wall. This state of things would continue for months, and the building up and stability of a lake would have been an impossibility. To this day the oft-recurring floods are a frequent source of danger to life and property. Not many years ago mills and cottages were wrecked and children drowned. It was a summer thunderstorm, and had the flood occurred an hour earlier, when the men and women were at work in the factories, the loss of life would have been appalling. It is also well to bear in mind that on the banks of the supposed mere there are no traces of this water in the nomenclature of hamlets and fields.

Todmorden is simply the Tod-moor-dene, or Fox-moor-valley. *Tod* is the archaic word for fox; the middle syllable *mor* is a contraction of moor; and *dene* is the Saxon valley. Centuries ago, and, I believe, up to comparatively recent times, foxes were abundant in this neighbourhood, making this heather-skirted valley their haunt. In almost any direction the moors may be seen clothing the hillsides, as they did in days of yore; it is yet emphatically a moorland district, the heather still creeping down in a few places close to the roads of the borough. *Dene*, or valley, is very common in this part of England, and enters largely into the nomenclature of the locality. It is sometimes incorrectly written *dean*, as in North Dean and Walshaw Dean; and, again, it is frequently contracted to *den*, as in Luddenden, Alcomden, Hebden, and many other valleys.

Todmorden has little ancient history, having

developed into commercial importance in very modern times. On the verge of the northern hills there are groups of bleak wild rocks, bearing the name of Bride Stones, which are unquestionably Druidical remains. The Forest of Hardwick, a hunting-ground possessed by Earl Warrenne, extended on the western border to Todmorden. What of antiquity survives is found chiefly in the place-names of mountain, township, valley, and stream; generally, indeed, in the natural features of the country, and also in the quaint old homesteads which are still standing on the slopes of the hills.

The borough coat of arms has been designed by Mr. W. Ormerod, of Scitcliffe Hall. It is not such as an antiquary would have suggested; nevertheless, it is a suitable and excellent conception, especially when we bear in mind that it has been devised for a commercial town. The artist has represented the trade and manufactures of Todmorden, and there is one happy idea at least embodied in this coat of arms in linking together the red rose of Lancaster and the white rose of York, the newly incorporated borough extending over portions of these two counties. The town hall stands in both Yorkshire and Lancashire. F.

#### JUDICIAL LONGEVITY.

(See 5th S. xii. 446.)

I HAVE not seen a full report of Lord Esher's remarks on taking leave of Bench and Bar, but I presume that in saying, "I believe it is the longest period of a judge being a judge that has ever been," he meant that he had been a judge for a longer period than any other in England—not Great Britain. Doubtless, also, your correspondent MR. PINK refers to England only when he says that Sir Thomas Parker's tenure of the judicial office is probably the longest on record. Some of the senators of the College of Justice in Scotland have held office for a longer period than either Lord Esher or Sir Thomas Parker. The following examples of judicial longevity in the Court of Session—the supreme tribunal in Scotland—may be of interest. It will be observed that all of these occupied the bench for a longer period than the late Master of the Rolls. I have not gone back further than the end of the seventeenth century.

Sir John Maxwell of Pollok (died 1732) was appointed a Judge of the Court of Session in 1699, and in the same year became Lord Justice Clerk. He was removed from the latter office in 1702, but remained a Lord of Session until his death (thirty-three years).

Sir Hew Dalrymple of North Berwick, Bart. (1652-1737), was appointed Lord President of the Court of Session in 1698, and held that office until his death (thirty-nine years).

David Erskine, Lord Dun (1670-1758), was appointed a Lord of Session in 1710, and a Lord of Justiciary in 1714. He retired in 1753 (forty-three years).

John Elphinstone, Lord Coupar, afterwards fifth Lord Balmerino (1675-1746), was appointed a Lord of Session in 1714, and held office until his death (thirty-two years).

Andrew Fletcher, Lord Milton (1692-1766), was appointed a Lord of Session in 1724, and Lord Justice Clerk in 1735. He held office as a judge until his death (forty-two years).

Sir Gilbert Elliot of Minto, Bart. (1693-1766), was appointed a Lord of Session in 1726, and became Lord Justice Clerk in 1763. He held office until his death (forty years).

Alexander Fraser, Lord Strichen (died 1775), was appointed a Lord of Session in 1730, and held office until his death (forty-five years).

Henry Home, Lord Kames (1696-1782), was appointed a Lord of Session in 1752, and retired in 1782 (thirty years).

James Veitch, Lord Elliock (died 1793), was appointed a Lord of Session in 1760, and held office until his death (thirty-three years).

James Erskine, Lord Barjarg (died 1796), was appointed a Lord of Session in 1761, and held office until his death (thirty-five years).

James Burnett, Lord Monboddo (1714-1799), was appointed a Lord of Session in 1767, and held office until his death (thirty-two years).

John Campbell, Lord Stonefield (died 1801), was appointed a Lord of Session in 1762, and Lord of Justiciary in 1787. He resigned the latter office, but retained the former until his death (thirty-nine years).

Sir William Miller of Barskimming, Bart., Lord Glenlee (1755-1846), was appointed a Lord of Session in 1795, and resigned office in 1840 (forty-five years).

Adam Gillies, Lord Gillies (1760-1842), was appointed a Lord of Session in 1811, and a Lord of Justiciary in 1812. In 1837 he resigned the latter office, and became a Judge of the Court of Exchequer in Scotland. He appears to have acted as a judge until his death (thirty-one years).

Charles Hope, Lord Granton (1763-1851), was appointed Lord Justice Clerk in 1804, Lord President in 1811, and Lord Justice-General in 1836. He retired in 1841 (thirty-seven years).

David Boyle (1772-1853) was appointed a Lord of Session in 1811, and Lord Justice



Clerk later in the same year. He succeeded Hope as Lord President and Lord Justice-General in 1841. He retired in 1852 (forty-one years).

Sir George Deas, Lord Deas (1804-1887), was appointed a Lord of Session and Judge of Exchequer in 1853, and a Lord of Justiciary in 1854. He resigned in 1885 (thirty-two years).

John Inglis, Lord Glencorse (1810-1891), was appointed Lord Justice Clerk in 1858, and Lord President and Lord Justice-General in 1867. He held office until his death (thirty-three years).  
J. A.

Edinburgh.

To the names of those already given that of the late Hugh Barclay, LL.D., Sheriff Substitute of Perthshire, may be added, as having for a much longer period occupied the bench. He received his appointment in 1829, and retired from office in October, 1883, at the age of eighty-four, the father of the judicial bench in Great Britain, having discharged the onerous and important duties of Judge Ordinary of the large county of Perth for fifty-four years. He did not long enjoy his well-merited rest, having died in the following year. *Dulce et venerabile nomen.* Few in Scotland were better known or more revered than Sheriff Barclay for his ability as a lawyer, soundness as a judge, and usefulness as a citizen in every good work. He was a multifarious writer, and his legal works are held in much esteem by the profession. Apart from his eminence as a judge and an author, he was one of the most kind-hearted and amiable of men, and justly endeared himself to all who had the privilege of his acquaintance.

A. G. REID.

Auchterarder.

#### POPE AND THOMSON.

(See 8th S. xii. 327, 389, 437.)

I AM obliged by, and readers of 'N. & Q.' will value, MR. TOVEY's careful supplementary account of the disputed MS. readings of 'The Seasons.' My object in stating my query in 'N. & Q.' however, was more to emphasize the expediency of an additional scrutiny of the calligraphy of the second writer in the revised MS. I was not unaware of MR. TOVEY's minute and painstaking investigation on the subject, as evinced in his notes to the new Aldine edition of Thomson; but it seemed to me that, in face of all the evidence there adduced, Mr. Churton Collins had completely reduced the crux of the matter to one of handwriting. I am still inclined to believe, in the absence of decided proof that the hand-

writing corresponds to Pope's, that the writer of the corrected lines was simply an amanuensis working at Thomson's dictation. Mr. Collins's argument, which is summarized as follows, is very convincing. He says:—

"What has long, therefore, been represented and circulated as an undisputed fact, namely, that Pope assisted Thomson in the revision of 'The Seasons,' rests not, as all Thomson's modern editors have supposed, on the traditions of the eighteenth century and on the testimony of authenticated handwriting, but on a mere assumption of Mitford. That the volume in question really belonged to Thomson, and that the corrections are original, hardly admits of doubt, though Mitford gives neither the pedigree nor the history of this most interesting literary relic. It is, of course, possible that the corrections are Thomson's own, and that the differences in the handwriting are attributable to the fact that in some cases he was his own scribe, in others he employed an amanuensis; but the intrinsic unlikelihood of the corrections made in the strange hand to his characteristic style renders this improbable. In any case, there is nothing to warrant the assumption that the corrector was Pope."

With the exception of the fact that Mr. Collins expresses doubt as to the internal resemblance between the revised readings of 'The Seasons' and that of Thomson's recognized work, the argument effectually resolves itself into one in favour of Thomson's authorship of the disputed emendations. And I think most students of Thomson will admit that the advance he made from first to last in point of style, as shown especially in 'The Castle of Indolence' and in his later dramas, goes far to explain this divergency of manner between the early and later text of 'The Seasons.'

In support of Mr. Collins's contention (to my mind, however, already sufficiently strong), I would urge one or two further points of evidence.

1. Thomson, who, despite MR. TOVEY's ill-advised gibe, gave no token in the course of his career that he was stamped with dishonesty, declared himself to be his own reviser. In a letter to Lyttelton, 14 July, 1743, he says:—

"Some reasons prevent my waiting upon you immediately; but, if you will be so good as let me know how long you design to stay in the country, nothing shall hinder me from passing three weeks or a month with you before you leave it. In the meantime, I will go on correcting 'The Seasons,' and hope to carry down more than one of them with me."

If Mitford's theory is to be accepted, Pope ought to have been somehow smuggled into that visit to Hagley; but no record appears of such an extraordinary step.

2. The vast amount of correction involved in the revised edition of 'The Seasons' implies a contrast too tremendous with the



infinitesimal jotting on the leaf of Aaron Hill's 'Athelwold'—"Two or three lines I have with great timorousness written," says Pope—to be for a moment seriously considered. The work of the second reviser in 'The Seasons' nearly equalled in extent and importance that of Thomson's own accredited revision.

3. Thomson was in the habit of employing an amanuensis. His brother John, at any rate, acted in that capacity about the year 1735.

4. In the one passage of any length which is noted by Mr. TOVEY as "corrected to text" of Pope—that including the splendid critical pronouncements on the great English poets in 'Summer,' ll. 1566–1579—internal evidence, it seems to me, decidedly supports the view that the poet who changed it from its original to its present reading was the same as penned the fifty-second stanza of 'The Castle of Indolence' and, in all probability, the vivid and epigrammatic monody on Congreve.

5. A further item of internal evidence appears to be readily drawn from the radical dissimilarity in style between Pope and Thomson. The diction of each is entirely different in descriptive quality; and, although the corrections in question are merely verbal, it is difficult to understand how they could have come appropriately from Pope. I sub-join a passage from 'Windsor Forest,' and another from the new material of the 1744 edition of 'The Seasons.' In the one may be clearly traced the worker in rococo; in the other the creative artist in natural description.

«Pope writes:—

There, interspers'd in lawns and op'ning glades,  
Thin trees arise that shun each other's shades.  
Here in full light the russet plains extend:  
There wrapt in clouds the bluish hills ascend.  
Even the wild heath displays her purple dyes,  
And 'midst the desert fruitful hills arise,  
That crowned with tufted trees and springing corn,  
Like verdant isles the sable waste adorn.

'Windsor Forest,' it is true, was published thirty years before the finally revised edition of 'The Seasons'; but Pope, in the rest of his works, never varied from his tinsel delineations of nature. So far as style is concerned, Pope had absolutely nothing in common with this ('Spring,' ll. 951–962):—

The bursting prospect spreads immense around;  
And snatched o'er hill and dale, and wood and lawn,  
And verdant field, and darkening heath between,  
And villages embosomed soft in trees,  
And spiry towns by surging columns marked  
Of household smoke, your eye, excursive, roams;  
Wide-stretching from the hall, in whose kind haunt  
The hospitable genius lingers still,

To where the broken landscape, by degrees  
Ascending, roughens into rigid hills;  
O'er which the Cambrian mountains, like far clouds  
That skirt the blue horizon, dusky, rise.

It is possible, of course, but not probable, that Pope may have developed a greater gift of "natural magic" in his later years; and if any certainty could be thrown upon his claim in this question from the matter of handwriting one might be convinced, if surprised. But when there is superadded to all the historical and internal array of evidence against such a claim the fact that the best authorities at the British Museum to-day, as well as Prof. Courthope, discredit the plausibility of the opinion that the handwriting referred to is Pope's, I think the "suspense" on the whole subject for which Mr. TOVEY pleads is virtually unnecessary.

W. B.

Edinburgh.

SYNTAX OF "NEITHER."—Your readers' attention was recently drawn by MR. BAYNE (8th S. xii. 367) to a choice sample of *Saturday Review* grammar, namely, "neither of whom have.....a right." Here the word is a pronoun; but erroneous syntax is often observed after the conjunctive pair "neither.....nor." Thus, in a book recently published, Archdeacon Baly's 'Eur-Aryan Roots,' vol. i., I find two examples of the solecism in question. The first occurs at p. 101, "Neither the Sanscrit nor Zend have an original name for wine," where also the omission of the definite article before "Zend" is noticeable as characteristic of slipshod English. The second is at p. 185: "Neither Vigfusson nor Kluge cite O.N. Hala." I have been told that the author's grammar in the latter passage was disputed while the work was in the press, and that he stoutly defended his phrase, on the ground, to the best of my recollection, that *neither* and *nor* are here copulative, the predicate being of two subjects taken together, so that the sentence is equivalent to "Vigfusson and Kluge do not cite."

It is trifling with grammar to assert that these joint particles, *neither*, *nor*, are copulative as well as disjunctive. There is but one conjunction which is copulative, namely, *and*, though *or* is frequently used with the syntax proper to *and*, as *vel* was by Tacitus: "Mox rex vel princeps.....audiuntur" ('Germania,' xi.). Granted that "Neither A nor B cites" is equivalent to "A and B do not cite," this is no reason for pluralizing the verb. The two sentences are negative forms of different affirmatives, the former being the negation of "Either A or B cites," and the latter the negation of "A and B cite." Nega-

tion causes a change of meaning, but not of syntax; otherwise "A or B does not cite," the negation of "A or B cites," should be written "A or B do not cite," in accordance with Archdeacon Baly's notion.

With regard to the archdeacon's own phrase, let me say in conclusion that the affirmative "Either A or B cites" means that *one* of the two persons does something, while the negative "Neither A nor B cites" means by the letter that *not one* of the two does it, and inferentially that both abstain from doing it. Plurality is not expressed, and what need is there for grossly violating grammar to express plurality when it is so clearly indicated by singularity?

F. ADAMS.

CAPT. ROBERT KNOX AND HIS WORK ON CEYLON.—With reference to your notice (8th S. xii. 520) of my pamphlet on Capt. Robert Knox, I may say that my chief object was not so much to defend the old salt from the charges brought against him in the 'Dictionary of National Biography' as to bring together all the information I could regarding Knox and his family not hitherto printed, and also, if possible, to trace the interleaved copy of his 'Historical Relation,' with his additions, which was intended to form the second edition. Referring to this, you ask, "Is it possible that Robert Fellowes, who bound up with his own 'History of Ceylon,' London, 1817, Knox's 'History,' had access to it?" To this I can safely reply, No. Not only so, but Fellowes did less than justice to Knox by not only modernizing his spellings, but ignoring his list of *errata*. A properly edited reprint of Knox's book is a desideratum. Can any Yorkshire reader of 'N. & Q.' tell me if any of Knox Ward's descendants still live? I shall be glad to send a copy of my pamphlet to any person interested in this subject or willing to assist me in my attempt to trace the missing "second edition" of Knox's book.

DONALD FERGUSON.

Croydon.

"TABLE DE COMMUNION."—In Matthew Arnold's essay on Eugénie de Guérin these words are translated "communion table." Has this mistake ever been noted? It may be compared with *pain béni*—by the way, in 'N. & Q.' lately this was wrongly spelt "béné"—translated in *Black and White* not long ago as "sacrament." Of course, *table de communion* means the communion rails.

Matthew Arnold was not a man willingly to give to Provincial Catholicism a *bourgeois* English Protestant setting, like the *Daily Graphic* telling last year of Irish island peasants listening for a shot on the main-

land which announced "church service," and thus praying out of doors on the "Sabbath" when the weather was too rough to cross; the meaning, of course, being that the Catholic peasants were assisting at the Sacrifice of the Mass, in the manner of any other Catholic unable to be present. But of this inartistic instinct—Philistinism—Matthew Arnold could not have been guilty. He would wish to see it reproved in 'N. & Q.' and also his own mistake of ignorance (?), left uncorrected in later editions.

W. F. P. STOCKLEY.

Fredericton, Canada.

LADY ELIZABETH FOSTER.—Not long since in the *Times* I read that a print in colours, by Bartolozzi, of this lady had been sold at Christie's for sixty guineas. Who was she? That she was a friend of Gibbon's I know from the following amusing passage in the 'Journal' of Thomas Moore (vol. vii. p. 374):

"Here is an anecdote of William Spencer's which has just occurred to me. The *dramatis personæ* were Lady Elizabeth Foster, Gibbon the historian, and an eminent French physician, whose name I forget; the historian and the doctor being rivals in courting the lady's favour. Impatient at Gibbon's occupying so much of her conversation, the doctor said crossly to him, 'Quand mi lady Elizabeth Foster sera malade de vos fadaïses, je la guérirai.' On which Gibbon, drawing himself up grandly, and looking disdainfully at the physician, replied, 'Quand mi lady Elizabeth Foster sera morte de vos recettes, je l'im-mor-taliserais.' The pompous lengthening of the last word, while at the same time a long sustained pinch of snuff was taken by the historian, brought, as mimicked by Spencer, the whole scene most lively before one's eyes."

M. McM.

Sydney, N.S.W.

HENRY R. MORLAND.—With reference to the correspondence which appeared in 8th S. xi. 8, 74, 147, 238, 291, under the heading of 'George Morland, Senior,' owing to an error of its beginner, but which is correctly indexed as above, it may be fitting to extract from the *Times* of 6 Dec. an account of the sale of an example of the 'Girl Ironing' at Christie's:—

"The interest of the sale centred in one of a well-known pair of portraits by H. R. Morland, the father of George Morland. These two much-discussed pictures the artist apparently painted several times; for at least half a century they have been described as portraits of the two celebrated beauties, the daughters of John Gunning, of Castle Coote, Roscommon, that in the character of a laundress representing, it is said, Elizabeth, Duchess of Hamilton (and afterwards of Argyll), and that as an ironer, Maria, Countess of Coventry. But they do not bear the slightest resemblance to either of these ladies. The first pair of which we have any record as having occurred for sale by auction were in the great Stowe dispersal of 1848 (12 September),



when they realized the total of 68 guineas, and thence passed into the possession of the Earl of Mansfield: this pair was exhibited at South Kensington in 1867 (Nos. 433, 441). Quite recently a second pair was acquired by the National Gallery from Messrs. P. & D. Colnaghi, for a sum of about 400*l.* the two; this is the pair from which the engravings were made by P. Dawe (not G. Dawe as stated in the sale catalogue). The portrait sold on Saturday is that of the ironer, a lady in blue and white dress and white cap and blue ribbon, seated at a table, ironing cambric slips; it measures 30 in. by 25 in., and is regarded as the finest of the several examples of this picture: bidding started at 200 guineas, and the hammer fell at the extraordinary price of 3,250 guineas, the purchaser being Mr. Charles Wertheimer, Messrs. Agnew being the underbidders. Hitherto no example of this artist, sometimes called 'Old Morland,' has realized more than a few pounds in the auction-room, so that the above amount can only be described as perhaps the most remarkable incident in the picture sales of the present year. The portrait was among the property of the Mary Ratcliff Chambers trust."

KILLIGREW.

EYRE. (See 8th S. xii. 461.)—Eyre, as shown by the thirteenth century forms *Le Heir* and *Le Eyr*, doubtless usually means "the heir"; but Ayre seems to be of another origin, being a topographic name from the same source as the county town of Ayrshire and Air in the Orkneys; also the Point of Ayr in Man and in Cheshire. These we must refer to the Scandinavian *eyrr*, meaning a gravelly bank, a beach, or a spit of shingle, which we have in Elsinore and Eyrar in Denmark.

ISAAC TAYLOR.

"ON THE CARPET."—The absurd and misleading translation of the French phrase *sur le tapis* dies hard. In a leading daily newspaper which enjoys a deservedly high reputation for its literary articles, the following passage occurs:—

"The book in which Prince Henry of Orleans describes his travels, 'From Tonkin to India,' has been on the carpet for some time."

HENRY ATTWELL.

Barnes.

"M.P." (See 8th S. xii. 405.)—It may be noted, in connexion with D.'s statement that in the official 'Hansard' of the latest Australasian Federal Convention the letters M.P. are attached to the name of every member of both houses of all the colonial legislatures, that more than one authority is to be found for the idea that in this country the term "Member of Parliament" is as applicable to a peer as to one who sits in the House of Commons. This scarcely accords with the statement of PROF. GAIRDNER in 'N. & Q.' (8th S. iv. 137):—

"In 1642 an instance is supplied by Mr. W. D. Hamilton in which the term 'Member of Parlia-

ment' means distinctly a member of either House; but its application, of course, became restricted by the abolition of the House of Lords, and after the Restoration men had become so accustomed to the narrower use that it was not again extended to members of the upper house."

It happens, however, that on 29 July, 1661, an entry was made in the 'Lords' Journals' concerning Lord Abergavenny, "who is a Peer of this Realm, and a Member of Parliament" (vol. xi. p. 327); and this was in accordance with the idea of a reference in a petition from New College, Oxford, presented on 15 November, 1648, to "Members of both Houses of Parliament" (*ibid.*, vol. x. p. 591); while D'Ewes, writing of 1597, had alluded to "the Lord Burleigh, Lord Treasurer, the most ancient Parliament man of any that were at that time present either of the Upper House or House of Commons."—Sir Simonds D'Ewes, 'Journals of All the Parliaments during the Reign of Queen Elizabeth,' p. 539.

"Parliament man," of course, is the obsolete equivalent of the present "Member of Parliament."

The underlying idea has never died out, and it has more than once received distinguished sanction. George, Prince of Wales (afterwards George IV.), in his maiden speech in the House of Lords on 31 May, 1792, upon the king's proclamation against seditious writings, observed that

"on a question of such magnitude he should be deficient in his duty as a member of parliament, unmindful of that respect he owed to the constitution, and inattentive to the welfare and the happiness of the people, if he did not state what was his opinion."—Cobbett's 'Parliamentary History,' vol. xxix. f. 1516.

And when the Earl of Malmesbury, as Lord Privy Seal, announced in the House of Lords on 25 February, 1868, the resignation by Lord Derby of the Premiership, he expressed the hope that the Legislature might again have the advantage of that statesman's experience, and enjoy the charm of his eloquence, "as an independent Member of Parliament" (Hansard's 'Parliamentary Debates,' Third Series, vol. exc. f. 1096).

There may be added, as a curiosity, an instance of a member of the House of Commons being styled a peer, for in the Kenyon MSS. is given a letter of 26 March, 1693, from one Francis Bayly, addressed to Roger Kenyon, "one of the Pears of the Parliement House in London" ('Royal Historical Manuscripts Commission, Fourteenth Report,' Appendix, part iv. p. 271).

ALFRED F. ROBBINS.

THE SEVENTH DAY.—Mistranslations of *sabbatum* as "Sunday" are sometimes made, from

the fact being forgotten that the Jewish Sabbath, which by divine commandment is the seventh day, is the Christian Saturday. It is surprising, however, to find Dr. Jessopp perpetrating a blunder like the following in his article on 'Ancient Parish Life' in the January number of the *Nineteenth Century*, when he says (p. 57):—

"On this day, or that day, or the other day, there was a feast of the Church to be kept, and on each of those days Hans and Hodge were bound to pay suit and service and do homage to the Lord our God. There was a conflict between the Divine and the human Lord. To begin with, the seventh day is a *holy* day. On that day, at any rate, the serf or the villain, the cottager or the ploughman, shall do no manner of work!"

The italics are the author's. The Christian *holy* day is the first day, the only sect of Christians who hallow the seventh day being the Seventh-day Baptists. F. ADAMS.

### 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.

"CRANSHACK."—This word appears in Jamieson, meaning a crooked, distorted person. Jamieson also writes the word as "cranshak," and quotes a verse in which it occurs from Ross's 'Helenore,' p. 149, in which the first two lines are:—

There's wrackts, and cripples and cranshaks,  
And all the wandoghts that I ken.

The poem is printed in Chambers's 'Songs' (1829), ii. 605, in which the word appears as "cranshanks." Is this a misprint?

THE EDITOR OF THE  
'ENGLISH DIALECT DICTIONARY.'  
The Clarendon Press, Oxford.

"PARLIAMENTARY LANGUAGE."—Is the history of this term known? The earliest illustrative quotation given in the 'Century Dictionary' is from George Eliot's 'Felix Holt' (chap. xxx.):—

"The nomination day was a great epoch of successful trickery, or, to speak in a more parliamentary manner, of war-stratagem on the part of skillful agents."

But long previously Byron had written in 'Don Juan' (canto xvi. verse lxxiii.):—

He was "free to confess" (whence comes this phrase?  
Is 't English? No—'tis only parliamentary).

Dickens also made obvious allusion to it in his "Pickwickian sense," noted in the first chapter of 'The Pickwick Papers'; while

Balzac was so impressed by it that he used it twice in 'La Cousine Bette,' written in 1846–7, the first time in a conversation between Hortense Hulot and her father, the Baron:—

"Elle t'aime trop, pour avoir employé une expression....." 'Peu parlementaire,' reprit Hortense, en riant."

And the next in the account of the fateful party to the Brazilian at the house of Josépha:—

"Ce n'est pas parlementaire, ce qu'il a dit; mais c'est magnifique!.....fit observer Massol."

a curiously inverted anticipation, by the way, of the famous "C'est magnifique, mais ce n'est pas la guerre," of the Crimean War.

Isaac D'Israeli, in his 'Secret History of Charles I. and his First Parliaments' (included in 'The Curiosities of Literature'), quotes Sir Edward Coke as saying in debate, in 1628:—

"We sit now in parliament, and therefore must take his majesty's word no otherwise than in a parliamentary way; that is, of a matter agreed on by both houses—his majesty sitting on his throne in his robes, with his crown on his head, and sceptre in his hand, and in full parliament; and his royal assent being entered upon record, in *perpetuum rei memoriam*.....Not that I distrust the king, but that I cannot take his trust but in a parliamentary way."

But that is obviously a different thing from "parliamentary language" as now understood, the definition of which has been of long growth.

ALFRED ROBBINS.

A MISSING BIBLE.—By his will, made and proved 1788, Thomas Mathews, of Pithenlew, Truro, bequeathed to his favourite grandson, William Mathews, on the death of his widow, a book which the testator described as "the old Red Bible." She died in Cornwall circa 1800, and her grandson in London at about the same date. The Bible is believed to have contained manuscript entries of genealogical interest to members of the family; but it has been lost for many years. Has any one seen the Red Bible?

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

THOMAS WHITE.—Information is requested respecting the person here mentioned, whose monument is in Milton Church, near Lymington, Hants. His effigy is life size, in white marble, cut off at the knees, with a waved sword, like a Malay crease, in his hand, and an actual metal sword, with a waved blade and an ornamental hilt, standing beside the monument. The inscription is as follows:—

"In memory of Thomas White, Esq., son of Ignatius White, Esq., of Fiddleford in Dorsetshire. He served three kings and Queen Ann as a com-



mander in the Guards and was much wounded. He was in the wars of Ireland and Flanders. He had one son, who dyed before him. He departed this life the 17<sup>th</sup> of February in the year 1720. This monument was erected by his widow Frances, one of the daughters of Sir Charles Wyndham, of Cranbury in the County of Southampton."

Coat of arms, Three cross crosslets in pale, impaling Wyndham. C. M. YONGE.

"HONORIFICABILITUDINITATIBUS."—Can any of your readers tell me the name of a play and its author, published, as well as I can recollect, between 1620 and 1640, in which, near the beginning, occur the words, "And turn out Honorificabilitudinitatibus by the shoulders"? W. MURPHY-GRIMSHAW.

[You are doubtless thinking of 'Love's Labour's Lost,' V. i., where Costard says, "Thou art not so long by the head as honorificabilitudinitatibus."]

"HIDE."—In an interleaved copy of the 1672 edition of Cowel's 'Interpreter' I find a MS. note:—

"In a very ancient survey of the Manor of Berling, probably of the twelfth century, in a book belonging to the Dean and Chapter of St. Paul's, is the following entry: 'Jurati dicunt quod manerium de Berling defendit se versus regem pro ij hidis & dim. et hida continet sexties viginti acras. iijj virgate faciunt hidam & 30 acra faciunt virgatum.' Does this survey still exist; and is the statement of the area of the hide really part of the jury's presentment? Q. V.

AUGUSTINE SKOTTOWE.—In one of Messrs. Sotheran's catalogues of June last was included a 'Life of Shakespeare, with Enquiries into the Originality of his Dramatic Plots,' &c., 2 vols. 8vo., 1824, by Augustine Skottowe. This author is not named in the 'Dictionary of National Biography,' and I should be very glad of any particulars about him. There was an Augustine Scottowe sheriff of Norwich in 1626, and the name is of frequent occurrence in Norfolk. There is, too, a parish of Scottow nine or ten miles from Norwich, near Aylsham.

JAMES HOOPER.

Norwich.

TOM MATHEWS, THE CLOWN.—Genealogical particulars concerning this worstiest pupil and successor of the Grimaldis will be esteemed a favour. POLYOLBION.

[If you mean, as we suspect is the case, Tom Mathews, you will find a notice of his life in the 'Dictionary of National Biography.']

"TRUNCED."—Who has seen the word? Dr. Cutler, who bought lands west of the Ohio, and so opened the great west of the United States, "when he entered Franklin's

house in 1787, felt as if he was going to be introduced to the presence of a European monarch." "But," he says, "how were my ideas changed when I saw a short, fat, trunched old man in a Quaker dress, bald pate and short white locks!" &c. ('Life,' i. 267). *Trunched* is used in this journal as if a well-known word, but I discover it in no dictionary. JAMES D. BUTLER.

CONTINENTAL 'NOTES AND QUERIES.'—Is there any publication in Holland like 'N. & Q.'? If so, I should be obliged for the name and address. ALFRED MOLONY.

24, Grey Coat Gardens, Westminster, S.W.

[Some years ago the present editor of 'N. & Q.' was asked to preside at a banquet of editors of continental *Notes and Queries*, to take place in Paris, an honouring invitation of which he was then unable to avail himself. He fancies that at that time there was a Dutch *Notes and Queries*. *De Navorscher* was published in Amsterdam, 1855-1882, and may still be in existence. See 6<sup>th</sup> S. vii. 105. We have no personal knowledge on the subject.]

THE ALABAMA.—Can any one give me the reference in the *Times* explaining the whereabouts of Lord John Russell a few days before this vessel left the Mersey on 29 July, 1862, and also the cause of delay in the delivery of the despatches to Lord John Russell? E. FELL.

CLOUGH.—Can any one give me the parentage of Miss Clough, who afterwards married the father of David Garrick (the famous actor)? MISS PROTHEROE.

Whitland, R.S.O.

BOOKBINDING AND DAMP.—What is the best way to preserve books from damp in a book-case close to a street wall? Is it advisable to rub the leather slightly with a mixture of vaseline and boric acid? H. GAIDOZ.

22, Rue Servandoni, Paris.

SAMUEL MAVERICK was born about the year 1602. Information is sought for historical purposes respecting his parentage and place of birth. He may have been grandson of Peter Maverick, an incumbent of Awliscombe, in Devonshire, whose son Nathaniel, born in 1582, afterwards became, it is said, city or town clerk of London. It is suggested also that Radford Maverick, vicar of Ilington and Newton, in Devon, circa 1600, was probably an uncle of Samuel. At all events, it is believed (but not known) that Samuel Maverick was a native of Devon or East Cornwall. Early in the seventeenth century Samuel Maverick went to North America, and in 1627 settled on Boston Bay, in New England. In 1664 he was appointed by King

Charles II. one of the four commissioners to reduce the then Dutch port of New Amsterdam, now New York. It is uncertain whether he left descendants, and his family name seems rare in old England. Some fruitless inquiries for his ancestors have been made in Devon. Will friends kindly aid by searches in episcopal or parish registers or otherwise, and by replying in these columns? The name may, of course, have been formerly written Maurerick. H.

ENIGMA.—The *Standard* recently had this in a review of the 'Life of Cardinal Wiseman':

"He was a scholar and fond of composing in Latin, though whether the following riddle which he sent to his friend Walker was his own or not we do not know:—

Totum sume, fluit: caudam procide, volabit:  
Tolle caput, pugnat: viscera carpe, dolet."

What is the solution?

ED. MARSHALL, F.S.A.

'THE SONG IN THE MARKET-PLACE.'—Can any of your readers tell me where a poem or recitation bearing the above title can be found?

WM. DOUGLAS.

125, Helix Road, S.W.

PLANT-NAMES.—A small pamphlet entitled 'A List of Herbs used by the Halifax Medical Botanic Society, 1845,' contains one or two names which are not in any list of popular English names of plants that I know. One of these is "blackdoctor" (though it is misprinted "blackdocton"). This is a name still used in this neighbourhood by herbalists for figwort, *Scrophularia nodosa*. The Rev. W. Fowler tells me that the plant is used for poultices and turns black when boiled. I should like to know if the name blackdoctor is in use elsewhere. A greater difficulty is met with in the case of "chanifor or samphire." This is certainly neither of the plants commonly called samphire, which grow by the sea. Mr. Fowler's suggestion is that the plant meant is hemp, *Cannabis sativa*, and the name chanifor is derived from *chanvre*, the French form of *Cannabis*. The name samphire is only used owing to confusion, as it resembles chanifor in sound. Any information relating to the word would be appreciated.

W. B. CRUMP.

Halifax.

DONNE'S 'POEMS,' 1650.—I should be much obliged if any correspondent would favour me with the correct collation of this edition of Donne. In my copy, the 'Divine Poems' end on p. 368, which has the catchword "To." Then come sixteen unpagged leaves (last page blank) of 'Elegies upon the

Author,' beginning with 'To the Memory of my ever desired Friend Dr. Donne,' which answers to the catchword on p. 368. Then follow pp. 369-392, beginning with 'Newes from the very Countrey,' and ending with the song "He that cannot chuse but love." On p. 392 is the catchword "To," and I am puzzled to know to what it relates, as I have always believed my copy to be perfect. Mr. E. K. Chambers has given a copy of the title-page at p. xliii of his beautiful edition of Donne in the "Muses' Library," but no complete collation. The copy of the 1650 edition which he used was evidently differently bound from mine, as at p. 232 of his first volume he says that the song "He that cannot chuse but love" occurs together with Elegy xviii., between Ben Jonson's verses and the 'Elegies upon Donne.' In that case, p. 369 must follow p. 368, and the unpagged elegies must be at the end of the volume; but this arrangement would leave the catchword "To" on p. 368 unaccounted for.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

AUTHORS OF QUOTATIONS WANTED.—

"Vino vendibili suspensa hedera non opus est." In Bartlett's 'Familiar Quotations,' ninth edition, it is ascribed to Publius Syrus, but is not in Ribbeck's edition.

"The penalty of injustice is not death or stripes, but the fatal necessity of becoming more unjust."—Socrates.

Motto of Cambridge University: "Hinc lucem et pocula sacra." G. H. J.

[The origin of the motto of Cambridge University has been vainly sought in 'N. & Q.,' 5th S. vi. 316. It should probably be sought in the emblem writers, and is used as a printer's mark, within an oval border, in an edition of Camden's 'Remaines concerning Britaine,' &c., n.d., with a crowned figure holding a sun in one hand and a cup in the other.]

### Replics.

ST. JOHN'S WOOD (CO. MIDDLESEX) AND THE FAMILY OF EYRE.

(8th S. xii. 461.)

I TRUST that W. I. R. V.'s interesting note may be expanded into a fuller account of a district which has not yet found its historian. The particulars given by Thomas Smith in his 'St. Marylebone' are very meagre and inadequate. Originally the district probably formed a portion of the manor of Lilestone. It was formerly known as "Great St. John's Wood," to distinguish it from "Little St. John's Wood," which was situated in the manor of Newton-Barrow, *alias* Highbury, in the parish of Iseldon or Islington.



The manor of Lilestone, like that of High-bury, belonged to the Knights Hospitallers, and it was from this order that the woods derived their name.

By statute 32 Hen. VIII., c. 24 (1541), the incorporation of the Knights of St. John of Jerusalem in England or Ireland was dissolved, and their possessions came into the hands of the Crown. Queen Mary restored to the Priory of St. John of Jerusalem, situate at Clerkenwell, many, if not all, of their former possessions, and among other lands

"all that our wood and woodland, called Grete St. John's Wood, lying without and near to (*Justa et prope*) the Park of Marybone, in our County of Midd" (Pat. 4 & 5 Phil. & Mary, 14 m. 1, quoted by Tomlins in his 'Perambulation of Islington,' p. 117).

But two years afterwards, 5 May, 1559, an Act was passed in the first Parliament of Queen Elizabeth for reannexing the religious houses to the Crown.

In the time of the Commonwealth Marybone Park and St. John's Wood were sold as Crown property, and in September, 1660, we find John Collins, the tenant of three-fourths of the wood, ground, and lands called St. John's Wood, Middlesex, petitioning that the property came into his possession by transfer of former leases, but in 1650 he was compelled to redeem one-fourth part for 1,791*l.* 18s. from the Commissioners for Sale of Crown Lands, and that he tried in vain to delay paying the purchase money until he could pay it to his rightful sovereign. He had spent 6,000*l.* in improving the property, and begged for a new lease for ninety-nine years ('Cal. State Papers, Dom. Ser., 1660-61,' p. 290).

Poor John Collins's rights were of very little moment where royal favourites were concerned. On 1 April, 1663, Mr. Secretary Bennet (afterwards Earl of Arlington) prayed for leases in possession or reversion of certain lands in St. John's Wood and Marybone Park, which latter had been mortgaged by King Charles I. at Oxford for 4,000*l.*, but the profits had nearly paid off the mortgage. Accordingly a warrant was passed granting to the Secretary a lease of the moiety of Great St. John's Wood on a rent of 13*l.* 9s.; a fourth of the said wood, with Chalcoat's Lane (in Hampstead parish), for 6*l.* 17s. 2d.; and Marybone Park at a fitting rent ('Cal. State Papers, Dom. Ser., 1663-64,' pp. 96, 585). On 16 April, 1664, a further warrant was passed confirming the grant of a lease in possession or reversion to Henry, Lord Arlington, of Great St. John's Wood in

Marybone parish, and recapitulating that one-fourth he held before on a rent of 6*l.* 14s. 6d. (*sic*), one-half in reversion on a rent of 13*l.* 9s., and the lease of the other fourth he had purchased from Sir William Clarke (*ibid.*, 1665-66, p. 354). On 14 November, 1666, a third warrant was passed granting Lord Arlington all the woods, coppices, &c., in the lands granted him, being three-fourths of Great St. John's Wood, Marybone parish, the proviso in his former grant proving inconvenient, as the woods were so destroyed that the lands were fitter for pasture and arable.

After the death of Lord Arlington the property seems to have been resumed by the Crown, for it was granted by Charles II. to Charles Henry Kirkhoven, Lord Wotton, who owned the neighbouring manor of Belsize, in discharge of 1,300*l.*, part of the moneys due to him in his Majesty's Exchequer, &c. Lord Wotton died in January, 1683, having devised his St. John's Wood estate to his nephew Charles Stanhope, the younger son of his half-brother Philip, Earl of Chesterfield. Subsequently both this and the Belsize estate came into the possession of Philip Dormer Stanhope, the celebrated Earl of Chesterfield, who, as related by W. I. R. V., sold St. John's Wood to Mr. Henry Samuel Eyre.

Mr. Walpole Eyre, the next successor to the property, met with his death in a manner that caused some sensation at the time. On 29 March, 1773, the Commissioners of Colnbrooke Turnpike met at the Castle Inn at Salthill, when eleven gentlemen, of whom Mr. Eyre was one, dined together. The dinner consisted of

"soup, jack, perch, and eel pitch cockt; fowls, bacon, and greens; veal cutlets, ragout of pigs' ears; chine of mutton and salad; course of lamb and cucumbers; crawfish, pastry, and jellies. The wine Madeira and Port of the best quality."

The chronicler of this event is very careful to inform us that the company ate and drank moderately, and that no excess in any respect appeared. Before dinner several paupers had been examined, and among them was one remarkably miserable object. Ten or eleven days afterwards the whole company, except one gentleman who had been walking in the garden during the examination of the paupers, were taken ill. Four, including Mr. Eyre, very soon died; another lingered for some time, but eventually died; and the rest suffered a long illness. The circumstances of the case pointed to infection from the paupers, as the gentleman who escaped had eaten and drunk exactly in the same

manner as the rest had done (*Gent. Mag.*, 1773, vol. xliii. p. 201). W. F. PRIDEAUX.  
Kingsland, Shrewsbury.

ERNEST JONES (8th S. xii. 429, 458, 470).—My attention has been directed to an inquiry as to my father, Ernest Jones, the Chartist—whom he married, and whether his wife was related to Mr. Thomas Milner Gibson, M.P. Mr. Ernest Jones married, in 1841, Miss Atherley, daughter of Edmund Gibson Atherley, the son of Thomas Gibson, of Barfield, in the county of Cumberland. My grandfather assumed his mother's name, Atherley. The Gibsons of Barfield were the same stock as the Gibsons of Quernmore, near Lancaster, whose property passed by sale to a family by name Garnett. My grandfather Atherley married Miss Stanley, of Ponsonby Hall, Cumberland, by whom he had issue one daughter, my mother. The Gibsons of Barfield are extinct. So far as I know, Mr. Milner Gibson was in no way related to my grandfather.  
L. A. ATHERLEY-JONES.

There is not much difficulty in answering this question; the difficulty is to take up any book of biography that does not give it. See the references in F. Boase's 'Modern English Biography,' vol. ii., 1897, under "Charles Ernest Jones," or the 'Dictionary of National Biography.'

I happen to have the following pamphlets, obtained at the time of his death, as my father and Jones were friends:—

The life and death of Ernest Jones, the Chartist reformer. A memoir.....[by Atherley-Jones]. Manchester, Heywood [1869].

Ernest Jones, who was he? What has he done? Manchester, Heywood [1868].

On this, in Mr. W. E. A. Axon's writing, is, "By James Crossley, accountant."

Life and labours of Ernest Jones, Esq., poet, politician, and patriot, by the author of 'The life of Lord Palmerston.' [Portrait.] London, Farrah, 1869.

When I say that this is by George Jacob Holyoake I hardly need give it any praise. It is in his usual trenchant and interesting style, and full of information. RALPH THOMAS.

The diary of Ernest Jones is preserved at the Manchester Free Reference Library. I have taken the following extract from it:—

"1841. Married to Jane, 15th June, dashing wedding, St. George's, Hanover Square. Spent a fortnight at Richmond, then came home to the new house, 33, Upper Montague St., Montague Square."

In a short life of Ernest Jones by Mr. F. Leary it is stated that Jane was the daughter of Richard Atherley, Esq., Barfield, Cum-

berland, and niece to Edward Stanley, Esq., of Ponsonby Hall, Carnforth. Barfield is in the parish of Whitbeck, Western Cumberland. Mrs. Jones died early in the year 1857.  
RICHARD LAWSON.  
Urmston.

WILLIAM WENTWORTH (9th S. i. 7).—See W. Loftie Rutton's book on Wentworth, under the relations of Sir Nicholas Wentworth. D.

MARGARET, COUNTESS OF RICHMOND (8th S. xii. 405).—The funeral sermon on the occasion of the burial of the Countess in Westminster Abbey, preached by Bishop Fisher, was first printed by Wynkyn de Worde, and afterwards republished by Thomas Baker, Fellow of St. John's College, Cambridge, author of 'Reflections upon Learning.' He was an eminent antiquary. The title-page of the published sermon runs thus:—

"The Funeral Sermon of Margaret, Countess of Richmond and Derby, Mother of King Henry VII., Foundress of Christ's and St. John's College in Cambridge, with a Preface containing some further Account of the Charities and Foundations, with a Catalogue of the Professors both at Cambridge and Oxford and of the Preachers at Oxford. London, printed for A. Bosvile at the Dial and Bible against St. Dunstan's Church in Fleet Street, 1708."

The book contains some Latin verses which allude to the charitable foundation at Westminster mentioned in the note of the REV. JOHN PICKFORD. The Countess died 22 April, 1509. The epitaph on her tomb is attributed to Erasmus. The charities of the Countess were numerous, including Westminster, Crowland, Durham, and Charterhouse. The book has a page engraving of the arms of the Countess.

HUBERT SMITH.  
Brooklynn, Leamington.

JERVIS (8th S. xii. 489).—Sir Humphrey Jervis, twice Lord Mayor of Dublin, was the son of John Jervis, of Ollerton, Shropshire, by Elizabeth, daughter and sole heir of John Jervis, of Chalkyll. Sir Humphrey was married twice. His first wife was Catherine, daughter of Alderman Robert Walsh, by whom he had issue three sons and six daughters. She died 30 May, 1675, and was buried in St. John's Church, Dublin. His second wife was Elizabeth, daughter of John Lane, of Bently, co. Stafford. She died 11 January, 1687, without leaving issue, and was buried in St. Werburgh's, Dublin.

A. V. U.

MALLETT FAMILY (8th S. xii. 447).—Since Robert Malet, who occurs in the Norfolk Domesday, the surname has always been with



us, though its bearers have fallen from their ancestor's high position. Among a host of other references I have, the following may be of use to PELOPS: Carthew's 'Launditch' and 'W. Bradenham'; L'Estrange's 'Official Lists'; Kirkpatrick's 'Religious Orders'; Martin's 'Thetford'; 'Cressingham Court Rolls'; Rye's 'N. Erpingham'; 'Freemen of Norwich'; 'Norfolk Fines'; 'Holt Inscriptions,' and 'Happing Inscriptions'; Norris's 'MS. Pedigrees'; Chancery Proceedings, 1558-79; and the County Polls of 1714, 1734, and 1768; and the Norwich City Polls of 1714, 1734, and 1768. There are many of the name still both in county and city, *e.g.*, Town Councillor Mallett, of Norwich, one of the best athletes the county has produced. WALTER RYE.

Frognaal House, Hampstead.

A branch of this Norfolk family lived in Yarmouth from 1775 to 1802. William Mallett, a brewer, died in 1776, leaving two sons, William Langham, who died in 1779, and Joshua, who died in 1781. The latter only left issue two daughters, who both died young and unmarried, and the family became extinct in 1802 (Palmer's 'Perlust. of Great Yarmouth,' vol. ii. p. 171). It is suggested that the original spelling was Malet, an old Suffolk surname.

W. B. GERISH.

Hoddesdon, Herts.

These Malletts are now represented by the Peytons and Dashwoods, derived from William Malet, of Peyton Hall. They originated with William Malet, Lord of Greville, and one branch, starting from Robert Malet de Ufford, ended in the male line with William, second Earl of Suffolk, who died 1381 *s.p.*, leaving his titles in abeyance. A. HALL.

BROWNING'S 'THE RING AND THE BOOK,' x. 1375-80 (8th S. xii. 307, 416).—I thank MR. C. B. MOUNT very much for his note at second reference. His suggestion, that "which" is understood before "would confound me else" in l. 1376, has quite removed the perplexity which the punctuation of the passage had caused me. If Browning had only condescended to write,

I can believe this dread machinery  
Of sin and sorrow, 't would confound me else,  
Designed, &c.,

all would have been plain.

I cannot see, as MR. MOUNT seems to do, anything perplexing in the parenthetical clause, "all pain at most expenditure of pain," &c. I connect it thus: "I can believe this dread machinery of sin and sorrow, I can believe all pain, designed to evolve the moral qualities of man." The absolute need of pain in this present life, viewed as moral

discipline, was a favourite theme with Browning, *e.g.*, see 'Mihrab Shah' in 'Ferishtah's Fancies.' 'Ferishtah's Fancies' was the first of Browning's works which I read. When afterwards I read him through, from 'Pauline' onwards in chronological order, it was delightful to trace the onward and upward steps by which he reached at last the lofty heights of wisdom attained in 'Ferishtah.' Even in 'Pauline' we can see him "Dervish, though yet undervished," and "call him so no less beforehand"; when he wrote, for instance, thus:—

When spring comes  
With sunshine back again, like an old smile,  
And the fresh waters and awakened birds  
And budding woods await us, I shall be  
Prepared, and we will question life once more,  
Till its old sense shall come renewed by change,  
Like some clear thought which harsh words veiled  
before;

Feeling God loves us, and that all which errs  
Is but a dream which death will dissipate.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

Unless I am greatly mistaken, both MR. SPENCE and MR. MOUNT miss the point of this passage, and their proposed readings give a meaning quite different from Browning's. The Pope speaks; he has just said that in spite of the sin and misery there is in the world his faith in God still stands; but, he goes on, "else"—that is, were it not so, did his faith not stand—"I could believe this dread machinery of sin and sorrow would confound me—this machinery devised—as all pain is devised, at most expenditure of pain on His part who devised it—to evolve the moral qualities of man." That I interpret aright the parenthetical clause which puzzles MR. MOUNT is clear from what follows:—

To make him love in turn, and be beloved,  
Creative and self-sacrificing too,  
And thus eventually God-like.

The idea of the passage is reproduced in Mr. Illingworth's fine essay on 'The Problem of Pain' in 'Lux Mundi.' C. C. B.

The statement which MR. MOUNT takes from the 'Agamemnon' has an illustration in Herodotus, in the speech of Croesus to Cyrus (i. 207): τὰ δέ μοι παθήματα, εὖντα ἀχάρτα, παθήματα γέγονε. The variant in the MS. F. (Gaisf.) is still more emphatic: τὰ δέ μοι παθήματα τὰ εὖντα ἀριστα παθήματα ἐγέγονε. ED. MARSHALL, F.S.A.

SIR CHARLES SEDLEY (8th S. iii. 388; xii. 485).—From some notes made many years ago, I find that Sir Charles Sedley, "Bart., of Southfleet, Kent, and St. Giles-in-the-Fields, Middlesex," died at Hampstead (Pro-

bate Act Book, P.C.C. 1701, f. 129), in the cottage on Haverstock Hill afterwards famous as the retreat of Sir Richard Steele (authorities cited in Park's 'Topography of Hampstead,' pp. 307-10). His town house, as we learn from his will (P.C.C. 118 Dyer), was in Bloomsbury Square. He left his property to his natural son, Sir Charles Sedley, Knt. (Le Neve's 'Knights,' Harl. Soc., viii. 419), who had married Frances, daughter of Sir Richard Newdigate, Bart., of Arbury, Warwickshire (Kimber and Johnson's 'Baronetage,' ii. 418), and he nominated him one of his executors. But the son predeceased his father, dying in St. Giles-in-the-Fields, apparently in his father's house, before 30 June, 1701, on which day his estate was administered to by his brother-in-law, John Newdigate, as guardian of his children Charles, Richard, and Anne Sedley (Administration Act Book, P.C.C. 1701, f. 104). On 19 Dec., 1705, the guardianship was transferred to the widow, Lady Frances Sedley, by reason of the death of John Newdigate (*ibid.*, 1705, f. 243b). Sir Charles Sedley, in his will, dated merely 1701, and proved on 30 August of that year, orders that his family shall be kept together

"at my dwelling house [in Bloomsbury Square] in such manner as now it is for one callander moneth after my death, and that my Executors defray all the charge of such housekeeping during that time."

Lady Dorchester is not mentioned in her father's will. GORDON GOODWIN.

GENTLEMAN PORTER (8th S. xii. 187, 237, 337, 438, 478).—'Calendar State Papers, Domestic, 1547-80':—

"1571, Sept. 5. Lord Cobham to Burghley. Death of Captain Keyes, the Sergeant Porter; recommends his younger brother Thomas (Brooke) to succeed him."

In the 'Present State of Great Britain and Ireland,' 1718, p. 342, in 'List of Officers and Servants of the King's Household,' under the head of "Porters at the Gate," the Serjeant Porter is Philip Cavendish, Esq., at a salary of 160*l.* per annum. He had under him four yeomen and three grooms. The Master of the Revels is to be found at p. 348, Charles Killigrew, Esq.; the Groom Porter on same page, being Thomas Archer, Esq.

R. J. FYNMORE.

Mr. Wm. Selby, Gentleman Porter, is mentioned in Raine's 'History of Durham,' p. xliii and onwards. He apparently commanded troops drawn from the garrison of Berwick on one occasion in 1597, and in a contemporary account he is spoken of as "the Gentleman Porter," as if it was a title. He does not seem to have been present in any

Court capacity, but simply as a man of light and leading on the English side of the Border. GEORGE S. C. SWINTON.

36, Pont Street,

POPINJAY (8th S. xii. 406).—*Papagei* is good German for parrot, and *Papegai* good Dutch. In this the *g* is guttural, and might easily slide into the *y* sound of the *j* in *pappajay*, if that is the correct spelling of the Cape Dutch word. In Italian it is *pappagallo*, in Spanish *pagapayo*; so there were plenty of sources from which to draw the English and Scotch word *popinjay*. ALDENHAM.

PECKHAM RYE (8th S. xii. 304, 450).—I strongly suspect that the Gael. *reidh*, cleared, pronounced like Eng. *ray*, has nothing whatever to do with Eng. *rye*. A chance resemblance in sense between two words which have nothing in common beyond the fact that they both begin with *r* is of no force; we do not connect *pie* with *pay*, nor *my* with *may*.

However, I will just point out that there is no difficulty whatever as to the origin of the Gaelic word. It is fully explained in the 'Vergleichendes Wörterbuch der indogermanischen Sprachen,' by Fick, in the second part of the fourth edition (1894), where Stokes and Bezzenger give the etymologies of words of Celtic origin. At p. 229 we find the Celtic form *\*reidis*, "befahrbar, frei," as exemplified in the Irish "*reid*, vacuum, *maige reidi*, freie (d. h. befahrbare) Felder." It is cognate with the Eng. *ready*, as there explained, and is ultimately related to the Eng. verb to *ride*, as well as to the sb. *road*. The varieties of vowel-sound in the Irish *reid*, Eng. *ready*, *ride*, *road*, are controlled and explained by the most rigid laws of vowel-gradation, such as every student of Anglo-Saxon is perfectly familiar with.

By way of further exemplification, I may start yet a third hare, and instance the word *royd*, a clearing, so common in the north of England. This is certainly a totally different word from the Gael. *reidh*, despite some resemblance in sense. The Yorkshire *oy* answers, in the usual way, to A.-S. and Icel. *o*; so that *royd* is the Icel. *rodh*, a clearing; from the root-verb *\*rjōða*, answering to the Teutonic type *\*reuden*, whence G. *reuten*, to grub up, and the Low G. *roden*, with the same sense.

I mention this not only as an illustration of the necessity of understanding the phonetic laws which regulate and connect the various vowel-sounds, but because it is a much more likely source for the *rye* in Peckham Rye. I have already shown that the Old French form was *riet*; and it seems possible



to connect this with the Bavarian words *ried* and *riedt*, which are certainly derivatives of the root-verb *\*reuden*. Schmeller gives the Bavarian *ried*, *riad*, fem., "ein Stück Feld, auch ein abgeschlossene Gegend, worin sich mehre Felder befinden"; and *ried*, *riedt*, neut., "ausgereutetes Buschwerk, Holz, &c.; Platz, von Holz, Buschwerk, &c., gereinigt."

As far as the evidence goes at present, I should conclude (1) that the E. *rye* is from Mid. Fr. *rie*, O. Fr. *riet*, a word borrowed from the dialectal German *riedt*, the equivalent of Yorkshire *royd*, a clearing; and (2) that the Gael. *reidh* is the same word as the Irish *reidh*, a plain, O. Irish *reid*, smooth, flat. If this be right, these two words are from different roots. The former is from a Teut. root *reud*, and the latter from a Celtic root *reid*; which are quite distinct. It is the old story as to the distinction between *royd* and *road*.

WALTER W. SKEAT.

'QUARTERLY REVIEW' (7th S. xi. 327).—By strange accident the query at this reference received, it seems, no reply. As it is meet that a query admitted to these pages should have a reply recorded against it, whether widely known or otherwise, it may be recorded that the article in question was written by Miss Rigby, afterwards Lady Eastlake.

KILLIGREW.

"DUNTER" (8th S. xii. 348, 437).—It would appear that in Scotland a "dunter" is a porpoise and a "dunter-geose" an eider duck. Of the former, Jamieson's definition is, "A porpoise, *Porcus marinus*, Teviotdale, apparently a cant term." Regarding the "dunter-geose" he quotes from Brand's 'Orkney,' p. 21:—

"They have plenty both of land and sea fowls; as Eagles, Hawks, Ember-Goose, Claik-Goose, Dunter-Goose, Solen-Goose."

Jamieson offers this alternative etymological explanation of the name:—

"Perhaps q. *dun-eider* goose, the goose which has *eider-down*; or, Su.-G. *dun*, down, and *tuer-a*, to gnaw, whence E. *tear*, because it plucks the down from its breast as often as it lays its eggs."

THOMAS BAYNE.

Helensburgh, N.B.

BIBLIOGRAPHY (8th S. xii. 384).—MR. F. E. MURRAY will not be without plenty of advice I suspect, and probably, after all, will have to fall back on his own experience. He should, before starting on any bibliography, have some acquaintance with works that treat of the subject, though they are mostly so old-fashioned that their advice will be of little use; but still they must be read. In making these observations I assume MR. MURRAY is a

novice. I should like to refer him to my early bibliographies, that he may see how vilely these things can be printed, and to my 'Bibliography of Lord Brougham's Publications,' to show the improvement that is made in the printing. He might also observe the arrangement of the books. He should look at the *Transactions* of our "learned" societies, and most of the "bibliographies" that have been lately published, in order to avoid their style of printing lists of books. One list I will mention by a friend of mine, who gives the colophons in parentheses, in this way intimating that all the books he enumerates have no places of publication on their title-pages. At least that is the effect on my mind of (London, &c.), that they are anonymous as regards place of publication. Another authority, in the same periodical, advises simplicity in printing. When he comes to practice, he does not act on his own advice.

The 'Bibliotheca Cornubiensis,' and the difference between the printing of the lists of books in the first and second volume of 'Modern English Biography'; the dictionary catalogue of the Law Society, also by F. Boase; the Catalogue of the Guildhall Library, and many others, may afford instruction and hints.

I contend that catalogues require simplicity of printing much more than ordinary books. I am only suggesting what the printer has already done in books, for, two hundred years ago, capitals were used in a most unnecessary manner, as can be seen by the following quotation from Thomas Shadwell's 'Virtuoso,' a comedy published in 1676:—

"Thou profound Oracle of Wit and Sense! Thou art no Trifling Landskip Poet, no Fantastick Heroick Dreamer with empty Descriptions of Impossibilities."

No printer of the present day would put capitals to any of these words, unless it happened to be a title-page.

For an example of the advantage of simple printing see Mr. W. Prideaux Courtney's 'English Whist.' It is full of references to authorities, but so skillfully printed that I doubt if an ordinary reader would even notice them, they are so unobtrusive; so that the effect is that of a novel, though the book is learned.

If an artist paints a picture, he does not make the most important thing in it the most prominent; but the printer does. If he has to name a king who is the eighth in his line, a cursory glance at the page reveals nothing but an enormous VIII.; or if there is a man

who is rich enough to put F.R.G.S., F.R.H.S., after his name, the page is cut in two with these letters.

As to arrangement, I should advise Mr. MURRAY to give up that amazing maze of complication he proposes to adopt, and let it be perfectly simple, like the printing. The author's productions should be arranged historically, so that you get, almost without trouble, his biography. No distinction whatever should be made between different productions—as poems, prose, &c.—but all should be arranged chronologically.

All that an inquirer may want in subjects, form of writings, &c., should be supplied by one index, which Mr. MURRAY should make himself, first having studied the works on that subject, particularly Mr. Wheatley's 'What is an Index?' The print of the index, again, must be puritanical; in printing and arrangement no initial capitals except to proper names, and no worrying sub-divisions, but one simple alphabet so far as it is possible. To illustrate this, suppose 'A Flutter in the Cage; or, the Unappreciated Rector,' by Wykehamist, has to be indexed. The average man will first look under "Flutter." Not finding it, he will next look out all the other words the modern printer dignifies with capitals, and not finding them will give it up, having wasted his time. The bibliographer, being more knowing, observing that the book is pseudonymous, will look under "Wykehamist," but he too will be baffled. The indexer has been more knowing than that. He has put it under a heading he has imagined for it, which is untrue, and indexed it under "Anonymous."

It is a good plan to index the sheets just before each is returned for printing. Many mistakes are thus discovered, as every word has to be looked at, almost without regard to its meaning.

If Mr. MURRAY is going to write for the public, complexity, perhaps, will not matter, because he will never hear their "curses, not loud, but deep." But it is when he afterwards wishes to refer to his own work that his punishment will begin, and he will vow that the next thing he does shall be simply done. "Throw science to the dogs," he will then say.

RALPH THOMAS.

ARABIC STAR NAMES (8th S. xi. 89, 174; xii. 143, 317, 412, 457; 9th S. i. 15).—Your correspondent Mr. T. WILSON would probably find the 'Orient Guide' under my name in the British Museum Catalogue. The fifth edition is on sale at the office of the Orient Line in Cockspur Street; but there is a longer list in

the fourth edition. All the names have been transliterated and translated from the Arabic direct.  
W. J. LOFTIE.

REV. JOHN HICKS (8th S. xii. 509).—Very little is known respecting the life of John Hicks while at Portsmouth, or the date when he first succeeded to the ministry here. That he was living here in the early part of 1675 is certain, for his wife Abigail was buried at St. Thomas's Church, Portsmouth, on 15 May in that year. She was a daughter of the Rev. John How, of Loughborough, and sister of the well-known Nonconformist clergyman John How, the domestic chaplain to Oliver Cromwell. Her tombstone was discovered during some alterations at St. Thomas's Church in 1828, with the following inscription:—

"Here lyeth ye body of Mrs. Abigail Hickee | ye daughter of Mr. John How, & wife of Mr. John Hickee, | both Ministers of ye Gospel, who was born | December ye 5th 1632, & deceased May 13th 1675. | Here Grandchild, Daughter, | Sister, Niece, and Wife | of several Preachers lies, | Her Preaching Life, | Summ'd them up all, and by examples taught | The Vertues which | Their Rules to View had brought. | Her pure meek cheerful spirit | made it plaine, | She was not to God's tribe | Allyde in vaine."

She had two sons by the Rev. John Hicks, John and William; the latter was afterwards Rector of Broughton Gifford, Wilts. She also left some daughters, for in one of the letters to his second wife, written by the Rev. John Hicks shortly before his execution, he says: "I hope my daughters will be as dutiful to you as if you had brought them into the world." One of these daughters was probably Abigail, who was baptized at Saltash on 1 December, 1667. During Mr. Hicks's residence in Portsmouth there was no regular Nonconformist chapel or meeting-house, Dissenting worship, even in families, being prohibited, and we find that in the year 1677 Mr. Hicks was convicted of preaching in a seditious conventicle, or meeting-house, and had to pay a fine of 20*l*. His name appears again in the Corporation records in October, 1679, when he was amerced in the sum of 3*s*. 4*d*. for not amending the pitching in front of his dwelling-house. He is supposed to have resided here until 1682. His second wife was Elizabeth, daughter of Mr. John Moody, the master gunner at Portsmouth, by whom he had two children, Elizabeth and James. After Mr. Hicks's execution his widow continued to reside at Portsmouth (where she owned some property inherited from her father) until her death in January, 1705. Of her two children Elizabeth married Mr. Luke Spicer, a mer-



chant captain of Portsmouth, by whom she had one son and six daughters (Ralph de Lalo, Elizabeth, Susanna, Mary, Hannah, Keturah, and Sarah). James married (on 10 January, 1701) Mary Seager. She died in July, 1702, and her husband's decease occurred some two years later, in June, 1704.

ALF. T. EVERITT.

High Street, Portsmouth.

ROMAN ENGLAND (8th S. xii. 448).—There is a useful little book 'Roman Britain,' by the late Rev. H. M. Scarth (S.P.C.K.).

EDWARD H. MARSHALL, M.A.

Hastings.

BUTTER CHARM (8th S. xii. 387).—Brand (ed. 1888), p. 750, quotes as follows from Ady's 'Candle in the Dark' (1655):—

"Another old Woman came into an House at a time when as the maid was churning of Butter, and having laboured long and could not make her Butter come, the old Woman told the Maid what was wont to be done when she was a maid, and also in her mother's young time, that if it happened their butter would not come readily, they used a Charm to be said over it, whilst yet it was in beating, and it would come straightways, and that was this—

Come Butter, come,  
Come Butter, come,  
Peter stands at the gate  
Waiting for a butter'd Cake,  
Come Butter, come.

This, said the old Woman, being said three times, will make your Butter come, for it was taught my mother by a learned Church-man in Queen Marie's Days, when as Church-men had more cunning, and could teach people many a trick, that our Ministers now a days know not."

JOHN T. PAGE.

West Haddon, Northamptonshire.

The words of the charm are given in Brand's 'Popular Antiquities,' iii. 313.

EDWARD H. MARSHALL, M.A.

Hastings.

In Irish this would be:—

Tar, im, tar;  
Tà Péadar ag an dorais,  
Ag fanacht an t-im agus an t-arán;  
Tar, im, tar.

A literal Welsh translation is:—

Dere, 'menyn, dere;  
Mae Pedr wrth y borth,  
Yn aros am y 'menyn a'r dorth;  
Dere, 'menyn, dere.

It would seem, from the rhyme in the Welsh lines, that the verse referred to by your correspondent was in that language, and not in Irish.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

When daffodils come in—or "daffa down dillies," as Derbyshire children call them—a

favourite amusement is to loosen the stem of the flower next the bell-shaped portion in such a way that the interior comes out with the stem. This forms a churn, and the amusement is to go through a motion called "churning" by thrusting in and withdrawing the loosened portion, saying in sing-song fashion:

Churn, churn,  
Butter, churn!  
Peter's at the iron-gate,  
Waiting for a butter-cake!

THOS. RATCLIFFE.

Workshop.

'MEDIEVAL OXFORD' (9th S. i. 20).—The plate which you so favourably mentioned at the above reference, and which you attributed to me, was designed and drawn by the well-known architectural and archæological artist Mr. H. W. Brewer, who is also the author of the pamphlet. Please correct this.

DOUGLAS FOURDRINER.

SUPPORTERS (8th S. xii. 408).—Henry VII., Henry VIII., and Edward VI. used a lion or for England as the dexter supporter of the royal arms, and a dragon gules for Wales as the sinister supporter. Mary I. and Elizabeth changed the tincture of the dragon to or. A griffin was never a royal supporter. Boutell ('Heraldry, Historical and Popular') and Dr. Woodward ('Heraldry, British and Foreign'), among other heraldic writers, give complete lists of royal supporters.

E. E. DORLING.

The Close, Salisbury.

The arms of Queens Mary and Elizabeth were sometimes represented with a lion and a dragon as supporters. That is the nearest approach I can make to the "griffin" of J. S.'s query.

ST. SWITHIN.

Henry VII. was the first and Elizabeth the last sovereign to use as a supporter a red griffin (the ensign of Cadwallader, the last king of the Britons), and the arms in Elizabeth's reign are always encircled by the garter.

E. LEGA-WEEKES.

The lion and dragon were the royal supporters during the latter years of the reign of Henry VIII. and the reigns of Edward VI. and Elizabeth. Supporters generally are treated on in 'N. & Q.,' 1st S. ii. 136, 221; 4th S. viii. 47, 130, 188, 251, 294, 311, 385; the supporters of English sovereigns in 8th S. ix. 228, 477, as given by the various authorities, from the reign of Edward III. (1327) to James I. (1603), since which time there has been no change.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WATCHMEN (8th S. xii. 408, 490).—Allow me to confirm MR. MOULE'S note with an excerpt from a privately printed volume written by my mother, who was born in 1806. She thus describes the close of an evening party at Dorchester when she was a child. One of the guests was Mrs. (*i.e.* Miss) Elizabeth Meech, a whist-player who was, my mother says, the "veritable likeness" of Mrs. Battle:

"As the clock struck ten Mrs. Elizabeth rose. (Though it was always long whist, they generally contrived to finish just before ten, but if the game was not quite ended, the parties being at nine each, for instance, they had to wait a little.) She exclaimed, with energy: 'Dear me! there's the watchman ("Past ten o'clock, and a rainy night"); we must go.' (The watchman was a great institution in those days; besides calling the hour he always informed us of the exact state of the weather—"a thunder and lightning night" was duly reported.)"—'Memories and Traditions,' 1895, p. 49.

W. G. BOSWELL-STONE.

Beckenham.

It may be worth noting that, although the watch was replaced by the police in 1829, there was an instance of a member of the old body being kept on and paid by subscription raised amongst a few inhabitants and occupiers of warehouses, who, possibly, were doubtful as to the amount of protection that would be afforded by the new police force. The locality was Tooley Street, London Bridge, the man Davis, who died in the fifties. Against his wish he was compelled to call "Past twelve o'clock," and so on until "Past five o'clock." Davis was succeeded by a man named Prendergast, who only held the post for a short time. He was obliged to continue the practice, but it ceased with him. This probably is the latest date of the watch call in London.

J. T.

Beckenham.

TREES AND THE ETERNAL SOUL (8th S. xii. 503).—MR. MACKINLAY does not give the authority for the verses he quotes about the connexion of "a certain oak" with the fortunes of Hay of Errol. Shall I be thought irreverent if I venture to suggest "an uncertain oak" as a better rendering? For this reason—that the mistletoe is unknown in Scotland as a wild plant (Bentham's 'British Flora'), and because, although for many years I have sought for a mistletoe growing on an oak (and that in districts of England and France where oak and mistletoe are most common), I have never succeeded in hearing of a well-authenticated instance thereof.

HERBERT MAXWELL.

MEDIEVAL LYNCH LAWS IN MODERN USE (8th S. xii. 465).—The mock serenade, in which

no bones were broken, is somewhat harshly called lynch law, which means, I believe, a hasty execution without trial. But the practice described is more widely extended than N. S. S. seems to be aware. It has been a favourite expression of popular ridicule for love troubles, foolish marriages, and the like, as well as of graver displeasure at conjugal infidelity. In the sixteenth and seventeenth centuries it was called a "Black Sanctus." Thus Holland, translating Livy, v. 37, "Truci cantu clamoribusque variis horrendo omnia compleverunt sono," renders "a hideous and dissonant kind of singing, like a Black Sanctus." And in Beaumont and Fletcher's 'Mad Lover' it is proposed to salute the unhappy gentleman thus:—

Let's give him a black santis, then let's all howl  
In our own beastly voices.

It is known in France by the name of *charivari*, and as *chiavari* in Italy. Story, in his 'Roba di Roma,' mentions, among marriage customs, that "when the bridegroom is an old man they pay him still another compliment in the way of a *serenata alla chiavari*, howling under his window madly with an accompaniment of pots and pans." Lastly, under the name of "rough music," I have myself seen and heard it some thirty years ago in an Oxfordshire village, the thing stigmatized being a wife's infidelity to her husband. Doubtless the practice is now extinct, as such barbarisms should be. Yet in these days of School Board and dead level one can find in one's heart to regret the loss of a custom which, with all its roughness, had something characteristic in it; and I have a certain pleasure in remembering that I have seen what was a link with bygone days and a world now dead.

C. B. MOUNT.

The Bavarian custom of serenading offenders with concerts of rough music has its counterpart in West Cornwall. At St. Ives such performances are known as *shállals*, the derivation of which word it would be interesting to know. For an account of the *shállal*, see my 'History of St. Ives,' &c. A mediæval French illumination or carving, representing a band of similar "musicians," will be found in Lacroix's 'Arts and Customs of the Middle Ages.'

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

The *Haberfeld treiben* reminds me of the old English punishment of "riding the stang," which, I am happy to say, has not yet fallen into complete disuse. It is a form of public censure inflicted on a man when he beats his wife; the clashing of kettles, tongs, and pans,



and the blowing of horns form part of the ritual. There is some account of this old custom in my 'Manley and Corringham Glossary.' See also the late Sir Charles Anderson's 'Lincoln Pocket Guide,' p. 17; Marshall's 'East Yorkshire Words,' vol. i. p. 39; Elworthy's 'West Somerset Word-Book,' p. 674; Dawson's 'History of Skipton,' p. 295; and 'N. & Q.,' 7th S. iii. 367.

EDWARD PEACOCK.

"REST, BUT DO NOT LOITER" (8th S. xii. 244, 318, 332).—As a sort of parallel to the above, I may, perhaps, quote the injunction to persons availing themselves of a drinking fountain attached to the General Post Office in New York—at least, I copied it from there in the blazing sun of July, 1880:—

"Keep cool and good-natured,  
Take your turn,  
The line forms this way."

This legend impressed me the more because some of my American friends had scoffed at our railway-station "cautions" and "warnings," as only suitable for babes and sucklings.

JAMES HOOPER.

CONSTRUCTION WITH A PARTITIVE (8th S. xii. 206, 312, 411, 477, 517).—But for an assured dictum at the last reference, this subject might now have been let alone as quite sufficiently discussed. On the question, however, as to whether the humble inquirer is to be guided by the practice of distinguished writers or the rules of grammar-books, we now learn that the proper course is "to follow the generally accepted rules of grammar as closely as possible." Then comes this philosophical distinction, with implied thoughtful caution:—

"Whatever may be the case as regards the construction of sentences, we ought certainly to be careful of the meanings of words, and this of itself should guard us against such constructions as 'different to,' 'averse to,' 'neither of them are.'"

In "averse to" we have a new item for consideration. The writer guards us against the use of it, after having dwelt on the importance of grammatical rules. Now, there is at hand a grammar, by William Lennie, on which many learners must have been reared, seeing that its title-page bears that it is in its "ninety-third edition, improved" (Oliver & Boyd, 1894). This work is entitled 'The Principles of English Grammar,.....with Copious Exercises in Parsing and Syntax'; and the thirty-second of its syntactical rules, given on p. 113, asserts that "certain words and phrases must be followed with appropriate prepositions; such be"—and in the appended list is "averse to." On p. 115, among sentences to be corrected, is, "This

prince was naturally averse from war," to which the author appends the note, "*Averse* and *aversion* require *to* after them rather than *from*; but both are used, and sometimes even by the same author." Now, the student who uses this book—evidently an authoritative guide if numerous editions have a meaning—will conclude that "averse to" is correct and proper, and "averse from" an aberration, if not a blunder. Yet, in the face of this, an upholder of "the generally accepted rules of grammar" warns his readers against "averse to," which he unhesitatingly pillories as one of three glaring absurdities in syntax. This state of matters must be painfully disconcerting to the "thoughtful and conscientious reader" who has already figured in this discussion. It may comfort him to learn from the 'Encyclopædic Dictionary,' with appropriate examples, that Mr. Lennie—consciously or not—is historically defensible. While etymology would demand *from*, modern practice prefers *to*. And so an end.

THOMAS BAYNE.

Helensburgh, N.B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*First Steps in Anglo-Saxon.* By Henry Sweet, Ph.D. (Oxford, Clarendon Press.)

WE have reason to feel grateful when an acknowledged master in any branch of knowledge condescends to the low estate of the tyro, and provides leading-strings to guide his unaccustomed steps. If the beginner in Anglo-Saxon does not soon learn to run alone, the blame certainly does not rest with Dr. Sweet, who now improves upon his 'Anglo-Saxon Primer' by issuing a still more elementary manual of a less concise and abstract nature. All the more scientific considerations of mutation, gradation, and the like are here allowed to stand over for the present, and it is only the absolutely essential and practical part of the grammar that is insisted upon. In 'First Steps in Anglo-Saxon' the learner is encouraged to proceed by having a minimum of syntactical details forced upon his attention, and in this way he is to a large extent enabled, in George Eliot's phrase, "to get at the marrow of the language independently of the bones." To supply a praxis of reading lessons Dr. Sweet has selected certain passages from Beda's 'Astronomy,' the 'Colloquy' of Ælfric, and the 'Beowulf,' and in order to render these more suitable for his purpose he has submitted them to a process of normalization and paraphrase which we do not greatly like. All that can be said is that the end justifies the means.

*Handbook to Thornton Abbey.* By J. R. Boyle, F.S.A. (Andrews.)

MR. BOYLE has performed a useful and interesting piece of work in writing this little guide-book to one of the only two Lincolnshire abbeys (Croyland being the other) which at all repay a pilgrimage. It is sufficiently illustrated, and contains (besides a history and description of the buildings of the

bbey) a succinct account of the Augustinian rule. Those who want more will find it in the admirable volume, recently edited by Mr. J. W. Clark, on Barnwell Priory. Little remains of the former beauty of the ecclesiastical buildings at Thornton; but of domestic work, the splendid gate-house—conjectured, with some reason, to be the abbot's lodging (in 1382 a licence was granted “de novo domo desuper et juxta portam Abbatie Kernalandā”)—is an early and fine specimen of Perpendicular brickwork. Curiously enough, the name of “college” clings to the abbey still, although its refoundation by Henry VIII. only lasted for six years. It is now in the liberal hands of the Earl of Yarborough. We hope Mr. Boyle will be encouraged in his project of publishing the chronicle of the abbey, to which he alludes in his preface.

In the *Fortnightly* Mr. Arthur Symonds deals with ‘The Problem of Gérard de Nerval’ without aiding very greatly towards its solution. There is, in fact, no solution except madness. Those who read the stories contained in his strangely misnamed ‘*Filles du Feu*,’ which include his masterpiece, ‘*Sylvie*,’ and others on which his reputation subsists, will find there, even, how his thoughts continually brood upon suicide. Nerval has, however, an interesting individuality, and the story of his loves and his fate would bear retelling. Mr. Gilbert Coleridge has a short and interesting paper on ‘My Friend Robin,’ the most of a gentleman of all birds, in singing whose praise man will never weary. His song constitutes at this time the charm of our green lanes near London, and his bright, gallant form may, with some observation, be described among the briar leaves which his coat exactly matches in colour. Mr. Percy Osborn gives some good translations from Philostratus. M. A. Filon continues his communications concerning the modern French drama, and deals with the work of M. Jules Lemaitre, M. Brieux, the author of the crowned play ‘*L’Evasion*,’ M. Henri Lavedan, and others. ‘*Cacoethes Literarum*’ attributes to the French educational system the worship of literature which is a striking feature of modern French life. From 1820 to 1850, holds M. Bastide, the writer, the prevalent form of literature in France was poetry, at the present moment it is criticism.—Among the few non-controversial articles in the *Nineteenth Century* is one by Sir Algernon West, entitled ‘A Walk through Deserted London.’ This is interesting as including recollections, but has some rather strange errors, the most curious of which is speaking of the Juliet of Miss O’Neal (*sic*). Dr. Jessopp has an article, in his well-known and most gossiping style, on ‘Parish Life in England before the Great Pillage.’ The property belonging to the parishes during the centuries before the great spoliation under Henry VIII. was, we are told, enormous, and was always growing. The church, too, was the property of the parish. We are bidden to get rid of the notion that either the monks or the landed gentry built our churches. What we now call squires did not then exist, and the monastic bodies were almost, from one point of view, nonconformists. “The parishes built the churches, and the parishes in all cases kept them under repair.” Very brilliant, if a little too brightly coloured, are the pictures Dr. Jessopp gives us of life in this period. It was called “Merry England,” but it seems to have been less merry than it is thought. Mr. Thomas Arnold gives a very interesting account of Arthur Hugh Clough,

and lets some light upon what seem to have been his religious convictions. Under the title of ‘The Prisoners of the Gods,’ Mr. W. B. Yeats deals with Celtic views as to ghosts. Mr. Prothero gives some very readable and suggestive pictures of ‘The Childhood and School Life of Byron.’—Almost as interested as England has of late been in her heroes, naval and military, appear to be the Americans: the *Century* opens with a paper by Mr. Paul Leicester Ford concerning ‘Portraits of General Wolfe.’ Most of them, we are told, are spurious. When Wolfe sprang at a bound to reputation, the printsellers turned into portraits of Wolfe vamped-up prints of men who had lapsed into obscurity. Five portraits, including one by Gainsborough, are reproduced. Of these the most striking is a profile from the National Portrait Gallery. ‘French Wives and Mothers,’ purifies Frenchwomen from the aspersion cast on them by Parisian journalists and novelists. It has some good pictures of French social life. Mr. Leonard Huxley contributes a description of his father’s home life. ‘Recollections of Washington and his Friends’ may be read with much pleasure. ‘The Mysterious City of Honduras’ will interest the antiquary.—*Scribner’s* opens with what promises to be a highly interesting ‘Story of the [American] Revolution,’ by Mr. Henry Cabot Lodge. The first instalment depicts only the first blow, and ends with the fights of Lexington and Concord. The illustrations generally are of much interest. Curiously enough, the next article, of which also a portion only is given, ‘Red Rock,’ deals with the next most important step in the history of democracy—the beginning of the war of secession. ‘In the Chestnut Groves of Northern Italy’ is profusely and well illustrated. ‘A French Literary Circle’ depicts the “Garret” of Goncourt, and has portraits of both the Goncourts, Daudet and Madame Daudet, Octave Mirbeau, the Princesse Mathilde, Flaubert, Zola, and other celebrities.—The frontispiece to the *Pall Mall* consists of an engraving of C. W. Cope’s pretty if conventional picture of ‘L’Allegro.’ ‘Osterley Park,’ with its treasures, is, with the aid of photographs, depicted by Lady Jersey. Sir Walter Besant has begun a series of papers on South London, which shall do for transportine London what he has done for London and Westminster. Sir Martin Conway describes brilliantly ‘The First Crossing of Spitsbergen.’ Mr. Schooling gives the first of a series of illustrated articles on ‘The Great Seal.’ Judge Morris tells in vivacious fashion the story of ‘The Campaign of the Nile.’ ‘The Largest Church of Olden Times’ is old St. Paul’s.—‘Sir John Moore at Corunna,’ in the *Cornhill*, is by the Rev. W. H. Fitchett, the author of a series of ‘Fights for the Flag,’ contributed to Australian periodicals, and now in course of reprinting. The story of heroism is vigorously told. Mr. Stephen Phillips undertakes the defence of ‘The Poetry of Byron,’ is very much in earnest, and says some good things, but is not wholly convincing. Mr. Charles Bright depicts some ‘Ancient Methods of Signalling.’ Miss Elizabeth Lee has an excellent paper entitled ‘A Literary Friendship,’ presenting the friendship between Elizabeth Barrett Browning and Miss Mitford. The story of Madame Lafargue is told afresh.—In *Temple Bar* the stirring and heroic career of Lally Tollandhal is narrated. ‘Alas, poor Fido!’ deals with the fidelity of dogs and the tears that have been spent upon them. ‘Poetry and Pipes’ contains some criticism in the shape of a species of discussion



between a tutor and pupils.—Mr. Charles Whibley, writing in *Macmillan's* on Burns, maintains the view advocated by Messrs. Henley and Henderson, that it is only in the vernacular that the poet is at his best, and that he handles English with the uncertainty of a scholar expressing himself in Ovidian Latin or Thucydidean Greek. Mr. Hadden describes some friends of Browning, among whom we find, not without surprise, mention of Coleridge and Lamb. 'An Episode in the History of the Comédie Française' describes the heroic suppression during the Terror by Labussière, an actor, of some of the *pièces accusatives* against criminals such as Fleury, Vanhove, Molé, and hundreds of others. 'In the Land of the White Poppy' is pleasant reading. Of 'The French Invasion of Ireland' the first part is supplied.—Mr. W. J. Lawrence describes in the *Gentleman's* 'A Shakespearean Pantomime.' Mr. James Sykes supplies the origin of 'Some Famous Political Phrases' after which we are frequently asked. The Veddahs of Ceylon are described. 'Some Fatal Books,' by the Rev. P. H. Ditchfield, does not pretend to completeness. We note with surprise the absence of any mention of Dolet.—Very attractive are, as usual, the contents of the *English Illustrated*, in which we commend to antiquaries and folk-lorists the account of 'Booty from Benin' and that of 'Regimental Pets.' The illustrations to the former article are very interesting and quaint. 'Vatican and Quirinal' is also a fair and admirably illustrated paper.—Mr. Austin Dobson describes in *Longman's*, under the title of 'The Author of Monsieur Tonson,' John Taylor, known as the Chevalier Taylor. Mr. A. M. Bell tells 'The Tale of the Flint,' or in other words describes the discovery and the significance of flint arrow-heads. Mr. Lang, in 'At the Sign of the Ship,' makes light of Mr. Butler's 'Authoress of the Odyssey.' 'The Story of the "Donna"' is retold.—Not one, but two articles on subjects other than fiction appear in *Chapman's*. One is 'Notes of a Playgoer,' occupied with Mr. Forbes Robertson's *Hamlet*, the second a translation of Madame C. Joubert's excellent 'Recollections of Heine.'

In Part LII. of Cassell's *Gazetteer*, Steeping to Stutton, the most important article is that on Stirling, of the castle of which a view is given. Stockport and Stockton-on-Tees are also described, as are the various Stokes, Stonehenge, and Stony Stratford, Stow in the Wold, and Stratford-on-Avon.

We have received the Christmas number of the *Scots Pictorial*, with an account of the ceremony known as 'The Burning of the Clavie,' and some lively pictures of 'The Roaring Game,' otherwise curling.

We congratulate the Upper Norwood Athenæum on attaining its majority. Started twenty-one years ago, it has done useful work among its members, and we have read the *Record* just published with much interest. During the summer months the members devote Saturday afternoons to the visiting of places of historical interest. Papers are read, and much valuable information obtained. The *Records* are illustrated, and are edited by Mr. J. Stanley and Mr. W. F. Harradence. The present number contains a history of the society, written by Mr. Charles Quilter. The President is the Rev. Lord Victor A. Seymour, the Vice-Presidents being

Mr. Daniel Stock and Mr. T. G. Doughty. We should like to see an extension of such societies to other districts.

We have learnt from the *North Devon Herald*, with much regret, of the death of the Rev. John Ingle Dredge, Vicar of Buckland Brewer, one of our oldest contributors. His name appears in the first volume of the First Series, and is pleasantly conspicuous until the close of the Sixth, after which its appearance is less frequent. Born in Edinburgh 10 June, 1818, Mr. Dredge was brought up as a printer, became a Wesleyan minister, joined the Church of England, and was ordained by the Bishop of Chester deacon in 1868, priest in 1869. After holding curacies between 1868 and 1873 at Warrington, Liverpool, Seaforth, and St. Helens, he was presented in 1874 by Mr. Gladstone, then Premier, whose political opponent he was, to the living of which he died possessed. He was the chief authority on Devonshire and Cheshire bibliography and genealogy, and had an almost unrivalled acquaintance with Puritan theology. His works include 'Five Sheaves of Devon Bibliography,' 'The Booksellers and Printers of the Seventeenth and Eighteenth Centuries,' 'The Marwood List of Briefs, 1714-1744,' 'An Account of Frithelstock Priory,' many biographies, contributions to the Devonshire Association, &c. We recommend our readers to turn to what is said under the heading 'Nonjurors of the Eighteenth Century,' 8th S. xi. 52, by Mr. T. Cann Hughes, M.A., who speaks of him as "a grand old man," and probably the oldest living contributor of 'N. & Q.'

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

OSMOND DICKENSON ("Buried in Woollen").—See 'N. & Q.,' 4th S. i. 543; ii. 345; ix. 218, 284; xi. 42, 84; 5th S. vi. 288; 7th S. xi. 224, 333, s. v. 'Funerals in London.'

J. C. P. ("Edition of Homer, Amsterdam, 1707").—The two volumes of this edition fifty years ago fetched something less than a dozen shillings. A single volume nowadays has no appraisable value.

CORRIGENDUM.—8th S. xii. 517, col. 2, l. 19, for "Viney" read *Vincy*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, JANUARY 15, 1898.

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Notices to Correspondents.

## Notes.

## SHAKESPEARE'S GRANDFATHER.

(See 8th S. xii. 463.)

MR. VINCENT's letter is in fact an arraignment of the charge I made (p. 5 of my book 'The Gentle Shakespeare') against "the able men employed by Mr. Halliwell-Phillipps," and against that writer himself: against his assistants for

"having failed to find the administration bond for Richard Shakspeare of Snytterfield (Shakspeare's grandfather), which proves that John (his father) was son of Richard";

and against Mr. Halliwell-Phillipps himself for "having suppressed it, because (if he had honestly used it) he must have rewritten the greater part of his work, for it is based upon assumptions contrary to it";

a grave charge, no doubt, but one which is capable of substantial proof, and I am ready to join issue with MR. VINCENT upon the facts.

That Mr. Phillipps did not use the fact is patent; that he also knew of it is clear, for he has himself printed a copy of the very administration bond in one of his petty tracts, of which only his most intimate friends had copies. There is a copy of this tract in the British Museum. Who gave this

fact to Mr. Phillipps; and when? Perhaps MR. VINCENT can enlighten us; reading his letter, one would suppose that he was in ignorance of it. I have printed an abstract of the bond at p. 153 of my book. It was made 10 February, 1565, and John Shakspeare, the administrator (son of Richard), is styled "of Snytterfield, agricola." This fact disposes of Mr. Phillipps's idea that the poet's father was a resident of Stratford, and was fined for a nuisance in Henly Street in 1552, and the whole train of argument—invented, apparently, to confound the poet's father with John Shakspeare, the shoemaker—could not apply to him, because John Shakspeare was still living at Snytterfield.

"Oh, but," says MR. VINCENT, "there is no identity of the poet's father with John Shakspeare of Snytterfield." If that be so, Mr. Phillipps's able assistants did not blunder, and Mr. Phillipps himself did not suppress the facts. Is this so? It is as idle to assert the contrary as it is to shut one's eyes to the facts connected with the descent of Mary Arden's property. If this assertion of MR. VINCENT's can be sustained, away goes the fact of Mary Arden's being the poet's mother—the marriage of his parents has not been found; but we have proof that John Mayow in 16 Henry VII. (see p. 227 of my book) conveyed to Thomas Arden and Robert Arden (his son) a portion (two-sixths) of an estate at Snytterfield; and this fact we also know, that Mary, Robert Arden's daughter and co-heir, became possessed of one-seventh of this portion as one of his seven daughters. Mr. Phillipps suppresses the fact that Robert Arden was son of Thomas; but the deed is still at Stratford in proof of it, and to prove that this Mary Arden was the poet's mother there is a lawsuit of 1598, in which John Shakspeare and the poet William, son and heir of Mary Arden, were parties. This evidence takes the poet's father to Snytterfield, and to nowhere else.

Now that Richard Shakspeare of Snytterfield, John's father, was not resident there independently of Robert Arden is actually proved by a deed of Robert Arden (No. 430 of the Stratford charters, p. 173 of my book), in which he refers to Richard Shakspeare as his tenant of his Snytterfield land. This was 17 July, 4 Edward VI., only fifteen years before his death; and deed 429, by Agnes, widow of Robert Arden, shows that Richard Shakspeare was her tenant in 2 Eliz., just five years before his death. Nor is this all. There is a fine of Pasc., 22 Eliz., between Robert Webb and John Shakspeare and Maria his wife, conveying to him one-sixth of two



parts of this Snytterfield land (one of the seven coheirs being then dead), which Agnes Arden held in dower of the inheritance of the said Mary Shakspeare. This Robert Webb was first cousin to the poet, his father, Alexander, having married Mary Arden's sister, and Agnes, who claimed dower as widow of Robert Arden, was aunt of Robert Webb as well as stepmother-in-law of his father.

There is, therefore, absolute proof that John Shakspeare, the poet's father, was entitled in reversion to the estate of Snytterfield, which Robert Arden purchased, and of which Richard Shakspeare was his tenant, as well as tenant of his widow, down to the time of his death; that Richard left a son John; and if Mr. VINCENT cannot see the inference that the two Johns were identical, it can only be by the rejection of the clearest inference which follows from the facts. I venture to say that the case is proved, and that the evidence is sufficient for any jury to find it; unless, indeed, it can be laid down that inferences are not to be drawn from facts—a manifest absurdity.

PYM YEATMAN.

Thorpe Cottage, Teddington.

#### DUELS IN THE WAVERLEY NOVELS.

As everything connected with these wonderful and evergreen romances is interesting, those of your readers who, like myself, are loyal subjects of "le roi des romanciers," as George Sand calls Sir Walter, may like to see the following list of duels in the Waverley novels. Those where there is only a challenge, but where the parties do not actually fight, I have distinguished by an asterisk. It may be objected that some in my list are single combats rather than what we understand by "duels." However this may be, I have not included any that take place during an actual battle, or in "the current of a heady fight," such as the Black Knight's hand-to-hand encounters with Front-de-Bœuf and De Bracy at Torquilstone, or Bothwell's terrible single-handed fight with Burley at Drumclog. When one reads this long list of duels one feels thankful that there is no fear of any one—at least in our own land—having his life snuffed out in this wretched way now, though I believe that duels were fought in England so lately as the forties.

If any of your readers should notice any omissions from my list, will they kindly point them out?

'Waverley.'—The Baron and Balmawhapple.  
\*Waverley and Fergus Mac-Ivor.

'Guy Mannering.'—Col. Mannering and Vanbeest Brown (Bertram), in India.

'The Antiquary.'—Lovel and Capt. M'Intyre.

'Rob Roy.'—Frank Osbaldistone and his cousin Rashleigh, in Glasgow. Thorncliff Osbaldistone was killed in a duel with "a gentleman of the Northumbrian border, to the full as fierce and intractable as himself."

'The Bride of Lammermoor.'—Ravenswood and Bucklaw. \*Ravenswood and Col. Ashton. Col. Ashton was finally "slain in a duel in Flanders," the details of which are not stated.

'Ivanhoe.'—Ivanhoe and the Templar.

'The Monastery.'—Halbert Glendinning and Sir Piercie Shafton.

'Kenilworth.'—Tressilian and Varney. Tressilian and the Earl of Leicester (twice).

'The Fortunes of Nigel.'—Glenvarloch and Lord Dalgarro.

'Peveril of the Peak.'—\*Sir Geoffrey Peveril and Major Bridgenorth.

'St. Ronan's Well.'—\*Tyrrel and Sir Bingo Binks. Mowbray and Lord Etherington.

'Redgauntlet.'—\*Redgauntlet and Lord — (not named). (This quarrel was "southered" as soon as begun.)

'The Talisman.'—Sir Kenneth and the Emir. Sir Kenneth and Conrade of Montserrat.

'Woodstock.'—Louis Kerneguy (Charles II.) and Col. Everard. \*The same, later in the story.

'The Fair Maid of Perth.'—Hal of the Wynd and Bonthorn.

'Anne of Geierstein.'—Arthur Philipson and Rudolph Donnerhugel.

'My Aunt Margaret's Mirror.'—Sir Philip Forester and Major Falconer.

'The Two Drovers.'—Robin Oig M'Combich and Harry Wakefield (not strictly a "duel," although fatal enough).

'The Surgeon's Daughter.'—Richard Middlemas and the Lieutenant-Colonel of Fort St. George.

'The Death of the Laird's Jock.'—Young Armstrong and Foster.

In Sir Walter's poetical romances the duels that I at present remember are those of Cranstoun with William of Deloraine, and Cranstoun with Musgrave, in 'The Lay of the Last Minstrel'; Marmion with the supposed Elfin Warrior (really De Wilton); and Fitz-James with Roderick Dhu, in 'The Lady of the Lake.'

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

ROBERT BURTON.—Burton's 'Anatomy of Melancholy' has been a favourite work with the publishers and booksellers; few books of the seventeenth century have been reissued more frequently in this nineteenth century. Why this has been so it is hard to understand, for it would seem to be essentially a book for the few, and most readers would agree with Lamb when he exclaimed, "What hapless stationer could dream of Burton's ever becoming popular?" The eight folio editions (1621 to 1676) seem to have answered all demands until the beginning of the present century, although Watt quotes,

probably erroneously, two folios of 1728 and 1738. The bibliography of the folios is discussed in 'N. & Q.' 7th S. vi. to ix., and for the first five is also fully given in Madan's 'Oxford Press.' In 1799 a writer in the *Gentleman's Magazine* (vol. lxi. p. 200) pointed out the need of a new edition of the 'Anatomy,' and the next year appeared the first of the octavo editions which Charles Lamb declared such a "heartless sight." Since then reprints have been numerous. In the following tentative list of these editions I have, as far as possible, taken the information from authoritative sources; but in a few instances I have had to depend on booksellers' catalogues, and in these entries there is, of course, great danger of error.

- 1800, London, 2 vols.
- 1804, London, 2 vols.
- 1806, London, 2 vols., Vernor, *et al.*
- 1813, London, 2 vols.
- 1821, London, 2 vols., Cuthell, *et al.*
- 1826, London, 2 vols., McLean.
- 1827, London, 2 vols.
- 1829, London, 2 vols.
- 1836, London, 1 vol.
- 1836, Philadelphia, 2 vols., Wardle.
- 1837, London, 2 vols.
- 1838, London, 1 vol.
- 1839, London, 1 vol.
- 1840, London, 1 vol., Tegg.
- 1845, London, 1 vol.
- 1849, London, 1 vol.
- 1852, Philadelphia, 1 vol.
- 1853, Philadelphia, 1 vol., Moore.
- 1854, Philadelphia, 1 vol., Moore.
- 1854, London, 1 vol., Tegg.
- 1855, London, 1 vol., Tegg.
- 1857, Philadelphia, 1 vol., Moore.
- 1859, Boston, 3 vols., Veazie.
- 1859, London, 1 vol.
- 1861, London, 1 vol., Tegg.
- 1861, Cambridge, 3 vols., Riverside Press.
- 1862, New York, 3 vols.
- 1863, London, 1 vol.
- 1864, Boston, 3 vols.
- 1868, Philadelphia, 1 vol.
- 1870, London, 1 vol., Tegg.
- 187- (?), New York, 3 vols., Widdleton.
- 187- (?), New York, 3 vols., Appleton.
- 1875, Philadelphia, 1 vol., Claxton.
- 1876, London, 1 vol., Tegg.
- 1879, London, 1 vol., Tegg.
- 188- (?), New York, 3 vols., Armstrong.
- 1881, London, 1 vol., Chatto.
- 1886, London, 3 vols., Nimmo.
- 1891, London, 1 vol.
- 1894, London, 3 vols., Bell.
- 1896, London, 3 vols., Bell.

Many of the above are, of course, merely reissues from the same plates with a changed imprint. I should be glad to learn of any other editions, and also the names of the publishers, when not given in the above list.

ALFRED CLAGHORN POTTER.

Harvard College Library, Cambridge, Mass.

BREWSTER'S 'LIFE OF NEWTON.'—Sir David Brewster published a 'Life of Newton' in 1831; but his 'Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton,' which appeared in two volumes in 1855, is so greatly enlarged that, though founded upon the former, it is not considered the same work. What is called a second edition of the latter appeared, however, in 1860; but it is well to make a note that it is a mere reprint in smaller type of the 'Memoirs.' It is much to be regretted that advantage was not taken of the opportunity to correct the slips in the latter, some of which are very glaring. Thus we are told in the first chapter, speaking of Newton's mother (p. 4), that he was "her only and posthumous child." The expression would have been true if applied to his father (of whom Sir David must have been thinking); but his mother had three other children by her subsequent marriage with the Rev. B. Smith. Again, in the twenty-sixth chapter, we are told (vol. ii. p. 396) that the memorial window in Trinity College, Cambridge, represents the presentation of Newton to George III., doubtless meaning George I., who died a few months after the death of Newton, eleven years before the birth of George III., and thirty-three before his accession.

W. T. LYNN.

Blackheath.

SWANSEA.—In the course of teaching English history I have used the term Swansea as a capital illustration of the presence on the Welsh coast of Danish invaders. Every one knows that Abertawe, and not Swansea, is the Welsh name of the great Glamorganshire seaport; and students also know that the name Swansea has been traced back by the late Col. Grant Francis, through various spellings, to the latter part of the twelfth century. Col. Francis's derivation from Sweyn's Ey, though he supposed that he was the first to suggest it, had been proposed long before his time; and that derivation is, I believe, the one generally accepted.

In the *Cambrian* newspaper for June, 1896, I find, in some most interesting articles by Mr. E. Roberts, of Swansea, that Col. Morgan had suggested, in a pamphlet which I have not seen, another derivation, Senghenydd.

Readers of 'Brut y Tywysogion' may remember that under the date 1215 it is said (Ab Ithel's translation in the Rolls Series) that

"Young Rhys collected also an army of vast magnitude and obtained possession of Cydweli and Carnwllon, and burned the castle. And from thence he drew to Gower, and he first reduced the castle of Llychwr, and afterwards he fought against



the castle of Hugh, and the garrison essayed to keep the castle against him; but Rhys obtained the castle by force, passing the garrison through fire and sword. The following day he marched towards (the castle of Ystum Llwynarth in) Senghenydd [Ab Ithel's Welsh text on the opposite page has "Sein Henyd"]; and from fear of him the garrison burned the town. And they, without being diverted from their purpose, proceeded to the castle of Ystum Llwynarth, and he encamped about it that night; and the following day he obtained the castle, which, with the town, he burned. And by the end of three days he reduced all the castles of Gower; and thus, happy and victorious, he returned home."

Mr. Roberts illustrates his third paper by a map of Young Rhys's march, from which I see that Hu's castle was situated at Pont ar ddulais. The same map shows Ystum Llwynarth near Oystermouth, and Sein Henyd in the immediate neighbourhood of the present Swansea (Abertawe). Mr. Roberts's fourth paper analyzes the compound Sein Henyd, and proves, on philological grounds, that Sein would naturally develop into Sweyn, later Swan. As I have said above, I have not seen Col. Morgan's pamphlet, nor, indeed, the first two of Mr. Roberts's papers; but so far as I can make out, these two gentlemen deserve the credit of having for the first time established a reasonable and satisfactory derivation for Swansea. I should add that the words enclosed in parentheses in the above quotation from Ab Ithel's translation are from MS. E (latter part of the fifteenth century). J. P. OWEN.

48, Comeragh Road, W.

AUTOGRAPH LETTER OF SIR CHRISTOPHER WREN.—Mr. J. D. Crace has recently presented to the Royal Institute of British Architects, of which he is an honorary member, an autograph letter of Wren, addressed to Mr. Vanbruck, which was rescued by his father from a mass of documents at Greenwich Hospital which were ordered for destruction some time between 1840 and 1845. Mr. Crace is not quite sure whether the Mr. Vanbruck to whom the letter is addressed was the famous architect of Blenheim, who was afterwards known as Sir John Vanbrugh, but suggests that he may have been employed at Greenwich 1700-1, which Mr. Crace thinks is the date of the letter, in some subordinate capacity. Perhaps some of your readers may throw light on this point. JOHN HEBB.

PATTENS.—These were commonly worn by women in the early years of this century, but have now become almost, if not quite, obsolete, and, I think, well-nigh forgotten also. I remember their being used less than forty years ago, but never see them now. They

consisted of a wooden sole with a large iron ring fastened to the bottom. This ring was for the purpose of raising those who wore pattens above the region of the wet and mud. They were fastened round the instep by a strap. The clatter they made was not a pleasant sound. In some places it was the habit of women when they went to church in pattens to leave them outside in the porch, lest the noise they made on the pavement should disturb the congregation. I have heard that notices to the effect that all pattens were to be removed before entering were sometimes posted up by the wardens on the church doors. That pattens were not a new invention is certain. Sir Thomas More mentions them, though whether the pattens of his time were identical with those which survived into the Victorian era may admit of question. He says:—

"But loke if ye see not some wretches y<sup>t</sup> scant can crepe for age, his hed hanging in his bosom, and his body croked, walk pit a pat vpon a paire of patens, with the staffe in the tone hande and the *pater noster* in the tother hande, the tone fote almost in the graue already, and yet neuer the more hast to part with any thyng, nor to restore that he haith euyl gotten, but as gredy to geat a grote by the begiling of his neybour, as if he had of certaynty seven score yere to liue."—'Workes wrytten.....in the Englysh tonge,' 1557, 94. n.

The word *patten* does not occur in Mrs. Cowden Clarke's 'Concordance' to Shakespeare's plays.

My reason for referring to pattens at the present time is because I have just come upon a sample of derivation-making which may perhaps amuse your readers. A writer in the *Sporting Magazine* for 1812, speaking of some one or other who had been alluding to pattens, says:—

"He means the kind of shod clogs—those ugly, noisy, ferruginous, ancle-twisting, gravel-cutting, clinking things called women's pattens: taking their name from beautiful blue-eyed Patty who first wore them."—Vol. xl. p. 27.

The true derivation of the word may be found in Prof. Skeat's 'Concise Dictionary.'

EDWARD PEACOCK.

ROBERT GOMERSALL.—As we know from the article in the 'Dict. Nat. Biog.' xxii. 101, that the last published verses of this dramatist and divine are dated 1639-40, and signed "Robert Gomersall, Vicar of Thorncombe in Devon," it seemed worth while to test the accuracy of Wood's statement that "one Rob. Gomersall died 1646, leaving then by his will," &c. The will duly came to light (P.C.C., 143 Twisse), and in the Probate Act Book for 1646 this Robert Gomersall is described as "ate of Thorncombe in the co. of

Devon deceased." There can, therefore, be no question of his identity with the author. The will, which is dated 27 March, 1643, was proved 31 Oct., 1646, by his widow, Helen. Therein Gomersall gave to the church of Thorncombe 20s., and to the poor of the parish 2l. To his son Robert he bequeathed 1,000l., and to his two daughters, Helen and Christian, 500l. apiece upon their coming of age. He names as one of his overseers "my brother Richard Bragge." The Bragges, it may be noted, were then, as now, lords of the manor and patrons of the living of Thorncombe, which was annexed some years ago to Dorset. Doubtless further particulars respecting Gomersall might be gleaned on application to the family.

GORDON GOODWIN.

LESWALT, WIGTON.—Wodrow, the Church historian, in his reference to the parish of Leswalt, calls it Lasswade. The ancient local scribes of the place all through the eighteenth century, and probably before, in their kirk session books also used the same form. This seems puzzling against the well-known Lasswade, near Edinburgh, one of the homes of De Quincey, and in the teeth of the fact that Leswalt has always officially been spelt Leswalt, *i.e.*, so far back as printed records touching upon it go, I imagine. J. G. C.

CLASSICAL TRAINING OF KEATS.—Mr. W. L. Courtney appears lately to have written somewhere that Rossetti was "a Keats without his classical training." This seems to have appealed to the sub-editorial mind as a quite remarkable deliverance in literary criticism, for it is now duly presented to readers of provincial journals for their intellectual improvement and delectation. But what is the significance of such a remark? The classical training of Keats was a very limited quantity. He had a school course of Latin, and he learnt no Greek at all. In this respect also, as well as in his elemental outlook and wide grasp, he resembled Shakespeare. It was because he could not read Greek in the original that he was so completely transported with the work of Chapman as to dance enthusiastically over the perusal of him till the small hours of the morning, much to the disturbance of his landlord, who slumbered in the flat below the poet's quarters. It is because of the limited classical training of Keats that his ability to look at the beautiful from practically the same point of view from which it was observed by the Greeks is so remarkable and praiseworthy. On the whole, it is unkind to Keats to suggest that he enjoyed a

"classical training." His work shows him to have been practically independent of such experience and discipline; and had he lived another twenty years it is probable that no estimate of him would have implied any reference to the classics at all.

THOMAS BAYNE.

Helensburgh, N.B.

A NOTABLE APHORISM.—"Until a man has grasped the truth that there are no classes, but only individuals, he will be all his lifetime subject to bondage." Mindful of the monition of our patron saint, "when found" I made a note of this; but it did not occur to me at the time to ask for it, what I think it deserves, a niche in 'N. & Q.' It occurs in an admirable paper, by Mr. Herbert Paul, on 'The Apotheosis of the Novel under Victoria,' in the *Nineteenth Century* of May last (p. 774). If Mr. Paul continue to write papers so excellent as this he will rank with the foremost of British essayists.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"BOB." (See 9th S. i. 19).—The American song quoted is called 'Camptown Races,' and the last line is

Somebody bet on the bay.

F. J. CANDY.

Norwood.

### 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.

INDEXING.—Can any of your readers inform me of the headings under which the following names should be indexed?—

1. Andrea Del Sarto.
  2. B. Ten Brink.
  3. Fra Bartolommeo.
  4. St. Thomas à Becket.
  5. B. De Las Casas.
  6. Van Dyck.
  7. L. A. A. De Verteuil.
  8. L. M. D'Alberty.
  9. John De Witt.
  10. Madame De Witt (Anglo-French writer).
  11. Anne Boleyn.
  12. Margaret, Countess of Richmond and Derby.
  13. Joan of Arc (about to be canonized).
  14. Duchess of Rutland.
  15. Simon de Montfort.
  16. Earl of Leicester.
- I am greatly interested in indexing, and



bearing in mind that 'N. & Q.' has long been an advocate of systematic indexing, I venture to ask you to insert this query, in the hope that it will lead to uniformity of treatment in the future, settling contradictory dicta, and the promulgation of rules dealing with cases which have hitherto escaped attention.

## BIBLIOPHILE.

[1. Andrea del Sarto is indexed under Vannucci in the 'Nouvelle Biographie Générale' of Didot, under Sarto in Phillips's 'Dictionary of Biographical Reference,' and Andrea d'Agnolo in Bryan's 'Dictionary of Painters.'

2. Under Brink in London Library Catalogue.

3. Goes naturally under Bartolommeo.

4. Under Thomas in 'Dict. Nat. Biog.,' other A Becketts under A.

5. Under Las, 'Nouvelle Biog. Gén.'

6. Under Van in 'Dict. Nat. Biog.,' under Dyck in Bryan.

7. Verteuil. See Quéard, 'Dictionnaire Bibliographique.'

8. Under D, London Library Cat.

9 and 10. Under Witt.

11. Under Anne, 'Dict. Nat. Biog.'

12. Beaufort, *ib.*; Margaret, Lond. Lib. Cat.

13. Joan, Lond. Lib. Cat.; under Darc in the 'Nouvelle Biographie Générale,' by an afterthought, since under Arc you are referred to Joanne.

14. Manners.

15. Montfort, general consent.

16. Dudley, 'Dict. Nat. Biog.'

We will ourselves lay down no law but this, that in names such as De Musset you should index under Musset, as you should speak of Musset unless you put before it the prefix M. or Monsieur or the name Alfred or Paul. It is, of course, different with names such as Delepierre or Delcluze, which appear under D. We agree with you that it is desirable, though difficult, to establish authoritative rules.]

"CREAS."—This word appears to be a not uncommon word in Yorkshire and Lancashire for the measles. It occurs in texts and glossaries, written also *crees*, *creas*, *crease*. Grose (1790) has "*creuds*, measles," which is probably a distinct word. Is this word *creas* as a name for measles known in any part of the United Kingdom besides the shires above named?

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

"DEFAIS LE [*sic*] FOI" is the motto to the armorial bearings cut on the vault of the Key family at Christ Church, Chaptico, Maryland. Hon. Philip Key, a native of London, and son of Philip and Mary Key, of London (and ancestor of Francis Scott Key, author of the 'Star-Spangled Banner'), Lord High Sheriff of St. Mary's County, who died in 1767, is there buried, as also are many of his descendants. The shield is impaled, dexter, having a cross engrailed; crest, a griffin's head holding a key in the beak. The

tinctures are not known. What are the source and meaning of the motto?

T. H. M.

Philadelphia.

STEWART: LAMBERT.—Can any one give me the lineage of Frances Stewart, the wife of the Hon. Oliver Lambert, fourth, but second surviving son of Charles, third Earl of Cavan? Oliver Lambert died 18 April, 1738, aged fifty-five; buried in North Cross, Westminster Abbey. Mrs. Lambert died on 3 January, 1750/1, in her sixty-seventh year, and was buried in the North Cross, Westminster Abbey. I do not want any account of this lady's complicated matrimonial relations, but her lineage.

C. L. D.

ASSES BRAYING FOR TINKERS' DEATHS.—In the south of Ireland the people used to say, when they heard a donkey bray, "There's a tinker dead!" What origin may be assigned to this expression? On p. 24 of 'A Tour in Connaught,' by C. O. (Dublin, 1839), the words, "The tinker's ass brays responsively as the guard blows," suggest that Irishmen are wont to associate tinkers and donkeys in their thoughts.

PALAMEDES.

JOHN STEVENSON, THE COVENANTER.—I wish some Scotch antiquary would enlighten me with regard to this ancient Ayrshire hero. Were there two men enjoying these same two names at the period, and both devoted to disturbing the peace of the Crown authorities? I ask because my ancestor, one Rev. Wm. Cupples, of Kirkoswald, in 1729 put together (reprinted several times) a curious morsel of religiosity called 'Cordial for Christians, by John Stevenson, Land Labourer, of Dailly, Ayrshire.' But the deeds of this lachrymal labourer in my ancestor's account, which he asserts in his preface is a record in the actual words of the suffering Covenanter, seem altogether far too tame to have warranted the erection of the fine statue standing, I believe, in Maybole to the memory of a John Stevenson.

J. G. C.

GENEALOGIES OF NORTH-EAST FRANCE.—What antiquarian magazine published on the Continent would be most likely to give information as to the history of a family which was settled in French Flanders, Hainault, and the Cambresis in the sixteenth and preceding centuries? Kindly give the full address of the publisher.

STONE MAN.

THE ORDER OF THE LOBSTER.—There is a local tradition in Heligoland that one of the governors instituted an order of the lobster,

the badge of which was a small figure of a lobster attached to a red, green, and white ribbon, the colours being those of the island. The "order" was presumably a convivial one. Has any reader of 'N. & Q.' seen such a badge?

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

**CASTLEREAGH'S PORTRAIT.**—I see in some writers a *pump* styled Castlereagh's portrait. What can be the ground of such a *sobriquet*?

J. D. BUTLER.

Madison, Wis.

**AUGUSTINE WINGFIELD.**—He was one of the three members for Middlesex in the Barebones Parliament. Who was he?

W. D. PINK.

**TRANSLATION WANTED.**—The following was the motto of the Hon. Laurence Sulivan. What does it mean? "Lamh Foistineach an Uachtar."

CHAS. J. FERET.

49, Edith Road, West Kensington, W.

**"LORD BISHOP."**—I read in a Birmingham paper of 15 December a statement that "the Lord Bishop of Coventry was presented by a number of Coventry Churchmen last evening with a bicycle." The bishop referred to is a suffragan, and it would be interesting to know upon what authority a suffragan can be called a "lord bishop." Is the title applicable, in point of fact, to any bishop who is not, or is not on the statutory road to be, a peer of the realm?

POLITICIAN.

**MADAM BLAISE.**—Nearly forty years ago a picture of this lady, celebrated in the verse of Oliver Goldsmith, was exhibited at the Royal Academy. In the Catalogue was inscribed the quatrain underneath:—

At church in silks and satins new,

With hoop of monstrous size,

She never slumbered in her pew

But when she shut her eyes.

The lady was represented as a fine stately woman, very richly dressed, having a hoop of great amplitude. Is the painter known?—for as a work of art it was fine, and was engraved at the time in the *Illustrated London News*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**CANNING PORTRAITS BY ROMNEY.**—Now that George Canning and his family are being discussed in 'N. & Q.' (8th S. xii. 486; 9th S. i. 17), I should like to ask about two or three portraits which Romney painted. The earliest of these was of Mrs. Canning and child, which was commenced in 1778, and was apparently in hand for some time after that. Mrs. Canning's address was Wanstead, Essex. Between

1786 and 1788 Romney painted two half-lengths of Mr. Canning and of his wife and child. The latter may have been the portrait commenced in 1778, but I think not. I am anxious to know who these Cannings were, and the present whereabouts of the portraits.

W. ROBERTS.

Carlton Villa, Klea Avenue, Clapham, S.W.

**OLD YEAR CUSTOM.**—A Scandinavian servant of mine (Norwegian) insisted on the last night of the year at twelve o'clock on drinking a glass of cold water on the front doorstep. She drank half of it and threw the other half away, so taking in the new year and throwing the old away. Has this custom any counterpart among English—or British, not to offend the Scotch—new year's habits, which hold so tightly amongst a rural population?

TENEBRÆ.

**CHALMERS BARONETCY.**—Sir Charles W. Chalmers, Bart., a captain in the Royal Navy, born at Portsmouth 1779, died at Appledore, county Devon, 1834, married Isabella, widow of Capt. T. Scott, H.E.I.C.S. It is desired to ascertain the place and date of this marriage, and information will be thankfully received. It may be added that Charles Boorn, the only child of the marriage, was baptized at St. James's Church, Taunton, Somerset, 19 Aug., 1816.

H. S.

**DARWIN AND MASON.**—Can any of your readers kindly tell me in what life of Darwin mention is made of Robert Mason of Hull? A friend who saw it cannot remember the title of the book. [An] Erasmus Darwin was married 9 Nov., 1685, in Trinty Church, Hull, to Eliza, daughter of Robert Mason.

M. ELLEN POOLE.

Alsager, Cheshire.

**DEFOE.**—Is there any early external evidence in existence that confirms the tradition that Daniel Defoe wrote "A Journal of the Plague Year, &c., by H. F.," which was printed in London in 1722 in octavo? When did the tradition itself first appear in print?

X. Y.

**ARCHER FAMILY.**—Can any one inform me to what family "John Archer, chaplain to King George III.," belonged, and what coat of arms he bore, and give particulars relating to him or his family?

MARIE ARCHER.

Melbourne.

**PORTRAIT OF SIR GILES EYRE OF BRICKWOOD.**—Is there any portrait extant of Sir Giles Eyre, who was appointed one of the judges of the King's Bench in 1689, and who died and was buried in Whiteparish in 1695?



I have portraits of the three judges, Sir Samuel Eyre, Sir Robert Eyre, and Sir James Eyre, and am very anxious to procure one of Sir Giles. I shall be very grateful if any of your readers can give me any information on the matter. The inquirer is a direct descendant of Sir Samuel Eyre.

INQUIRER.

BALBRENNIE.—Can any reader give me the derivation and meaning of the place-name Balbrennie?

GEORGE AUSTEN.

ST. AIDAN.—What old churches are there in Great Britain dedicated to St. Aidan? I have heard that there are five, and that each of them has a crypt; but I only know of one—St. Aidan's, Bamburgh—and should be very glad of information respecting the others.

E. LLOYD.

POEM BY ADELAIDE PROCTER.—Can any one tell me where to find a poem of Adelaide Anne Procter, entitled 'Star of the Sea,' of which the following lines are a part?—

How many a mighty ship  
The stormy waves o'erwhelm!  
Yet our frail bark floats on,  
Our angel holds the helm:  
Dark storms are gathering round  
And dangerous winds arise;  
Yet, see! one trembling star  
Is shining in the skies;  
And we are safe who trust in thee,  
Star of the sea!

These lines are quoted in Allibone's 'Dictionary,' but are not to be found in the collected 'Legends and Lyrics.'

FIFE.

EVIDENCE OF MARRIAGE.—According to the law of Scotland, if two persons before witnesses declare themselves man and wife, they are so. I am curious to know whether such a record as the following, in a parish register, constitutes legal proof of a marriage:—

"1665. John Lorane, son to Thomas Loraine and Elspeth Allane his spouse, was baptised 7 May, 1665. Witnesses, James Allan and George Moncreiff."

Is the fact that a person is served heir to his maternal aunt (date 1793) legal evidence of the marriage of that person's father and mother?

A. CALDER.

DEDICATIONS OF CHURCHES.—In 'N. & Q.,' 8th S. xii. 416, in reply to a question concerning the dedication of Hollington Church, reference is made to Ecton's 'Thesaurus Rerum Ecclesiasticarum' as an authority on the subject of dedications. But Ecton himself says that he derived his information on this subject from Browne Willis: "For this the Editors are obliged to that Learned and Communicative Antiquary Browne Willis,

Esqr." (Preface to 'Thesaurus'). Can any one tell me whether any work of Browne Willis on church dedications is still extant, or give any information with regard to the methods employed by him in his inquiries into the subject? The matter is really an important one, because Ecton's dedications are generally accepted without further inquiry, and yet they really depend on Browne Willis.

C. S. TAYLOR.

Banwell.

COUND.—There is a village somewhere in Shropshire of this name, and Coundon occurs in Durham and Warwick. I am anxious to know the derivation and meaning of the word Cound. Is it possible that Condover should be spelt Coundover?

J. ASTLEY.

### Replies.

#### CITY NAMES IN THE FIRST EDITION OF STOW'S 'SURVEY.'

(8th S. xii. 161, 201, 255, 276, 309, 391.)

Holborn.—I should have been more grateful for the undeserved compliment that Mr. LOFTIE has paid me, in comparing me with a late learned Dean of St. Paul's, if I had felt more sure that he had read my observations before commenting on them. Had he done so I might have been spared the misery of misquotation. MR. LOFTIE says: "That there was a running well in Gray's Inn does not account for the name of Holborn nearly half a mile away." I never said that it did account for that name, nor did I ever make mention of a running well in Gray's Inn. My quotation referred to a "common welle rouning with faire water lying and beyng in your high common waye, a little benethe Grayes Inne." The fact to be driven in is the well *running in the highway, a little beneath Gray's Inn*. It is obvious that this is a perfectly different thing from a well *in* Gray's Inn. But MR. LOFTIE writes as if it were the same thing, and seems to think that the well in question was of the sunk or artesian order, whereas it was plainly a running stream, the word *well* being often used in Middle English for a small watercourse bubbling or welling forth from a spring. As regards the main point at issue—namely, whether the name Holborn referred to a streamlet running down the hill from Holborn Bars to the Fleet Ditch, or to the Fleet Ditch itself—let us see what Stow says on the subject. At p. 15 of the 1603 edition of the 'Survey,' the last published in his lifetime, he writes:—

"Oldborne, or Hilborne, was the like water," breaking out about the place where now the bars do stand, and it ran downe the whole streete till Oldborne bridge, and into the Riuer of the Wels, or Turnemill brooke: this Bourne was likewise long since stopped up at the heade, and in other places where the same hath broken out, but yet till this day, the said street is there called high Oldborne hill, and both the sides thereof together with all the grouds adioyning, that lie betwixt it and the riuer of Thames, remaine full of springs, so that water is there found at hand, and hard to be stopped in euerie house."

He further says, at p. 27:—

"Oldbourne bridge over the said riuer of the Wels more towards the North was so called, of a Bourne that sometimes ranne downe Oldborne hill into the said Riuer."

Stow was not an etymologist, and he was sometimes careless as a topographer; but his statements on the subject of the Holborn are so explicit that I feel it impossible to doubt them, especially when confirmed, as I believe them to be, by the petition of the inhabitants of St. Andrew's parish which I have twice previously quoted in these pages. The name of Holborn is easily accounted for. It was the bourn, or brook, that flowed into the hole or hollow formed by the valley of the Fleet. In asking MR. LORTIE for an authority, I meant, of course, one of contemporary date. Mr. Waller's services to London topography are of the highest value, but his paper in the *Transactions* of the London and Middlesex Archaeological Society is merely based on inference and deduction. I have even traced the genesis of his idea regarding the identity of the Holborn and the Fleet. It will be found in a review of Mr. Newton's map of London which he contributed to the *Gentleman's Magazine* for 1856 (vol. xlv., N.S., p. 572). He therein refers to the paper by Mr. T. E. Tomlins which I cited 8th S. ix. 369, and says that that writer's evidence is so clear and convincing that it must be adopted by every antiquary. I have attentively studied Mr. Tomlins's paper, which is chiefly based on a well-known charter, and, while agreeing with him in his demolition of Stow's etymology, am by no means convinced of the correctness of his other theories. Finally, I may ask by what criteria, other than contemporary evidence, are we to discriminate between the correctness or otherwise of Stow's statements. The paragraph preceding that which I have quoted about the Holborn describes the Langborne, of which, like the Holborn, he says:—

"This Bourne also is long since stopped up at the head, and the rest of the course filled up and

paused ouer, so that no signe thereof remayneth more than the names aforesaid."

This account, I believe, has never been questioned. Are we, then, to believe that the old tailor was right about the Langborne, but wrong about the Holborn? And, if so, why should he be more correct in one case than in the other? The charter on which Mr. Tomlins based his conclusions is susceptible of more than one explanation. I have been at work on it for a year, and feel as doubtful as ever regarding some of the points contained in it.

*Fleet Bridge.*—The fine of 1197 which is quoted from Madox by MR. NEILSON is, I presume, the famous one cited by Mr. Ashton in his book on 'The Fleet,' p. 230, under which

"Natauel de Leveland et Robertus filius suus r. c. de LX marcis, pro habenda custodiam Domorum Regis de Westmonasterio et Gaiola de Ponte de Fliete, quæ est hereditas eorum a Conquestu Angliæ."—Mag. Rot. 9 Ric. I. Rot. 2a. Lond. et Midd.

The Leveland family seem to have been hereditary custodians of the gaol of Fleet Bridge, and, with deference to MR. LORTIE, I think there can be no reasonable doubt that the gaol in question was the Fleet, which had existed from the Conquest, and not Newgate, which was not heard of before the twelfth century. Nor does it seem open to question that the "Pons de Fliete" was Fleet Bridge and not Holborn Bridge. The statement that

"the bridge, between the new postern or Ludgate at the Old Bailey and the roadway of Fleet Street, was not in existence before 1200,"

can only be accepted on the understanding that a stone bridge, such as existed in the time of Stow, is intended, for it stands to reason that no traveller emerging from Ludgate, which is one of the most ancient outlets of the City, would adopt the circuitous Holborn route if he wished to get to Westminster. Some kind of bridge over the Fleet, which to a comparatively recent date was a navigable stream, must have existed from the earliest times, and of such importance was it that it gave name to a street:—

"Eodem anno (12 R. Hen. III.) quidam Henricus de Buke.....occidit quandam le Ireis le Tyulour quodam knipulo in vico de Fletebrigge."—*Liber Albus*, ed. Riley, i. 86.

Fleet Bridge also formed one of the boundary points in the soke which the FitzWalter family held as castellans of London (Baynard's Castle), and must have been a very ancient London landmark.

\* That is, like to the Langborne, about which he speaks in the preceding paragraph.



*Cold Harbour*.—The origin of this name has been discussed *ad nauseam* in 'N. & Q.' See 2<sup>nd</sup> S. vi. 143, 200, 317, 357; ix. 139, 441; x. 118; 3<sup>rd</sup> S. vii. 253, 302, 344, 407, 483; viii. 38, 71, 160; ix. 105; 4<sup>th</sup> S. i. 135. Also, as regards "Cold" as a prefix in place-names, 6<sup>th</sup> S. xi. 122, 290, 513. There cannot be much left to say on the subject.

*St. Benet Sherehog*.—MR. LOFTIE remarks, concerning the old City family of Sherhog or Sherehog, after which this church is, with good reason, supposed to have received its name, that the appellation probably originated in some personal peculiarity. I would venture to submit that it is merely equivalent to "sheep-shearer." W. F. PRIDEAUX.

Kingsland, Shrewsbury.

The three quotations by MR. HEELIS from Delaune's 'Anglia Metropolis' are copied, almost word for word, from Stow's 'Survey,' except those portions which refer to repairs in the seventeenth century.

It is a fact that almost every historian of London, even up to our own times, has relied upon Stow for all his information as to the earlier history, and has adopted without question Stow's crudest guesses as to origins and etymologies; indeed, it may be taken as an axiom that no statement in any work published after the sixteenth century is of the least value as a corroboration of any statement of Stow's unless it clearly appears that it is taken from a different source.

H. A. HARBEN.

It seems curious to an ordinary reader that Stow should be considered correct, as regards the initial part of the dissyllable, in his definition of St. Mary Aldermary, but incorrect in Aldgate.

Aldgate was so called from its being one of the four original gates; Aldersgate, from its being the oldest, or older gate.\* Holborn was anciently a village that sprang up near Middle Row, built on the bank of a brook called Olborn or Holborn, which flowed down the hill till it fell into the River of Wells at Holborn bridge.† This brook, I think, is shown by dotted lines in a map of the cities of London and Westminster, &c., 1707, but, strange to say, on the plan of London and Westminster, 1600, Holborn is spelt Howlburne.‡

ALFRED CHAS. JONAS.

GENTLEMAN PORTER (8<sup>th</sup> S. xii. 187, 237, 337, 438, 478; 9<sup>th</sup> S. i. 33).—There appear to

\* Burton, 'London,' 1691, pp. 13, 15.

† 'London and its Environs,' London, 1761, p. 194.

‡ 'A New View of London,' 1708, vol. i.

have been Master Porters or Gentlemen Porters as honorary officers in all fortresses. For example, two Wentworths in succession, Sir Nicholas Wentworth (time of Henry VIII.) and his son, were Chief Porters of Calais.

D.

WILLIAM WENTWORTH (9<sup>th</sup> S. i. 7, 31).—Referring to my pedigrees in 'Three Branches of the Family of Wentworth' (1891), I find that this William may have been of the Gosfield house (ped., p. 195), if, indeed, he did not belong to one of the Yorkshire houses. I am afraid, however, the only means of identification would be reference to the matriculation entries of Cambridge University, which might reveal his father's name, though even for that the date, 1562, may prove too early.

A very great want to genealogists at the present time is the printing and publication of the Cambridge University registers. The work has been handsomely done for Oxford by Mr. Andrew Clark and by Mr. Joseph Foster, and some years since a prospectus of a similar publication of the Cambridge registers was issued, but I believe it was not proceeded with. Its achievement is much to be desired.

In regard to William Wentworth at Westminster School, I would ask whence the information is derived. There is a list of Queen's Scholars by Joseph Welch (1852); but does it go so far back as 1562?

W. L. RUTTON.

27, Elgin Avenue, W.

WILLIAM PENN (8<sup>th</sup> S. xii. 488).—William Penn set sail for Pennsylvania from Deal in the *Welcome*, 1 Sept., 1682, with about one hundred persons, mostly Friends, of Sussex. This information is taken from a small 'Life of Penn,' by Miss Jane Budge (Partridge & Co., 1885?). There is a 'Life' by Hepworth Dixon, which may perhaps furnish the names of the principal companions.

C. LAWRENCE FORD, B.A.

Bath.

William Penn sailed from the port of Deal in the ship *Welcome* (300 tons), Robert Greenway commander, on 1 Sept., 1682.

JOHN RADCLIFFE.

"BELLING": "ROWING": "WAWLING" (8<sup>th</sup> S. xii. 366, 515).—C. C. B. starts a discussion on human cries. I may, therefore, state that here at Longford babies do nothing but "hoot"; horses and donkeys hoot; so do dogs, cats, and cocks; almost everything hoots which can make a noise at all—just, in fact, as if they were all owls. However, I have heard of shouting. A few years ago a

girl here dislocated her shoulder; a surgeon lives close by, and it was set within ten minutes. The girl afterwards described the operation, and stated, with the greatest delight, as if it really was something she might be proud of, that she "shouted all over Longford," *i.e.*, to be heard so far. While writing of the place, I know not if it will interest any one to add that it must in no wise be called anything but Long Ford; not that there is now a ford, long or short, but that there was once a long one, and in winter a very dirty one, before the little ditch we call the river Sowe was bridged and the road over it raised. C. F. S. WARREN, M.A.

Southfields, Long Ford, Coventry.

The word "wawling," and its variants "wewling" and "wowlng," are fairly common in modern folk-speech. Up here in Northumberland we have it "wowlng"; in Bucks and Oxon I have heard both "wawling" and "wewling" applied to the plaintive or wailing cry of little children. When the 'English Dialect Dictionary' extends to *W*, Prof. Wright will, no doubt, show the range and *nuances* of the term, as he has already done with "bell" and "bell-ing." Shakespeare makes use of "wawl" once at least. See 'Lear,' IV. vi., in which the aged king tells Gloucester:—

Thou know'st the first time that we smell the air  
We wawl, and cry.

RICHARD WELFORD.

Newcastle-on-Tyne.

"GRIMTHORPED" (8th S. xii. 205, 353).—I see this word used with much apparent glee, but nowhere have I seen an explanation of its meaning. If I did not know the jealous hatred to Lord Grimthorpe of professional architects, because they choose to call him an "amateur," I should think it was complimentary. But if Lord Grimthorpe is to be called an amateur architect, then we should call Lord Macaulay an amateur author. Men of letters are apparently not so narrow-minded, or else literature is too universal for them, and any person may write without having his name turned into a word of reproach. Every day I see architects doing far worse than Lord Grimthorpe has done (supposing, for argument, it is bad) and getting paid for it. For example, some one has just blocked up both the transept arches of Bath Abbey with an enormous new organ, supported on iron girders and railway rails, the stonework being cut away here and there when the rails were too long. I counted "twenty trenced gashes." Some one else has just destroyed the old tower of Carfax

Church, Oxford, by plastering, pointing, and other builders' devices; and I presume an architect, not an amateur, has added (they were not there before) the most hideous buttresses, so that the tower looks now for all the world like one of those modern vulgarities that our professional architects are so fond of everywhere. And this is within a short distance of Magdalen Tower and the tower of New College. I may say that I have not the slightest idea who the architects are, nor do I want to know.

Now as to St. Alban's Abbey. I take a friend there, say, who has no prejudices, nor do I prepare him with any of mine. He says, "When I was last here the whole of that south nave wall was falling. I presume Lord Grimthorpe has rebuilt it." "No, he has not," I reply; "I myself saw it pushed up into an upright position; it is the original wall still, with new foundations." "Well, then, I recollect one of the nave columns was braced all round as it was bursting." "That has been partly replaced; but the whole abbey was in that condition, and if it had not found some one with money and will, it would now (for all the money the people who abuse Lord Grimthorpe would have given) be in ruins." After an hour of this my friend begins to think Lord Grimthorpe has done a great deal for the abbey, in fact, been its saviour, and when he comes across "grimthorped," it to him symbolizes a person who has done much excellent work in propping up a dilapidated building, though he may at the same time have done some things that are objected to.

I have just read (13 November) two articles in a professional paper; the first praises the professional architect for doing just what it abuses the "amateur" for in the second.

RALPH THOMAS.

In the *Archæological Institute Journal*, vol. liv. p. 270, there appears this definition of the word:—

"The term, to grimthorpe, that is, to spend lavishly after a destructive fashion upon an ancient building, has recently come into use," &c.

The writer then gives a monumental example of the word:—

"The headstrong spoiler of St. Albans has certainly after this fashion attained unto fame. The end of the eighteenth century had its Wyatt, and the end of the nineteenth has its Grimthorpe; both doubtless well intentioned after their lights, but both of them devastators of the most extreme type."

The late MR. WALFORD, in his note upon "grimthorped," alluded to the terms "to burke" and "to boycott." He might have added the term "to bowdlerize" as



applied to literature. A writer recently in the *Standard* used the term to express that a play had not been bowdlerized either in the words or the action. H. A. W.

THE WALDRONS, CROYDON (8th S. xii. 508).—J. Corbet Anderson, in his 'Chronicles of Croydon,' 1882, says:—

"Nor were there any buildings on the Waldrons, for seventy years ago the Waldrons, as its name imparts, was a wild waste, in which gravel was dug, and rabbits ran wild, with plenty of snakes, adders, and newts."

ALFRED HOPKINS.

Thatched House Club.

HOWARD MEDAL (8th S. xii. 129, 177, 334).—Connected with this subject may be mentioned a Chichester and Portsmouth halfpenny token with portrait of Howard on the obverse, issued in 1794 ('Sussex Arch. Colls.,' xxxviii. 202).

EDWARD H. MARSHALL, M.A.

Hastings.

HAND OF GLORY: THIEVES' CANDLES (4th S. ix. 238, 289, 376, 436, 455; x. 39; 8th S. x. 71, 445; xi. 268, 397, 458; xii. 74, 274).—Walter Thornbury, in 'A Tour round England' (London, Hurst & Blackett, 1870), vol. i. p. 85, under the heading of 'The Mummy Hand,' has the following passage:—

"Swift away on our black wing [i.e., the ciceroe crows'] after this short resting to where the blue smoke rises over Reading like the smoke of a witch's caldron. Let us perch first on the abbey gateway. This abbey, founded by Henry I., and endowed with the privilege of coining, attained a great name among the English abbeys, from the 'incorrupt hand' of St. James the Apostle, presented to it by Henry I. After working thousands of miracles, raising cripples, curing blindness—after millions of pilgrimages had been made to it, and it had been long incensed and in every way glorified—the hand was lost at the Dissolution. No one cared about it then; it was mere saintly lumber. In the general scramble of that subversive time some worshipper who still venerated it hid it underground, where it was found centuries after. It is now [1870] preserved at Danesfield, a Roman Catholic family still honouring the uncertain relic. It will for ever remain a moot point whether the hand at Danesfield, however, is the hand of St. James, or a mere chance mummy hand, such as mediæval thieves were wont to use as candlesticks and talismans; 'hands of glory,' the rascals called them. This hand of St. James made the fortune of the Abbey at Reading, and was an open, receptive hand, no doubt, for all current coin of those days, from the groat to the broad piece. Bells rung, incense fumed, priests bore the cross, and acolytes swung the thurible in the Abbey at Reading, and all encouraged by the *éclat* of the incorruptible hand."

Without subscribing to the tone of persiflage in the above remarks, I would suggest that the paragraph brings on the scene a mummy hand of high interest, and might

possibly, therefore, be admitted to a corner in the valuable collection of 'N. & Q.' under the above headings. H. E. M.  
St. Petersburg.

"TWM SHON CATTI" (8th S. xii. 155, 504).—This Welsh worthy did indeed lead a wild life in his youth, and is popularly said to have even done a little in the way of horse stealing. But he was a gentleman by birth, and in his later years enjoyed a reputation not only for general respectability, but also for skill in Welsh genealogies. At the Cardiff Free Library (Tonn Collection) is a MS. of Welsh pedigrees compiled by him, large portions of which I have transcribed.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

Twm Shon Catti, i.e., Thomas, son of John and Catharine, was a celebrated character in Cardiganshire in 1580. There is some account of him in Meyrick's 'History of Cardiganshire.' His real name was Thomas Jones, of Fountain Gate, near Tregaron. Besides being "a master thief," as Mr. Hooper styles him, he was a well-known herald and genealogist, and was held in high esteem by Lewis Dwnn. His contemporary Dr. John David Rhys, in 'Llengue Cymraec Instituciones Accurate,' says of him:—

"In the science of heraldry.....the most celebrated, accomplished, and accurate (and that beyond doubt) is 'Tomas Sion,' *alias* 'Moethau,' of Porth y Ffynnon, near Trev Garon (Thomas Jones of Fountain Gate). And when he is gone, it will be a doubtful chance that he will be able for a long time to leave behind him an equal, nor indeed any genealogist (with regard to being so conversant as he in that science) that can even come near him."

His fame is yet alive in Cardiganshire to this day. WILMOT VAUGHAN.

Paris.

I have not read Borrow's 'Wild Wales,' but I know that my "Twm Shon Catti" (Thomas Jones, in English) was a well-known Welsh genealogist. Of course I should have written the "Twm Shon Catti Collection." I acknowledge my transgression. PELOPS.

CLARET AND VIN-DE-GRAVE (8th S. xii. 485, 512).—Many young travellers on visiting Bordeaux have been struck by the fact that "the word *claret* as applied to red wine is unknown in France." But, if readers of 'N. & Q.' they have had the opportunity of becoming aware, even in pre-'Historic-Dictionary' days, that Basselin in the fourteenth century used the word *clairvet* of the wine produced about Tours, and that his memory was kept ruby down to the present century in a version of one of his songs Englished as 'Jolly Nose,'

Also Beaumarchais makes his Figaro contrast wine so named, perhaps of Bordeaux, with wine of Burgundy.

As for Vin-de-Grave, if this should ever catch the eye of the correspondent of the *Morning Post*, he may be interested to learn that, though Littré sometimes nods, he wakes up again, and in his supplement adds:—

"Il n'y a pas de localité du nom de *Grave* dans la Gironde; et le nom de vin de grave au sens de gravier, de terrain caillouteux, etc., désigne les vins de la baigne, en quelque sorte, de Bordeaux, et principalement du côté du sud, par exemple le cru fameux de Haut-Brion."

But see 'Bordeaux et ses Vins,' p. 179: "Le vin de Chateau-Haut-Brion, premier cru de cette excellente commune de Grave."

In English usage, however, the designation *vin-de-grave* or *de graves* is restricted to white wines, wine merchants cataloguing it under White Bordeaux or White Claret, and waiters ranking it among the 'ocks. KILLIGREW.

DURHAM TOPOGRAPHY (8th S. xii. 509).—The chapelry of Hadry or Heathery Cleugh, near the source of the river Wear, is bounded west by Alston parish, co. Cumberland, south by Middleton-in-Teesdale, east by St. John's Chapel, both in co. Durham, and north by the co. of Northumberland. The county histories merely describe the chapel-of-ease belonging to it. The longest account appears in Fordyce's 'History of the County of Durham'—no date, but published about forty years ago. There is a reference to the place in 'Weardale Men and Manners,' by J. R. Featherston, Durham, 1840, and a detailed account of it will no doubt appear in the third part of a 'History of Stanhope,' two parts of which have been published by the author, Mr. W. M. Egglestone, of Stanhope, to whom S. should apply direct. RICH'D. WELFORD.

MASONIC SIGNS (8th S. xii. 408, 476).—I should think that the figures described by J. B. S. as cut on the columns of St. Giles's, Edinburgh, and of Roslyn Chapel, were probably masons' marks—the signatures, so to speak, of the men who wrought them. In vol. xxx. of *Archæologia* there is a paper on the subject, showing various simple geometric figures employed for this distinctive purpose by the builders of many English cathedrals, churches, &c. As your correspondent writes his letter from Manchester, it might be convenient for him to make a comparative examination of the marks in Cheetham College, which include arrow-heads, interlaced acute angles, variously crossed straight lines, &c. So far as I understand, the masonic brotherhoods of the Middle Ages were among

the more important of the crafts and guilds into which all trades were organized, the term "Free" being applied to them on account of their exemption, by several Papal bulls, from the laws which regulated common labourers; and as their members were constantly travelling from one place or country to another, they found it convenient to adopt a system of secret symbols by ways of credentials. But modern "speculative" Freemasonry, though employing geometric symbols, is unconnected with building or architecture, and is of British origin, dating only from the seventeenth century.

ETHEL LEGA-WEEKES.

ENDORSEMENT OF BILLS (8th S. xii. 267, 350).—It is only worth noting as one of the numerous differences between English and Scottish practice that a clerk's "habit of writing the title before finishing the folding" is not a Scottish clerk's habit. He folds from bottom to top, as MR. WARREN describes, and again in the same direction. Then he writes the title on the *second* quarter, which is, of course, uppermost. This Scottish practice seems now to be adopted by English printers of prospectuses. WILLIAM GEORGE BLACK.

Glasgow.

NEWTON'S HOUSE IN KENSINGTON (8th S. xii. 507).—Mr. Wilmot Harrison, in his 'Memorable London Houses,' London, 1889, wrote:—

"At the east end of Pitt Street is 'a large old brick house, which stands in a curious evading sort of way, as if it would fain escape notice, at the back of other houses on both sides of it,' so described in Leigh Hunt's 'Old Court Suburb.' Here, at 'Bulldingham House' (see board with inscription above the wall), Sir Isaac Newton spent the two last years of his life. In Maude's 'Wensleydale' he is said to have 'died in lodgings in that agreeable part of Kensington called Orbell's (now Pitt's) Buildings.'"

EVERARD HOME COLEMAN.

71, Brecknock Road.

NAVY OF LATE SEVENTEENTH CENTURY (8th S. xii. 488).—Samuel Pepys, in his 'Memoirs relating to the State of the Royal Navy of England for Ten Years,' gives a complete list of the Royal Navy upon 18 Dec., 1688. He gives the names of nine first-rates, eleven second-rates, thirty-nine third-rates, forty-one fourth-rates, two fifth-rates, and six sixth-rates. Besides these he gives the names of three bombers, twenty-six fire-ships, six hoy's, eight hulks, three ketches, five smacks, and fourteen yachts; total 173 vessels, mustering 42,003 men, and 6,930 guns. Pepys wrote with authority, having been Secretary of the Admiralty for many years.

G. F. BLANDFORD.



HOWTH CASTLE (8th S. xii. 249, 354, 416).—This extract from an article entitled 'The Barthomley Massacre,' in the *Manchester City News* for 11 Dec., 1897, is an instance such as is required. The station referred to is Madeley, Salop:—

"The clipped yew trees, the quaint church, the almshouses, the allotment gardens with their handsome fountain, which the traveller may see near to the railway station, and the charities remind me of that clause in the will of Sir John Offley, the son of the Lord Mayor of London: 'Item I will and devise one Jewell done all in Gold and Enamelled wherein there is a Caul that covered my face and shoulders when I first came into the world.....to my own right Heirs Males for ever and so from Heir to Heir so long as it shall please God in goodness to continue any Heir Male of my name to be never concealed or sold by any of them.' The heirs male have failed, but the line exists in the Earl of Crewe, and so long as that jewelled caul is cherished as a precious heirloom the luck shall never leave the Crewes, and they and the charities shall flourish."

Another case is mentioned by M. Aimé Vingtrinier, in his pamphlet 'L'Oratoire de Joachim de Mayol, | Prieur et Seigneur de Vindelle,' where he describes the oratory—bearing the date of 1659, originally highly decorated, but the paint latterly in some respects faded—as now brought back after some divagations to the family of Mayol. The author, with some peculiarity of grammatical construction, speaks of the present possessor: "M. le comte O. de Mayol de Lupé qui..... l'entoure des soins et de la vénération que mérite le palladium de sa famille et de son foyer." On the general side of the case one may mention the Lares of the Roman household, and the statue of Pallas which was considered the guarantee for the safety of Troy.

ARTHUR MAYALL.

VOYAGE TO CANADA (8th S. xii. 402).—In Dr. Ellis's 'Chronicles of the Siege,' found in his 'Evacuation of Boston,' 1 vol. 8vo., Boston, Mass., 1876, a facsimile of the announcement of the tragedy of 'Zara' (by General Burgoyne?), with data, &c., is given, and a further reference made to its performance within the walls of Faneuil Hall, sometimes called now the "Cradle of Liberty," as appearing in 'Memoir of Right Hon. Hugh Elliot,' by the Countess of Minto, in the form of a letter from one Thomas Stanley, second son of Lord Derby, an eye-witness. Several long lists of British officers serving in America during this period appear in the recent volumes of the *New England Quarterly Historic-Genealogic Register*. It is not unlikely that many of the original muster rolls, left behind by the Crown representatives, exist in some of the departments of the Massa-

chusetts State House at Boston—perhaps in charge of the State Library, of which Mr. Tillinghast is the librarian. C.

"Trod"=FOOTPATH (8th S. xii. 444).—This word has by no means gone out of use in Lincolnshire, though it may not be able as yet to claim its place in book-English. *Trod* is the common form here; *footpath* is rarely used unless the speaker wishes to talk as newspaper-men write. There was in former days a footpath from Burton Stather to Brigg, across what is now known as the Frodingham iron-field, called the Milner's Trod. I have often talked with old people who have journeyed thereon, who were not a little indignant that the gentlemen over whose territories it ran had by some means or other hindered it from being used.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

This word is in common use in North Lincolnshire. It is, as MR. ADDY says, "a good old word." See Spenser's 'Shepherd's Calendar,' 'July':—

In humble dales is footing fast,  
the trode is not so tickle.

C. C. B.

Add Welsh *troed*, "the foot"; it is quite equivalent to the English "tread" and the variant "trot"; cf. French *trottoir* for the footpath. A. H.

This word is hardly obsolete. It is frequently used in this district (North-West Lincolnshire), especially by country people.

H. ANDREWS.

THE GENDER OF "MOON" (8th S. xii. 307).—The Rev. Timothy Harley, in his work entitled 'Moon-Lore,' p. 16, says:—

"In English, French, Italian, Latin, and Greek, the moon is feminine; but in all the Teutonic tongues the moon is masculine. Which of the twain is its true gender? We go back to the Sanskrit for an answer. Prof. Max Müller rightly says ('On the Religions of India'): 'It is no longer denied that for throwing light on some of the darkest problems that have to be solved by the student of language, nothing is so useful as a critical study of Sanskrit.' Here the word for the moon is *mās*, which is masculine. Mark how even what Hamlet calls 'words, words, words,' lend their weight and value to the adjustment of this great argument. The very moon is masculine, and, like Wordsworth's child, is 'father of the man.'"

Dr. Jamieson, in his 'Dictionary of the Scottish Language,' says:—

"The moon, it has been said, was viewed as of the masculine gender in respect of the earth, whose husband he was supposed to be; but as a female in relation to the sun, as being his spouse."

Sir Gardner Wilkinson, in his 'Manners

and Customs of the Ancient Egyptians,' writes:—

"The Romans recognized the god Lunus; and the Germans, like the Arabs, to this day consider the moon masculine, and not feminine, as were the *selênê* and Luna of the Greeks and Latins."

Again:—

"The Egyptians represent their moon as a male deity, like the Germans, and it is worthy of remark that the same custom of calling it male is retained in the East to the present day, while the sun is considered female, as in the language of the Germans."

In 'Russian Folk-lore,' by W. R. S. Ralston, M.A., may be found:—

"In South Slavonian poetry the sun often figures as a radiant youth. But among the northern Slavonians, as well as the Lithuanians, the sun was regarded as a female being, the bride of the moon. 'Thou askest me of what race, of what family I am,' says the fair maiden of a song preserved in the Tambof Government,—

My mother is—the beauteous sun,  
And my father—the bright moon."

Tylor, in his 'Primitive Culture,' i. 260, writes: "Among the Mbocobis of South America the moon is a man and the sun his wife."

The Ahts of North America take the same view; and we know that in Sanskrit and in Hebrew the word for moon is masculine.

For 'Variation of the Grammatical Gender of the Sun and Moon,' see 'N. & Q.,' 1st S. v., vi.; 3rd S. viii.; 4th S. xi.; 7th S. xi.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Southey, in a letter to G. C. Bedford, dated 29 Dec., 1823, mentions a piece of moon-lore which it may be well to compare with that quoted by your correspondent. He writes:

"Poor Littledale has this day explained the cause of our late rains, which have prevailed for the last five weeks, by a theory which will probably be as new to you as it is to me. 'I have observed,' he says, 'that when the moon is turned upward, we have fine weather after it, but if it is turned down then we have a wet season, and the reason, I think, is that when it is turned down, it holds no water, like a bason, you know, and then down it all comes.'"—'Life and Corresp. of Robert Southey,' ed. Ch. C. Southey (1850), vol. v. p. 341.

EDWARD PEACOCK.

Berkshire adjoins Hampshire, and in Hampshire, we are told, everything is called "he," except a tom-cat, which is called "she." Thus in making the moon masculine the old shepherd would follow the custom of his county.

C. B. MOUNT.

HATCHMENTS IN CHURCHES (8th S. xi. 387, 454, 513; xii. 29, 112, 193, 474, 517).—In addition to replies to a question that he did not ask, Mr. LEVESON-GOWER has now received one

or two to the purpose, particularly that under the signature of MARTIN PERRY at the last reference. May I mention an example of the inaccuracies which are apt to occur in such investigations? In the hope, which has been justified, that a much later instance would be produced, I mentioned one, in which I had a personal interest, of date so long ago as 1830. The late Mr. John Sperling took a note of this hatchment in his 'Visitation of Arms in the County of Essex, 1858-59,' and mentioned it in his MS. referring to Strethall as a hatchment to the name of Raymond, viz., Raymond, Sab., chev. between three eagles displayed arg.; on chief arg. bend engr. between two martlets sab.; surtout Forbes, Az., three bears' heads erased arg., muzzled gu., two and one. This is correct, with the exception of the crescent for difference, which is shown not only on the arms, on the chief point, but also on the crest, a griffin's head or, langued and ducally gorged gu., the arms being those of Lieut.-General Raymond, a second son, who married Ann Forbes, an heiress. But in the 'Papers on Essex Churches,' with Mr. Sperling's signature, in the *Gentleman's Magazine*, New Series, vol. iii. p. 645 (December, 1857), the same hatchment is said to be to the wife of Archdeacon Raymond, rector. Archdeacon Raymond, who was for some years rector of Strethall, and died in 1860, had succeeded to his father's elder brother, as well as to his father, and bore no mark of cadency on his arms. Nor did he bear the Forbes arms in any way, though he might, as the record goes, have quartered them. He was never married. KILLIGREW.

"DIFFICULTED" (8th S. xii. 484).—Is not this a Scottish provincial expression? I have often heard it used in Aberdeenshire.

JOHN MURRAY.

50, Albemarle Street.

BAYSWATER (8th S. xii. 405; 9th S. i. 13).—At the last reply we are told that *bay water* could become *bayswater* "in easy parlance." On the contrary, it would be very difficult parlance. There is no parallel to it. No one ever yet turned *red man* into *redsmán*. If your correspondent thinks differently, let him produce his example, which he carefully omits to do.

We shall be always right in refusing to listen to the guesses and vagaries of those who ignore all the known history of our language. The present is a glaring instance of it. We are actually told that "no horse, in serious earnest, could ever have been called *bayard* unless he were of a bay colour." It would be difficult to contradict the facts in a more explicit manner.



But, surely, every one who has but a moderate acquaintance with our old authors ought to know perfectly well that, as a matter of fact, *Bayard* was a proverbial name for a horse, quite irrespective of colour. The only reason why I did not mention this was because I thought every one knew it; or, if he did not, that he would, at any rate, take the trouble to look out the word in the 'Historical English Dictionary' before laying down the law, out of his internal consciousness, as to what, in his own mere private opinion, the word *ought* to mean.

However, fortunately for me, the 'Historical English Dictionary' is explicit enough. A blind horse was called "a blind bayard" in a proverb. A horse-loaf was called "a bayard's bun." The human feet were called, indifferently, "a horse of ten toes" or "a bayard of ten toes"; but human feet are not, necessarily, of a bay colour; and I think this settles it.

The peculiar hardship, as far as I am concerned, is that I have explained this all before, long ago. My 'Glossarial Index to Chaucer' has, "*Bayard*, a horse's name; hence, a horse," 'Cant. Tales,' Group A, 4115." Unluckily, the other references have been given in the 'Index of Proper Names' (vol. vi. p. 362), though it is rather a "common" name than a "proper" one. However, there the references are, viz., 'Cant. Tales,' Group G, 1413, where we find "Bayard the blinde;" and 'Troilus,' book i. l. 218. And here is my note to 'C.T., G, 1413, at vol. v. p. 431:—

"Bayard was a colloquial name for a horse; see 'Piers Plowman,' B. iv. 53, 124; vi. 196; and 'As bold as blind Bayard' was a common proverb [it is given by Ray]. See also 'Troil.,' i. 218; Gower, 'Conf. Amant.,' iii. 44; Skelton, ed. Dyce, ii. 139, 186. 'Bot al blustyrne forth unlest as bayard the blynd'; Awdelay's 'Poems,' p. 48."

This note does not appear in my large edition of Chaucer alone; it is given also at p. 199 of my small edition of Chaucer's 'Man of Lawes Tale,' and must be familiar to hundreds of our younger students.

The examples in 'Piers Plowman' are particularly clear. In Pass. iv. 53 a man lodges a complaint against another who had borrowed his horse and then refused to return it; and he says, "He borwed of me *bayard*, he broughte hym home nevre." The assumption that none but bay horses are ever borrowed cannot possibly be maintained.

Again, in Pass. iv. 124 Reason says that there will be no true reform till bishops sell their horses, and apply the proceeds to build houses for the poor, and he says, "Ty bisschopes *baiardes* ben beggeres chamberes."

Once more, the assumption that every bishop's horse was of a bay colour is purely gratuitous.

Yet again, in Pass. vi. 196, a horse-loaf is alluded to as "that [which] was bake[n] for *bayard*." And all this about the horse-bread is duly explained in the note.

The glossary rightly explains *bayard* as "a horse." And all this is given, not merely in my larger edition of 'Piers Plowman,' but in the smaller fragment of the B-text, familiar to all Middle-English scholars, published at a comparatively small price; a perfectly accessible book, which has gone through many editions.

Yet again: in my 'Specimens of English Literature' from 1394 to 1579, I give the word in the glossary, with a reference to a passage in the same volume written by Sir Thomas More, who says, "Now as touching the harme that may growe by suche blynde bayardes as will, when they reade the byble in englishe, be more busy than will become them." This is a pretty clear proof that, as a proverbial phrase, "a *blind bayard*" could even mean a mere man; so greatly was the sense of *bayard* expanded. It is all in the 'Historical English Dictionary.' Indeed, it is in Todd's 'Johnson,' ed. 1827; in Richardson's 'Dictionary,' in Webster; in Ogilvie; and in the 'Century Dictionary.'

I think I have reason to complain that, merely for the sake of contradicting me and giving an impossible guess, all the authorities have been absolutely ignored.

WALTER W. SKEAT.

WIND FROM FIRE (8th S. xii. 446, 512).—It would not have occurred to me that any commonly educated person could be supposed ignorant of the fact in "elementary physics" adduced by MR. HACKWOOD and B. W. S. to explain the observation I cited. But that explanation did not readily present itself to me in view of the first half of the statement, "In addition to that already blowing, the fire was making its own wind." A current originates in still air by displacement of a heated volume; but with a wind already blowing laterally through the fire, it is, at least, not at once obvious how the heat could cause an atmospheric vacuum. However, I have at most to apologize for an irrelevance; for I believe that not many readers of 'N. & Q.' will think, with B. W. S., that its space is wasted by reference to a curious and little-known speculation of an extraordinary genius.

C. C. M.

LORD BOWEN (8th S. xi. 328, 458).—The reference required by MR. FORBES will no doubt be as follows: The *Times*, 6 Aug., 1892

The Judges' Reforms, Report of the Council'; *ibid.*, Tuesday, 9 Aug., 1892, 'The Judges' Reforms,' by a Member of the Bench; *ibid.*, Wednesday, 10 Aug., 1892, part ii. The name of the writer does not appear (therefore Palmer's 'Index' is exonerated), but I have a remembrance of the articles having been said to be written by Lord Bowen. In a foot-note on 6 Aug. Lord Bowen is named as having been on a former commission.

W. J. GADSDEN.

Crouch End.

"DRESSED UP TO THE NINES" (8th S. xii. 469).—I beg leave to offer a pure guess as to this expression. Perhaps others will guess something better. I think that it is merely a variety of the phrase "dressed up to the eyes." This is a well-known expression. The 'H. E. D.' gives an example of "mortgaged up to the eyes." We frequently find the plural *eyne*; in fact, it occurs in Shakespeare and Spenser. We also find *neye* for *eye*. I give a quotation for *neyes* (i.e., *eyes*) in 'A Student's Pastime,' p. 21. The 'H. E. D.' gives the plural *nyen* (i.e., *neyne*), but without a reference. Halliwell gives a still more extraordinary plural form, viz., *nynon*, with a reference to the 'Chronicon Vilodunense.'

The form *neyne* arose from the use of *my neyne* or *thy neyne*, instead of *myn eyne* or *thyn eyne*. But it could also be used with the dative of the article, of which the Mid. Eng. form was *then*. This occurs in such phrases as *as then ale* (also *atten ale*, *atte nale*); *at then ende* (also *at the nende*); *for then ones* (also *for the nones*, Mod. E. *for the nonce*). Hence *to then eyne* is a perfectly correct phrase, and *to the neyne* is a perfectly admissible variant of it. If this be spelt *to the nine* the sense is lost, and the addition of *s* becomes necessary for suggesting the plural of the numeral *nine*; for the populace always insist on an etymology, and prefer an *obvious* one, even if it gives no sense.

WALTER W. SKEAT.

The late Dr. Brewer, in his 'Dict. of Phrase and Fable,' s.v. "Nine," has, "'Rigged to the nines' or 'Dressed up to the nines,' To perfection from head to foot." One would like to suggest that the phrase, "Nine tailors make a man," explains the connexion between the number nine and the condition of being well dressed, but such a derivation, although likely enough, cannot be verified. Such history as there is of the origin of this latter phrase is to be found *in situ*.

ARTHUR MAYALL.

In 'A Dictionary of Slang, Jargon, and Cant,' by Albert Barrère and Charles G.

Leland (London, George Bell & Sons, 1897), we find:—

"*Dressed to kill* (American), to be over-dressed; equivalent to 'to be dressed to death,' 'dressed to the nines.' 'When we see a gentleman tiptoeing along Broadway, with a lady wiggle-wagging by his side, and both *dressed to kill*, as the vulgar would say, you may be sure that he takes care of number one.'—Dow's 'Sermons.'"

J. B. FLEMING.

Kelvinside, Glasgow.

This is a very familiar saying to any townsman in Scotland, whether it is of Yorkshire origin or not. There are also a few variants which one hears from time to time, such as "Dressed up to Dick" ("Up to Dick" itself is a familiar expression), "Dressed up to the scratch," "Dressed up to the knocker," &c.

ROBERT F. GARDINER.

Glasgow.

"KIDS" (8th S. xii. 369).—T. Lewis O Davies, M.A., in his 'Supplemental English Glossary,' describes "kid" to mean a young child, and quotes the following examples of its use in that sense:—

And at her back a *kid*, that cry'd  
Still as she pinch'd it, fast was ty'd.

D'Urfev, 'Collins' Walk,' canto iv.

"A fig for me being drowned, if the *kid* is drowned with me; and I don't even care so much for the *kid* being drowned, if I go down with him."—Reade, 'Never Too Late to Mend,' ch. xxiii.

Annandale, in his 'Imperial Dictionary,' gives the same meaning, and quotes from Dickens, "So you've got the *kid*."

EVERARD HOME COLEMAN.

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The fond mother calls her children her lambs. "My lamb" and "my lammy" are terms of endearment which we hear every day. The jocose vulgar naturally substitute "kids" for "lambs." Surely this is the whole and sole explanation. The suggested derivation from *chit* is very unlikely. C. C. B.

Todd's Johnson's 'Dictionary' gives the derivation of this word as "*kid*, Danish."

J. P. STILWELL.

Hilfield, Yateley.

Kid, a young goat, is easily applied slangily to a young child. Grose, 1796, has "*kid*, a child." Virgil's "*Ite capellæ*" has been freely translated, "Go it, my kiddies."

G. H. THOMPSON.

I put this question to a jovial neighbour, who asks his married friends how their "kids," "kiddies," or "kiddlings" are. He replied: "Little goats are kids, and so are little children. *Kid* means a youngster, either four or two legged." "How's the



kids?" is a very common inquiry, and not by any means confined to one class. Kittens are called "kits," "kitties," and "kittlings."

THOS. RATCLIFFE.

#### Workshop.

"TIRLING-PIN" (8th S. xii. 426, 478; 9th S. i. 18).—In an article on 'Door Knockers,' in *Architecture* for July, 1896, Mr. C. G. Harper gives the following account of the "tirling-pin," with an illustration:—

"The tirl-pin came from France, where it originated in the times of the Valois, and this was the manner of its origin. It was not etiquette in those days (perhaps it is not now, but I have no first-hand knowledge of the subject) to knock at the door of the king's palaces, and so courtiers were reduced to scratching with the finger-nails—a disagreeable operation, as any one who cares to try it may discover. Perhaps because of this, or possibly because the scratching was not loud enough, the tirl-pin was invented. The fashion spread from France to Scotland in the times when those two countries were linked in close ties of friendship, and from the king's court it spread downwards to the nobles and the merchant princes, and finally came into general use; but it was never acclimatized in England. One of the last of the Edinburgh tirl-pins belonged to an old house in Canongate, and has been removed to the museum of the Royal Scottish Society of Antiquaries. Even the tirl-pin finds a reference in literature besides having originated the Lowland Scots verb 'to tirl.' The reference is in that curious old ballad 'Sweet William's Ghaist':—

There came a ghaist to Margaret's door  
With many a grievous groan,  
And aye he tirl'd upon the pinne,  
But answer made she nane."

MATILDA POLLARD.

On one of the doors of the old rectory house at Ovingham, in Northumberland, there is a tirling-pin. Another is to be seen on a door in the house of Bailie McMorran, in the High Street of Edinburgh. Both are in use.

Y. Z.

STEWKLEY CHURCH, BUCKS (8th S. xii. 448).—Britton ('Beauties of England and Wales,' 1814) gives an interesting account, architectural and descriptive, of this very interesting building, "the rival of Iffley, among the most ancient and most perfect Norman structures in England," built, according to Parker, about 1150, and dedicated to St. Michael. He remarks, as I understand it, that the signs of the zodiac are carved round the archway of the south porch; but on examining his plate I could not make out any of the signs.

Mr. Fowler (*Archæologia*, 1873, vol. xlv. p. 139) also mentions that a zodiac is to be found at Stewkley Church, and gives Britton as his authority.

The Rev. C. H. Travers, late vicar of

Stewkley, who read an architectural paper before the Bucks Archaeological and Architectural Society in 1862, made in it no allusion whatever to a zodiac.

This paper was enlarged, and published as a three-paged pamphlet, with three views of the church (price twopence), in 1892 by the present vicar, the Rev. R. Bruce Dickson; but it contains no zodiacal allusion. Considerable alterations were made in 1833 and 1844, and a complete restoration in 1862, by Mr. G. E. Street; but there does not appear to have been a destruction of any carvings.

In a letter from the present vicar (16 Dec., 1897) he obligingly informs me "that we have not the signs of the zodiac, as such, round any arch in our church." So I conclude Britton was mistaken. The emblems of the months are sometimes mistaken for the zodiacal signs. Even that invaluable work the large 'Dictionary of Architecture' (just completed, I believe) ascribes a zodiac to Deepdale Church font, Norfolk. But a photograph of this font, in my possession, proves clearly that it only has the month symbols on it, relating to agriculture.

The leaden Norman font in Brookland Church, Kent, seems to be the unique instance of a font zodiac (*Archæologia Cantiana*, iv. 87). Four of the tower gurgoyles are symbols of the four Evangelists; and these as the cherubic emblems seem to have formed the nucleus of the zodiac. A. B. G.

A slight sketch of the architectural features will be found in 'Old England,' by Charles Knight, London, 1842, i. 203, and an illustration of the exterior in ii. 65. Samuel Lewis, in his 'Topographical Dictionary of England,' only says: "The church, dedicated to St. Mary, is one of the most enriched and complete specimens of the Norman style of architecture now remaining."

EVERARD HOME COLEMAN.

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#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Dictionary of National Biography*. Edited by Sidney Lee. Vol. LIII. Smith—Stanger. (Smith, Elder & Co.)

THE new year brings with it the fifty-third volume of this huge and noble work, well on to half of this latest instalment being occupied by the names Smith and Smyth. The editor—who, fortunately for his readers, is a frequent contributor to the volume—deals but little with the bearers of these patronymics, the most eminent Smith, from a literary standpoint, with whom he deals being Edmund, the poet—known, as Mr. Lee tells us, as "Captain Rag" and the "Handsome Sloven"—the author of

'Phædra and Hippolytus.' We were previously aware that his conduct was so licentious as it appears to have been. Mr. Lee quotes with approval Johnson's characteristic utterance that he was "one of those lucky writers who have, without much labour, attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities." Sir John Smith, 1534-1607, diplomatist and military writer, is in Mr. Lee's hands, as are Walter Smith, jester, and William Smith, fl. 1596, poet, whose initials led to some confusion between him and Shakspeare. A model of condensation is Mr. Lee's life of Sir George Somers, the discoverer of the Bermudas, occasionally named after him Somers' or the Summer Islands. A record of his shipwreck and life in the Bermudas is said to have suggested the setting of Shakspeare's 'Tempest.' A very pleasant and instructive biography is that of Will Sommers, fool to Henry VIII., commemorated in the comedy of 'Summer's Last Will and Testament.' William Sotheby, the translator of Wieland's 'Oberon,' the 'Georgics,' and Homer, once a conspicuous figure in London society, is painted, as is John Southern, poetaster, a distinct personage from Thomas Southern, the dramatist. An account of Robert Southwell, poet, Jesuit, and, in the estimate of some, martyr, shows that all his works have not even yet been published in their integrity, and says that abundant materials for a biography are accessible. In Mr. Lee's most ambitious memoir—that of Edmund Spenser—his name is associated with that of Prof. Hales. This splendid biography includes a full and eminently useful bibliography. Two of the most distinguished Smiths, Adam and Sydney, are treated by Mr. Leslie Stephen. The character of Sydney Smith is vindicated from the opprobrium, heaped upon him by clerics of the day, of being a scoffer. "He was neither vulgar nor malicious," and his "exuberant fun did not imply scoffing." He had strong religious convictions, and could utter them solemnly and impressively, and "he took pains against any writing by his allies which might shock believers." Mr. Stephen is also responsible for the life of Spedding, the friend of Tennyson and Fitzgerald. Very high praise is bestowed on Spedding's edition of Bacon, which is said to be an unsurpassable model of thorough and scholarly editing. Spedding's personality is also put, naturally, in a very pleasant light. One of the most active and valuable contributors is Mr. Secombe, to whom has been entrusted the all-important life of Smollett. Doing full justice to the literary style of Smollett—whom Leigh Hunt, "oblivious of Dickens," calls the finest of caricaturists—Mr. Secombe declares that there was in Smollett, beneath a very surly exterior, "a vein of rugged generosity and romantic feeling." Amidst many important memoirs from the same source we may single out those of Robert Spencer, second Earl of Sunderland, and Thomas Smith, 1638-1710, Nonjuring divine and scholar, for their pleasant literary style and condensed information. Among many excellent articles on naval heroes by Prof. Laughton, that on Sir William Sidney Smith stands pleasantly conspicuous. Dr. Garnett sends many important contributions, among which the very judicious lives of Robert Southey and Joseph Spence, of the 'Anecdotes,' are perhaps most noteworthy. Alexander Smith, the Scotch poet, of the so-called "Spasmodic" school, wins full recognition from Mr. Thomas Bayne. With Mr. Bayne's opinions we concur, and we hope yet to see Smith revived.

A life of Sir John Soane is one of the best of Mr. O'Donoghue's contributions. Space fails us even to draw attention to the capital biographies supplied by Mr. W. P. Courtney, Mr. Aitken, Mr. Rigg, Mr. Thompson Cooper, Mr. Tedder, Mr. Welch, Mr. Warwick Wroth, Sir Herbert Maxwell, and others, who are to some extent the backbone of the undertaking. Miss Elizabeth Lee's life of Charlotte Smith deserves commendation. Mr. Firth and the Rev. W. Hunt are not very strongly represented. The only blunder we detect is in the life of Sothorn, the comedian, where 'The Woman in White,' which is by Wilkie Collins, is stupidly substituted for 'The Woman in Mauve' of Watts Phillips, an obvious instance of confusion of names.

*The Antiquary.* By Sir Walter Scott, Bart. Edited by Andrew Lang. (Nimmo.)

THE third volume of Mr. Nimmo's issue of the new and cheaper edition of the delightful "Border" Waverley has been reached. It contains all the illustrations of the two-volume edition, and is, unlike that, "not too bright and good"—though it is both bright and good—for the novel-reader's "daily food." It is, in fact, just the edition in which 'The Antiquary' can be re-read. Beginning the perusal of this novel, as we always do when the temptation presents itself, we note a mistake of Scott, to which, so far as we are aware, attention has not been called. Expressly stating at the outset that Sir Arthur Wardour is a baronet, Scott persists in calling him subsequently the knight. Sir Arthur might, of course, have been both, but most probably he was not.

*A Dictionary of English Authors.* By R. Farquharson Sharp. (Redway.)

TO the man with few books and but few chances of access to them this volume may be commended. It contains much matter in little space, and is interleaved for additions. As an official of the British Museum, Mr. Sharp is in a position to work with ease to himself and advantage to others. We are not quite satisfied with the arrangement, and would fain see omissions as well as additions. While obscure poetings, whose names will be forgotten, if ever they have been known, are given at length, we find the name of J. G. Frazer, the editor of 'The Golden Bough,' certainly the most epoch-making English book of the latter half of the century, omitted. This is not the only case of the kind. Mr. Sharp seems a little carried away by the self-advertisement of the writer or of the bookseller. Hence his volume seems to us to lack proportion.

*Masters of Medicine.—William Harvey.* By D'Arcy Power, M.A., F.S.A., F.R.C.S. (Fisher Unwin.)

MR. D'ARCY POWER'S successful accomplishment of the life of Harvey forms the second volume of this popular series of medical and surgical biographies. It is concisely told, but interestingly and authoritatively, for Mr. Power has made much of the wide field of early English medical training and teaching his own. The choice of the two men—Hunter and Harvey—to commence this series seems to be eminently judicious. The one was the father of surgery as an art and as a science, the other the founder of modern physiology, and hence of modern medicine. As was well pointed out by Dr. Payne in a recent Harveian Oration, Aristotle, Galen, Linacre, Caius, and Harvey form a progressive



chain of intellectual achievements stretching over a wide expanse of time. Mr. Power has been able to collect some details of Harvey's life at the University of Padua, where he worked after taking his degree from Caius College, Cambridge, and one of the illustrations is of the *stemma* (or memorial tablet) erected in the Cloisters and Great Hall of Padua, of which the Italian university gracefully sent a copy to Gonville and Caius College on the occasion of the tercentenary of Harvey's admission to the college. Mr. Power has, with much tact of selection, given many of Harvey's discoveries—not "inventions," as well-meaning but ignorant persons have declared, in all good faith, his discovery of the circulation to be—in his own words. Born at Folkestone on 1 April, 1578, William Harvey was educated at the King's School, Canterbury, and at Gonville and Caius College, Cambridge. Thence he proceeded to Padua, and became a pupil and a friend of the great anatomist Fabricius. There he took his M.D. degree (as afterwards also at Cambridge), and becoming a Fellow of the College of Physicians of London (which owed much to his energy and liberality), he was soon appointed physician to St. Bartholomew's Hospital. Later he was appointed physician to Charles I., and was in charge of the two young princes, Charles and James, at Edgehill. Having settled down in Oxford, he was elected Warden of Merton College, which he held for about a year. During the tumults and confusion of the Civil War he appears to have been quietly living in London, working at the subject of generation. He tells us, in his book on the subject, of his friendship with Charles II., and of the knowledge he was able to acquire of the natural history and anatomy of the deer by accompanying Charles in his hunting. Harvey died at Roehampton on 3 June, 1657, and was buried at Hempstead, in Essex. The Royal College of Physicians translated his remains into a worthy marble sarcophagus in the same church on 18 October, 1833.

#### *The Baptist Handbook for 1898.* (Clarke & Co.)

WE have perused this 'Handbook' with a considerable amount of interest, for in addition to the usual information for the year, it contains an account, written by Dr. Angus, of Baptist authors from 1527 to 1800. Dr. Angus tells us that the earliest General Baptist churches of which any history is known were founded about 1611-14 by Thomas Helwisse, and that the earliest Particular Baptist church was founded by John Spilsbury at Wapping, in 1633, while John Smyth was the first to write books in defence of Baptist views in 1608-9. The earliest English Antibaptist books known are Bullinger's 'Holesome Antidote against the Pestilent Sect of the Anabaptists,' translated and published by John Vernon in 1548, and "three years later William Turner, Doctor of Physick, devysed 'A Triacle against the poyson—lately stirred up agayn by the furious Secte of the Anabaptists.' London, 1551." The Baptists claim that one of their number, L. Busher, wrote the first book pleading for liberty of conscience. This was published in 1614. Among the authors we notice the name of Roger Williams, the founder of the first Baptist church in America. Statistics show the denomination to be on the increase. The number of chapels in the United Kingdom is now 3,842, as against 3,745 in 1883, and the number of members of churches has increased during the same period from 324,498 to 364,779.

THE January number of the *Journal of the Elz-Libris Society* reproduces many plates of beauty and interest, including a curious emblematical American plate which serves as frontispiece. The editor promises a further supply of 'Trophy Plates.' M. Jean Grellet has some notes on 'Swiss Book-plates,' with many illustrations, and Miss Edith Carey continues her 'Guernsey Book-plates,' dealing with the Bonamy family, now extinct in Guernsey.

THE article that the general public will be most inclined to appreciate in the December number of the *Genealogical Magazine* is the elaborate and praiseworthy account of Mr. Norman's interesting volume 'Tavern Signs.' There are also four of the illustrations given, one of which is a splendid boar's head, dated 1668, and formerly to be seen at 'The Boar's Head,' in Eastcheap. 'The Baronetage and the New Committee,' too, is well worth reading. The remainder of the number calls for no especial remark.

THE concluding number of the *Antiquary* for 1897 is quite up to its usual standard. The series of articles upon 'Mortars' is concluded. The illustrations in it are very good. They include that of the York mortar, which is the finest English specimen known. 'Notes of the Month' are, as usual, instructive, and we are pleased with a paper upon 'Arden of Faversham.' Altogether the year ends well here.

THE Harleian Society has just issued to its members for 1897 'The Visitations of Cambridgeshire, 1575 and 1619,' under the editorship of J. W. Clay, Esq., F.S.A. A plate showing the arms granted to the Regius Professors by Robert Cooke, Clarencieux, 13 Nov., 1590, is presented with the volume, and with a carefully compiled index it makes a valuable addition to the Society's publications.

#### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ANTI-GAMBLER ("Baccarat").—See 'N. & Q.,' 7th S. xi. 488; xii. 75, 151, 191, 237.

W. L. RUTTON ("Groom Porter").—Your attention is called to 8th S. xii. 478, where you will find that your reply has appeared.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, JANUARY 22, 1898.

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## Notes.

## OLIPHANTS OF BACHILTON.

(See 4th S. ix. 322, 393.)

INTERESTING communications concerning the claim of the Oliphants of Bachilton to the dignity of the peerage of Oliphant having been made many years ago to 'N. & Q.,' some random notes concerning the family, of whom little published record exists, may prove of interest.

There were, properly speaking, three families of the name designated of Bachilton, the first of which had only the most distant relationship to the two later ones. Laurence, first Lord Oliphant, had at least three brothers german—James, John, and Walter. In the pedigree of the Oliphants formerly possessed by the family of Condie, of which a copy is now in the hands of Mr. Oliphant of Rossie, the founder of the first family of Bachilton is stated to be James Oliphant, brother german of Laurence, Lord Oliphant. He is therein asserted to have married Janet Ross, a statement confirmed by the charter of 12 Feb., 1482/3, to James Oliphant of Achhailze and Janet Ross, his spouse, of the lands of Berclayshauch. The Condie pedigree gives James a son Walter, which seems to be an error. James Oliphant of Archellie cer-

tainly had two sons, John and Laurence, both mentioned in a charter dated 22 Sept., 1482. Though a John Oliphant of Berclayshauch is mentioned 17 May, 1532, it is probable he was not the son of the grantee of 12 Feb., 1482/3, as on 10 July, 1500, there is a charter granted to Walter Oliphant, brother german and heir of James Oliphant of Arquhailze, of the lands of Arquhailze on the resignation of his brother, the said James. The term "and heir" may not, on the other hand, have necessarily meant heir in blood, but the point is that the Condie pedigree is proved incorrect as regards the relationship of James and Walter. Walter Oliphant is stated to have married Margaret Maxwell, which agrees with the charter of 20 July, 1516, of the lands of Arquhailze to Walter Oliphant of Arquhailze and Margaret Maxwell, his spouse. In the next generation the Condie tree mentions as the son of Walter, Thomas Oliphant of Arquhailze, and omits all notice of Andrew Oliphant of Arquhailze, referred to as being on an assize 23 June, 1545 (see 'The Oliphants in Scotland,' 71). The fact that Thomas Oliphant is credited in the pedigree with being the husband of Elizabeth Crichton is somewhat suspicious, as she was undoubtedly the wife of George Oliphant, son and heir apparent of Andrew Oliphant of Arquhailze, to whom there is jointly a charter dated 3 July, 1553. George Oliphant is mentioned in 1564 and 1587, at which latter date, on 22 Nov., he had a charter to himself and his eldest son George Oliphant of the lands of Bachilton, which seem to have been previously possessed by the family as kindly tenants, Andrew Oliphant being sometimes called of Bachilton. This George Oliphant of Bachilton, or his son, carried on active feuds with the Ruthvens of Freeland and the Murrays of Strathearn. The records of the Privy Council constantly mention George Oliphant of Bachilton. One entry is dated 16 June, 1588, and after stating that Alexander Ruthven had been charged, at the instance of George Oliphant, to find caution in 1,000 marks, sets forth that Ruthven considers the said sum "verie extraordinaire and grite, being bot a young gentilman and having nothing except my hors and clething."

The first George Oliphant of Bachilton is reported in the Condie pedigree to have died in 1589. He is said in the same document to have had two sons, George Oliphant of Bachilton and Robert. According to the same authority, the second George married Margaret Clephane, and died about 1606, leaving two sons, George Oliphant, who sold Bachilton about 1627, and William. George Oli-



phant of Bachilton is mentioned as a witness 15 May, 1605, and again on 12 July, 1614. He was probably alive on 1 Feb., 1626, when in an instrument of sasine a George Oliphant of Bachilton is stated to be lawful son to the former George Oliphant of Bachilton. William Oliphant, apparent of Bachilton, is mentioned in the same instrument, having previously appeared as a witness 29 Nov., 1610, when he is described as son of George Oliphant of Bachilton. Had George died about 1606, as stated in the Condie chart, he would have been described as the "umquhil" or "the former" in 1610. If the pedigree is correct in describing William as son of the second George Oliphant of Bachilton, then George was alive also in 1626, when William is "apparent of Bachiltoun." That the pedigree may be correct in asserting William to have been second son of George is supported by the fact that William is not called "apparent" in the mention of 1610. It must, however, have been the father of William, and not his son George (assuming he had one), who sold Bachilton about 1627, seeing that the latter must have been dead in 1626.

We now come to the second family of Oliphant of Bachilton. John Oliphant, the first of this line, who had a charter of the barony of Bachilton ratified to him in 1633 ('Scots Acts,' c. 109, v. 118), appears to have been a descendant of a bastard son of Laurence Oliphant, abbot of Inchaffray (son of the second lord), who was slain at Flodden. According to the Condie chart his precise relationship was grandson to the abbot's bastard Thomas, who is therein stated to have married Elizabeth Gil, "daughter of a countryman," and to have been styled "of Freeland." Their children are stated to have been (1) Laurence, styled "of Freeland," who married a daughter of Shaw of Lathagie, and was father of the first laird of Bachilton of the new line; and (2) Sir William Oliphant of Newton, Lord Advocate of Scotland. The accuracy of these statements may, or may not, be capable of corroboration; but in writing of the Condie pedigree the late Lord Lyon remarks, "I believe generally that it is by no means very accurate." John Oliphant of Bachilton took a prominent part in Perthshire affairs during the stormy period of the Great Rebellion. In 1630 he was one of the arbiters between the Earl of Tullibardine and the Laird of Gask. He was appointed a commissioner for rebuilding a bridge (1641), for raising a loan (1643), for provisioning the army (1645), and for re-valuing Perthshire (1649). He also appears on the Committee of War at various dates between 1643 and 1649. The chart so often

referred to gives him five sons and one daughter, Isabel, married the first baronet of Ochertyre (Murray). Of the sons: (1) "Patrick, killed 1643, leaving a son John, called son to Patrick Oliphant, Fear of Bachilton"; (2) William, *d.s.p.*; (3) Laurence; (4) John, "a bailie of Perth, married a daughter of Trotter of Mortonhall, died about 1686"; and (5) George of Clashbennie. The existence of Laurence, John, and George is conclusively proved from other sources. George of Clashbennie had a sasine in favour of himself of the lands of Clashbenny 16 Oct., 1665, in which he is described as "Mr. George Oliphant, brother german to Laurence Oliphant of Bachiltoun" ('Perth Sasines,' Fifth Series, vol. iii. p. 134). Laurence Oliphant of Bachilton "married Helen Whyt, died before 1668" (Condie chart). He was ordered to pay a fine of 1,500*l.* to the Protector in 1654, which was reduced in the following year to 500*l.* ('Scots Acts,' vi. 846 and vii. 90). After the Restoration Laurence was appointed a Commissioner of Excise. The 'Chronicle of Perth,' p. 48 (Maitland Club), records his burial: "June 20, 1666, Fryday. Laurence oliphant of bachiltoun buried in aberdalgie in efternoone."

Patrick Oliphant of Bachilton and his tutors are mentioned in 1672. This Patrick was on the assize that retoured William Oliphant of Gask heir to his brother George Oliphant of Gask. He married, in 1686, Barbara, daughter of Colin Mackenzie, a son of George, second Earl of Seaforth, and had issue Patrick, *d.s.p.* 1755, having married Mrs. Margaret Bennett (Condie chart). Patrick Oliphant entailed in 1729 the "toun and lands of Bachiltoun and others, county Perth" ('Index of Registered Entails,' vii. 401). Laurence Oliphant of Bachilton, who died in 1666, had, besides Patrick, a son Laurence and a daughter Elizabeth (Condie chart). Laurence Oliphant, the second son, had issue Alexander, David, and Margaret, who married John Oliphant of Carpow, and of her and her issue more remains to be told. David Oliphant (Laurence the younger's second son) eventually succeeded his cousin Patrick in the estate of Bachilton. A memorial ring of this David is in the possession of Miss M. H. Rollo, and affords the information that "R. H. Lord Oliphant, ob. 27 Oct., 1770, *æt.* 80." He appears as a *soi-disant* Lord Oliphant before 4 Oct., 1760, at which date the administration of Hon. David Oliphant, of the Isle of Jamaica, bachelor, is granted to his father David, Lord Oliphant (see 'Complete Peerage,' vol. vi. p. 122). David Oliphant was buried 5 Nov.,

1770, and appears to have been succeeded by the son of his sister Margaret, who had married John Oliphant of Carpow. This brings us to what may be termed the third family of Bachilton. John Oliphant of Carpow and Bachilton is stated to be great-grandson of William Oliphant, first of Carpow, third son of Ninian Millar, calling himself Oliphant, a natural son of the fourth Lord Oliphant, or of his son the Master of Oliphant (Condie chart). William Oliphant of Carpow was guardian to Hay of Balhousie, and died about 1666. His son John Oliphant, second of Carpow, married Margaret B... (name undecipherable), and died 1690. His son, John Oliphant of Carpow, married Margaret, sister of David Oliphant of Bachilton, and died 1727 (Condie chart). John, fourth of Carpow, who succeeded to Bachilton, was twice married (Condie chart and 'N. & Q.,' 4th S. ix. 322, 393). It is reasonable to remark that the Condie chart is, in all probability, nearly, if not quite, correct in the descent of the Bachilton property from this John. By his first marriage this so-called Lord Oliphant had a son John and a daughter Margaret. John the son is asserted to have died in 1777, during the lifetime of his father, and to have left issue a son John Harrison Oliphant, who succeeded his grandfather and died in 1791.

#### First Marriage.

John Oliphant of Carpow and Bachilton,  
"called Lord Oliphant," d. March, 1781.

John Oliphant, d. 1777. Margaret, mar. 1, Cumming; 2, Mackenzie; s. her half-brother John\*; d. about 1800.

John Harrison Oliphant, d. 1791,  
s. by his half-uncle John.

Union Club, S.W.

John Harrison Oliphant's successor was his half-uncle John Oliphant, who, with his sister Janet (afterwards of Bachilton and Lady Elibank), was of the second marriage of John Oliphant of Carpow and Bachilton with Janet Morton (see 'N. & Q.,' 4th S. ix. 322, 393). This John, who inherited the property from his half-nephew in 1791, died in 1797, and was succeeded by his half-sister (of the first marriage) Margaret, who married, first, — Cumming, and, secondly, — Mackenzie. She was served heir in that year to her father John Oliphant of Bachilton, "called Lord Oliphant" as heir of tailzie and provision special in Bachilton (see 'Chancery Records'). On her death, apparently without issue, Bachilton passed to her half-sister (of the second marriage with Janet Morton) Janet, who married, in 1803, Alexander, Master of Elibank, afterwards eighth lord, with whose descendants the property of Bachilton together with the name of Oliphant now remains. Janet, Lady Elibank, was born posthumously, in 1781, her father having died in the March of that year after his marriage on 3 Jan. in the same year to Janet Morton. A sketch pedigree of the descendants of John, called Lord Oliphant, will serve to elucidate this somewhat complicated succession to the Bachilton property:—

#### Second Marriage.

Janet Morton, mar. 3 Jan., 1781.

\*John, s. his half-nephew, John Harrison, and, 1797, was s. by his half-sister Margaret. Janet = Alexander, 8th Lord Elibank.

Oliphant-Murrays,  
Lords Elibank.

JOHN PARKES BUCHANAN.

W. CLARKE AND HIS PROJECTED WORK ON NATURAL HISTORY.—W. Clarke, the author of 'The Boys' Own Book,' is the subject of a short memoir in the 'Dictionary of National Biography,' wherein it is stated that "for the last three or four years of his life he devoted himself to an elaborate work on natural history. This does not appear to have been published." There are grave doubts whether he ever wrote any such work, or possessed sufficient knowledge of the subject to qualify him for the task. This conclusion is forced upon the reader of the explanation recorded in 'Glances Back through Seventy Years,' by H. Vizetelly (2 vols., 1893). He states that "a comprehensive 'Natural His-

tory'" was projected, "the text of which, after being prepared by a scientific naturalist of repute, was to be popularized" by Clarke. On the withdrawal of the former, it was "settled that Clarke, assisted by certain scientific *confrères*, should write the work himself," and he "continued to be paid his customary salary for several [five] years, on the presumption that he was steadily progressing with the text.....Some hundreds of Harvey's drawings were engraved, and several thousand pounds had been expended upon the work." Clarke died suddenly, "and, on search being made among his papers for the 'Natural History' manuscript, for which he had received about 1,200*l.*, there was great



consternation when merely a quantity of rough notes relating to the subject—and these, too, of no kind of value—could be found.” It may be mentioned that, in addition, he had paid “occasional visits to the Zoological Gardens” (vol. i. pp. 16, 17).

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

“BACCY” FOR “TOBACCO.”—Some twenty years ago I entered a small alehouse, about two miles beyond Farleton Crag, in Westmoreland, to get refreshment after a walk from Lancaster. In the course of my short stay I asked the mistress of the place for some “tobacco,” pronouncing the word very distinctly. She stared, and said, “We don’t sell it.” I reminded her that this assertion was contradicted by a notice over the portal; but she seemed still more puzzled—perhaps she had never read, and could not read, the notice—saying she did not know the article in question. Some further remark, now forgotten, in which I mentioned the word “smoke,” caused her face to brighten, and she exclaimed: “Oh! now I know what you want; but we call it ‘baccy’ here.”

This incident is brought to my mind by the following words in a letter from ex-Protector Cromwell to his daughter Elizabeth, of date 21 Jan., 1705 (published in the *English Historical Review* for January, p. 122): “Adam Bodden, Baconist in George Yard, Lumber [Lombard] Street.\*” It may be conjectured that “tobacco” underwent decapitation as early as its derivative, but the ‘H. E. D.’ contains no example of “baccy” or “bacco” anterior in date to 1833. There is, however, an earlier occurrence of “bacco-box”—how much earlier I cannot decide—in the famous song ‘Wapping Old Stairs’; and in Anderson’s Cumberland ballad, ‘The Twee Auld Men,’ “bacco” is as old as 1804.

F. ADAMS.

LAST LETTER OF MARY, QUEEN OF SCOTS.—In the Seventh Series of ‘N. & Q.’ much interesting information was imparted concerning the last moments of this unfortunate queen at Fotheringay Castle, 8 Feb., 1586/7, and of the dress worn by her on that occasion, which Mr. Froude thinks, in his ‘History of England,’ to have “been carefully studied, and the pictorial effect to have been appalling.” His description is as follows:—

“The black robe was next removed. Below it was a petticoat of crimson velvet. The black jacket followed, and under the jacket was a body of crimson satin. One of her ladies handed her a

pair of crimson sleeves, with which she hastily covered her arms, and then she stood on the black scaffold with the black figures all round her—blood-red from head to foot. Her reasons for adopting so extraordinary a costume must be left to conjecture.”—Vol. iii.

The following cutting from the *Standard* of 31 Dec., 1897, reproduces a letter of the greatest interest, the last that Mary, Queen of Scots, wrote in her lifetime, on the morning of her execution, which was recently in the collection of Mr. Alfred Morrison, of Carlton House Terrace:—

“The greatest single treasure, for which 400*l.* was paid, is the letter written by Mary, Queen of Scots, to Henry III. of France, on the morning of her execution, February 8, 1587. Following is the text:

“Monsieur my brother-in-law,—Being by the permission of God, for my sins, as I believe, come to cast myself into the arms of this Queen, my cousin, where I have had much weariness and passed nearly twenty years, I am at length by her and her Council condemned to death; and having asked for my papers, which they have taken away, in order to make my will, I have not been able to recover anything of use to me, nor to obtain leave that after my death my body might be transported according to my desire into your Kingdom, where I had the honour to be Queen, your Sister, and former ally. To-day after dinner it was announced to me that my sentence will be executed to-morrow, as a criminal at eight in the morning. I have not had leisure to send you a full discourse of all that has passed, but may it please you to believe my physician and these others my disconsolate servants, you will hear the truth. Thanks unto God, I despise death, and faithfully protest to arrive at it innocent of all crime. As truly as I hold the Catholic religion, and the maintenance of the right that God has given me to this ground, these are the two points of my condemnation; they never will permit me to say that it is for the Catholic religion that I die, but for the fear of changing their own, and as a proof they have taken away my almoner, who, although he is in the House, I have not been able to obtain that he may come to confess me, neither to compose me in order to administer the Communion at my death. But they urge me to receive the consolation and doctrine of their minister brought for this object. The bearer of this and his company, most of whom are your subjects, will testify to you of my behaviour in this my last act. It remains for me to beseech you, as a very Christian king, my brother-in-law, and ancient ally, who has always protested to love me, that at this blow you will give proof in all these points of your virtue, solacing me that for the discharge and ease of my conscience you will recompense my disconsolate servants, giving them their wages; and the other point is that you will cause prayers to be offered to God for a Queen who has been called most Christian, and dies a Catholic stript of all her goods. As to my son, I commend him to you as much as he will deserve, but for that I cannot answer. I have been so bold as to send you two rare stones, desiring for you perfect health, with a happy and long life. You will receive them as from your very affectionate sister-in-law, who, in dying, gives you testimony of her good will towards you. I again commend to you my servants. You will

\* In 1689 he sent a friend a “Boxe of Tobacco,” described as “A. J. Bod[den]’s.....best Virginna.”

order, if it please you, that for my soul I am paid art of that which you owe to me; and that for the honour of Jesus Christ, to whom I shall pray to-morrow at my death, that you will provide somewhat to found an Obit and bestow the usual alms. Wednesday after two after midnight.—Your very affectionate and right good Sister, MARY R.”

Hume, in his ‘History of England’ (ch. xlii.), quoting as authority Jebb and Camden, observes that Mary had preserved a consecrated wafer from the hands of Pope Pius V., and in this way endeavoured to supply the want of a priest and confessor.\* The Dean of Peterborough, who was present in the hall at Fotheringay at the decapitation, was Dr. Richard Fletcher, afterwards Bishop of Bristol, 1589–1603. JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

**LIGHTS.**—Many of those old customs which had been kept up for ages in our more ancient boroughs were swept away by what is known as the Municipal Reform Act. I fear that of several of these no record has been preserved. It appears that at Hull, when the borough chamberlains were chosen, those who were properly nominated were called “lights.” What may have been the origin or meaning of “lights” used in this sense I do not know. It is a subject worth inquiring into. Perhaps some one may be able to explain. There was during the stormy days of the great Reform agitation a disturbed meeting at an election of chamberlains for Hull where these “lights” became prominent:—

“The Mayor announced that the *lights* put out for the office of Chamberlain were Messrs. Henry Cooper, Marmaduke Thomas Prickett, Watts Hall, and William Thomas, from whom the burgesses had to choose two.”

Afterwards the mayor stated that “he should proceed with the election and take the votes for those gentlemen who were in the usual and legal way put out as lights.” And further on it is recorded that “the votes for the lights were registered in the usual way.” I gather that this form of election was contested. A Mr. Thistleton and a Mr. Acland were also candidates. Their nomination, as it appears, was irregular, but many votes were recorded in their favour. See the *Boston, Lincoln, Louth, and Spalding Herald*, 9 Oct., 1832, p. 2, col. 4. EDWARD PEACOCK.

**LARKS IN AUGUST.**—A writer on ‘The Gentle Art of Cycling,’ in the January *Macmillan*, states, at p. 206, that as he rode from a Surrey village on “a delightful August morning,” the conditions of travelling were

admirable, while “the larks were vying with one another to fill the upper air with song.” This experience is in keeping with an editorial statement appended to the account of the skylark in Blackie & Son’s edition of Goldsmith’s ‘Animated Nature.’ “They usually sing,” it is said, “until the month of September.” The difference between this and the duration of the singing period in Scotland is quite noteworthy. Our August song-bird is the plaintive yellowhammer, who seems to wail in that month the departing glories of summer. Here “the lark at heaven’s gate sings” from early spring to the end of June. In the beginning of July the buoyancy of the uprising and the ardour and variety of the song are considerably modified, while towards the end of the month the birds are practically silent. Occasionally, however, one will rise suddenly, with some effort and comparatively limited singing power, as late as September, and even, in mild, sunny weather, before the gleaners on the October stubbles. But, with us, to hear the full song, in all its aspiring splendour, much beyond June, is a surprise rather than a common experience.

THOMAS BAYNE.

Helensburgh, N.B.

“CAPRICIOUS” IN THE ‘H. E. D.’—Mistakes in Dr. Murray’s great work are probably very rare; but one occurs in the illustrations of the word “capricious.” A passage cited—

“The Inventive Wits are termed in the *Tuscan Tongue Capricious* [Ital. *capriccioso*] for the resemblance they bear to a Goat, who takes no pleasure in the open and easy Plains, but loves to Caper along the hill-tops, and upon the Points of Precipices, not caring for the beaten Road, or the Company of the Herd.”—

is assigned to R. Carew’s translation of John Huarte’s ‘Examen de Ingenios,’ published in London in 1594. It is really from the later translation by Bellamy, published in 1698. Carew’s version runs as follows:—

“Wits full of invention, are by the *Tuscanes* called goatish, for the likeness which they have with the goates in their demeanure and proceeding.”

Such a rendering shows that the word was not familiar to English ears in 1594, and the ‘H. E. D.’ has therefore antedated its use. Two interesting passages in seventeenth-century drama show that it was regarded as a new-fangled affectation about the year 1598. The first is from Ben Jonson’s ‘The Case is Altered,’ acted probably in 1598, though not published till 1609. Valentine, in Act II. scene iv., describes some captious critics of stage plays as “Faith, a few capricious gallants.” Juniper, who outdoes Mrs. Malaprop in burlesque phraseology, answers,

\* If I mistake not, Schiller, in his ‘Marie Stuart,’ has alluded to this circumstance.



"Capricious? stay, that word's for me." Later, in the same scene, when Martino breaks Onion's head in a fencing bout, Juniper comforts him with, "Coragio, be not capricious! What?" And Onion replies, "Capricious? Not I. I scorn to be capricious for a scratch." 'The Pleasant Comodie of Patient Grissill,' by Dekker, Chettle, and Haughton, published in 1603, but written, as Henslowe's 'Diary' tells us, in 1599, has some further satire on the word. Farnese describes Emulo to Urcenze (Act II. scene i.) as

"one of those changeable silk gallants, who, in a very scurvy pride, scorn all scholars, and read no books but a looking-glass, and speak no language but 'Sweet Lady' and 'Sweet Signior,' and chew between their teeth terrible words, as though they would conjure, as complement, and projects, and fastidious, and capricious, and misprision, and the synthetisis of the soul, and such like raise-velvet terms."

Emulo's second speech after his entrance is

"Good friend, I am not in the negative: be not so capricious, you misprize me, my collocation tendeth to Sir Owen's dignifying."

PERCY SIMPSON.

PROBATE.—I wrote (8th S. xi. 24), Wills which relate solely to real estate "do not require probate, which is only given for personality." The law has now been altered by the Land Transfer Act, 1897, and from 1 January, 1898, all wills have to be proved, real estate passing to the executor, so that if there is not enough to pay debts he can sell it, instead of having to apply to the Court of Chancery. The old and the new law is very clearly given in the 'Law Notes,' edited by Albert Gibson and Arthur Weldon, 1897, p. 309.

RALPH THOMAS.

'DICTIONARY OF NATIONAL BIOGRAPHY.'—Thomas Cox (d. 1734), xii. 417.—On 18 December, 1733, "being aged," he made his will at Broomfield, Essex, and it was proved on 8 April, 1734, by his widow, Love Cox (registered in Commissary Court, London, Essex, and Herts, Book Andrews, f. 225). Therein he mentions his son Thomas Cox, his daughter Bridget (wife of Thomas Nobbs), and his brother John Cox. He left property at Chelmsford, and had, besides, the presentation of two turns of the advowson of the rectory of Stock-Harvard, Essex.

Duncan Forbes (1798-1868), xix. 386.—The title of the privately printed autobiography referred to is 'Sketch of the Early Life of Duncan Forbes, LL.D.,.....written by himself, for the perusal of his father in America,' 8vo. pp. 14, 1859 (Dobell's 'Cat. of Privately Printed Books,' p. 57, col. 2).

Benjamin Gooch (fl. 1775), xxii. 107.—I have

not succeeded in finding the date of his death, but his will was signed at Halesworth, Suffolk, on 26 November, 1775, and was proved in London on 20 March, 1776, by his widow Elizabeth (registered in P. C. C., Book Bellas). He gave and devised his property in Framlingham unto his son-in-law John D'Urban, of Halesworth, Doctor of Physic, and Elizabeth, his wife, "my only daughter," and their four children, Shute, Elizabeth, Sophia, and Dorothea. Apparently nothing concerning Gooch is to be found in Davy's 'Suffolk Collections.'

Henry Goodeale (1586-1641), xxii. 119.—Probate of his will was granted in the Consistory Court of London to his widow Anne, on 24 January, 1641 (Vicar-General's Book, Chaworth, 1637-62, 15, f. 102).

Sir Arthur Ingram (d. 1642), xxix. 12.—His will, dated at York on 15 August, 1640, was proved in London by his son, Sir Arthur Ingram the younger, knight, on 10 September, 1642. To Dame Mary, his wife, he bequeathed his house in Dean's Yard, Westminster, by virtue of the marriage indenture dated 18 September, 1636. To York Minster he formerly gave three brass branches or candlesticks. "Nowe I doe hereby give seaven pounds yearly forever to be bestowed in Candles for the said branches or Candlesticks."

Charles Rogers (1711-1784), xlix. 114.—The following book should have been mentioned in the article, "A Descriptive Catalogue of some Pictures, Books and Prints, Medals, Bronzes, and other Curiosities, collected by Charles Rogers.....and now in possession of William Cotton,.....of the Priory, Le[s]a]therhead, Surrey, roy. 8vo. pp. xiv, 156, 1836." (With a fine portrait of Rogers after Reynolds, and other engravings.) Mr. Dobell, in his excellent 'Catalogue,' p. 18, col. 2, already cited, says, "Only twenty-five copies of this interesting volume were printed. The present catalogue contains that portion of the collection which descended to William Cotton. It is carefully compiled, and illustrated with numerous notes." GORDON GOODWIN.

#### VOL. LIII.

These corrections and additions seem desirable:—

P. 122.—A repartee made by Douglas Smith to Copleston is given in Mozley's 'Reminiscences,' i. 384.

P. 123.—The "orthodoxy" of Sydney Smith's 'Sermons,' and a curious slip of the pen, were severely criticized in the *Quarterly Review*, vols. i, iii, lix.

P. 123.—Theyre Smith did not "receive" Louis Philippe, but called upon him later in the day (*Annual Register*, 1848, p. 32).

P. 192.—There are some references to William Smyth in 'Memoirs, &c., of Lucy Aikin.'

P. 305.—To "Common Shells," &c., add and *Common Objects*, &c.

P. 400.—John Hanson Sperling wrote 'Church Walks in Middlesex,' 1849.

P. 434.—Was not Spurgeon "requested" to retire from the Evangelical Alliance, as being an accuser of his allies? And did he not leave the Liberation Society because of the association, which he regarded as incongruous, between the Nonconformists and the Secularists?

EDWARD H. MARSHALL, M.A.

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.

THOMAS POYNTZ.—The name of Thomas Poyntz is in the border of the largest of three beautiful pieces of tapestry representing the naval battle of Solebay, 1672, and believed to have been especially made, between 1709 and 1725, for the hall at Wolterton, the residence of Lord Walpole. On the two smaller pieces only the initials T. P. appear. Will any of your readers kindly give me information as to Thomas Poyntz?

EVELYN WELLINGTON.

Apsley House.

"CREX." (See 1<sup>st</sup> S. iii. 451).—At this reference "crex" is said to be the ordinary name for the white bullace with Cambridgeshire folk (in 1851). Is this word still in use? Is it used as a plural? The word is plural in form, as we may see from the Picard form *crêque*, "prunelle sauvage," given in Hatzfeld's 'Dict.' Compare also "cracks," a Pembroke word for wild plums.

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

CURIOUS MEDAL.—A medal recently found in the island of Trinidad, West Indies, and supposed to have been taken there by Governor Sir P. Woodford, bears on the obverse a portrait, surrounded by the following inscription: RADULPH . BRIDECAKE . ARCHIDIACONUS . WINTON. Beneath the bust: A . BASILIS. On the reverse is a side view of a church, surrounded by the following inscription: ECCLESIA BEATÆ MARIE SOUTHTON RESSTITUTA 1722. Beneath the church: NAT 11 JUN 1665 . OB. 12 MART 1742,3. Particulars

of the archdeacon and of the incident thus recorded will oblige.

PLANTAGENET.

W. WHITEWAY SIRR.—I should be obliged for information about William Whiteway Sirr, a naval officer, living at Portsea at the end of the last century, or about his wife, and issue (if any). He was one of the two sons of Major Joseph Sirr, of Dublin, and married at Portsea, 18 Feb., 1797, Frances Elizabeth Hewlins, of Portsea ('Allegations for Marriage Licences, Hampshire'), and at that time was Lieut. R.N. Hewlins seems to be a most uncommon name. HARRY SIRR.

50, Twisden Road, Highgate Road, N.W.

SCOTTISH PROBATIONER.—What is known relative to the amount extended to this being during the last century and earlier, per Sabbath, when supplying vacant parish churches; and what may be said to be the average amount received by him to-day? When a representative of that order had no income in old times, what general means of support came to him as one belonging to a recognized floating class of unoccupied beings compelled to wait through a long probation until he secured a church living? Has not the demand, then and now, emanating from parishes lacking a permanent incumbent, always been far beneath the supply? What, too, is known as to the percentage of graduated Scottish students in divinity who fail absolutely to obtain a charge?

AMERICAN PRESBYTERIAN.

OLD PRETENDER'S MARRIAGE.—Will any one kindly tell me the names of all who were present at the marriage of the Old Pretender at Montefiascone in September, 1719, or where their names are to be found?

W. S.

ORIGIN OF EXPRESSION.—Might I ask if you would be pleased to enlighten me on the origin of the French expression *nez à la Roxélane* for a short, doll-shaped nose? Might it be from Roxana, wife of Alexander the Great, 'The Memoirs of Roxana,' by Defoe, or from the heroine of the play 'Cyrano de Bergerac'? If so, for what reason?

PUZZLED.

DR. WHALLEY.—This gentleman was alive in April, 1770. I wish to ascertain if he was a D.D. or M.D., and his abode. M.A.OXON.

Ivy House, Clapham, Bedford.

HERALDIC.—Can any reader give a clue to the ownership of the following arms? Tinctures are not given, and the arms are not in Papworth or any other list of British arms to which I have access. I fancy, from the nature



of the work, that the coat is Flemish or Dutch. Arms: A griffin segreant, holding three stalks of wheat grasped by both front claws. Crest: Issuant from a coronet a demi-griffin segreant, similarly grasping three stalks of wheat.

E. R.

Glasgow.

SHAKESPEARE.—Has the following fact ever been noticed before? According to the *Daily Mail* (15 Nov., 1897), the Rev. G. Arbuthnot, vicar of Stratford-on-Avon, when recently preaching before the Mayor and Corporation, referred

"to the fact that Shakespeare was both baptized and buried in the church, [and] declared that he believed this was a unique distinction, none of England's other great poets or writers having thus begun and ended their earthly life in the same church."

JOHN T. PAGE.

West Haddon, Northamptonshire.

JOHNSON.—Can any one give me the name of the father and mother of Elizabeth Johnson, wife of Domenico Angelo (fencing master), who died in 1802?

HARFLETE.

ALCAICS ATTRIBUTED TO TENNYSON.—What is known as to the authorship of two alcaic stanzas, signed "T.," and beginning,—

Up sprang the dawn unspeakably radiant,  
which appeared in the *Marlburian*, 20 Sept., 1871? It was supposed at the time that they were by the late Laureate; and I find that the closing lines are quoted in the 'Life,' vol. ii. p. 12, as having been made in 1864 by him.

G. E. D.

BIBLIOGRAPHY OF THE RYE HOUSE PLOT.—I shall be very glad of assistance in getting together a complete list of books, articles, sermons, &c., dealing with the Rye House Plot and any biographical notices of the conspirators therein.

W. B. GERISH.

Hoddesdon, Herts.

MASTERSONS OF COUNTY WEXFORD.—Can any one give me some information about this Irish family?

F. A. J.

LIST OF INSTITUTIONS TO BENEFICES.—Will you kindly say where the lists of institutions to benefices for Salop, Essex, Sussex, Kent, and Middlesex are kept?

CHARLES H. OLSEN.

Montreal.

ROMAN POTTERIES.—Where in England have kilns and potteries used by the Romans been found? Was Anglo-Roman pottery ever stamped with the maker's name?

E. E. THOYTS.

Sulhamstead, Berkshire.

GAINSBOROUGH.—In Haydon's 'Life,' or 'Rogers and his Contemporaries,' or some other book, mention is made of Gainsborough staying in a country house and seeing two children from the house going down the avenue and giving alms to beggar children. He, struck by it, went and painted it. Wanted the reference to this in the books mentioned or in some other work.

RAMORNE.

CHIMNEY MONEY.—A duty of two shillings for every hearth in a house was imposed *temp.* Charles II. When was this arbitrary tax repealed?

W. ROBERTS.

Klea Avenue, Clapham, S.W.

[What you call "chimney money" is the same as the house tax called "hearth money." It was established as a means of making up the deficiency in the revenue granted after the Restoration to Charles II. It was repealed by 1 & 2 William & Mary, c. 10, but was reimposed in Scotland in September, 1690, at the rate of 1s. 2d. for every hearth. The repeal was one of the first boons conceded by William on his arrival. See Dowell's 'History of Taxation,' vol. iii. pp. 187-192.]

ANCIENT BRITISH.—This term is so often used in reference to the derivation of names of places that I am anxious to know from what source the information comes. I can refer to Anglo-Saxon and Welsh vocabularies, but to nothing older. What was the language of the Ancient Britons?

IGNORAMUS.

WOODS ROGERS.—He was a native of Bristol, and commanded the Duke and Duchess privateer, which sailed from Bristol 1 Aug., 1708, and made the celebrated voyage round the world during which he captured an enormous amount of treasure, and on 1 Feb., 1708/9, picked up Alexander Selkirk from off the island of Juan Fernandez. He published an account of his voyage in 1712. On his return home from the voyage he lived at No. 19, Queen Square, Bristol. He was made Governor of the Isle of Providence in 1716, where, with two men-of-war under his orders, he did good work putting down and hanging the pirates. In 1724 he, in command of the *Delicia*, a 40-gun ship, went to Madagascar for a cargo of slaves, and had a narrow escape of being delivered into the hands of some of his old friends, the pirates of the Bahamas, who had settled there. However, he eluded their attempts, and, obtaining his cargo of slaves, discharged them at the Dutch colony of Batavia. He was made Captain-General and Governor-in-Chief of the Bahama Islands 25 Aug., 1729. In the *Gentleman's Magazine* for 27 Sept., 1732, there is an item: "Came news of the death of Woods Rogers, Esq., late Governor of Bahama

Islands, on July 16th." There is, however, a tradition of his having died at No. 19, Queen Square, Bristol. Rogers is also stated to have lived at Frenchay, near Bristol, and it is said that his house there was purchased from some members of his family in 1788 by an Alderman Brice. The following item appears in the 'Bristol City Records': "16 March, 1704. Woodes Rogers, Junior, Mariner, is admitted to the liberties of this city for that he married Sarah, daughter of Sir William Whettstone, Knight." Is anything known of Woodes Rogers's family? Who were his parents; and did he leave children? And is there any portrait of him extant? Any particulars relating to Woodes Rogers's life will be gratefully acknowledged. NEWTON WADE.

GREEK-GERMAN LEXICON.—What is the best Greek-German lexicon? One more up-to-date than even the eighth edition of the Greek-English lexicon of Liddell and Scott (the revision of which has been far from thorough) is desired. TOUCHSTONE.

INSCRIPTION.—I have a fireplace on the one side of which is the following inscription:

The Fire my Glittering Father is,  
The Earth my Mother kind.  
The Sea my younger brother is,  
But me no Man can find.

Can any of your readers tell me the origin and solution of this? FITZROGER.

METGE, A HUGUENOT.—I shall feel much indebted to the reader of 'N. & Q.' who will supply me with information respecting the antecedents and career of Peter Metge, of Athlumney, co. Meath. "He married a Miss Lyon, of the Earl of Strathmore's family," and was the father of Baron Metge, of Athlumney, whose wife was the youngest daughter of Marcus Lowther (he assumed the name of Crofton, and was created a baronet in June, 1758) and Catherine Crofton, sister and heiress of Sir Oliver Crofton, fifth baronet. It has been recorded that Mr. Metge was a Huguenot; but I have failed to find any reference to his name in my copies of Samuel Smiles's two interesting works: 'The Huguenots' (John Murray, London, 1869) and 'The Huguenots in France' (Strahan & Co., London, 1873). A statement defining the exact relationship of the mother of Baron Metge to the owner of Glamis Castle, so famous in Scottish history, will also be appreciated by me. It may not be out of place to mention that Glamis was one of the castles in which the murder of Duncan by Lady Macbeth is erroneously declared to have been perpetrated, and it was said to have been

the scene of another one, that of King Malcolm II. in 1034. The property passed into the hands of the Strathmore family on the occasion of the marriage of John Lyon with a daughter of King Robert II. Sir John Lyon died in a duel with Sir James Lindsay of Crawford in 1383:—

Oh, world!  
Oh, men! what are ye, and our best designs,  
That we must work by crime to punish crime?  
And slay, as if death had but this one gate,  
When a few years would make their swords superfluous!  
Byron.

H. G. TOLER HOPE.  
19, Narbonne Avenue, S.W.

### Replies.

#### THE FIRST FOLIO OF SHAKSPEARE.

(8th S. xii. 63, 222, 281, 413.)

I WOULD venture to suggest that it is very important that a distinction should be made between perfect and imperfect copies. I believe that very few perfect copies are in existence, and I am disposed to think that the estimate of my old correspondent R. R. overshoots the mark. Of the four copies in the British Museum, only one—the Grenville copy—is entirely perfect. In the list of copies enumerated in Bohn's edition of Lowndes probably not more than six perfect copies are comprised. These include the Huth, Lenox, Holford, Daniel, and Devonshire copies, the last of which has the title pasted down. No. 16 in R. R.'s list, which Mr. Quaritch priced at 880*l.*, was Mr. Ouvry's copy, and fetched 420*l.* at that gentleman's sale in April, 1882. I was under the impression that this was the copy sold in Mr. George Smith's sale in April, 1867, as the bindings—red morocco, with Harleian tooling—correspond; but R. R., who doubtless speaks from personal knowledge, says that Mr. Smith's copy is now in the possession of Lord Aldenham. In addition to the copies specified by R. R. I may mention that Messrs. Ellis & Elvey, in their General Catalogue for 1894, included a fine and perfect copy in red morocco, measuring nearly twelve and a half by eight inches, at the price of 460*l.*, which seems remarkably cheap. As for imperfect copies, they are extremely numerous; and although it is desirable that they should be catalogued, they stand in a different category from the perfect specimens. A list of the latter, with their pedigrees, would be as interesting to the bibliographer as the 'Stud-Book' to the breeder.

To relieve a somewhat dry subject, I will



ask permission to quote a passage, relating to Mr. Daniel's copy, from Mr. F. S. Ellis's capital account of that gentleman's books in part x. of Mr. Quaritch's 'Dictionary of English Book-Collectors':—

"Another of Daniel's favourite book legends was the story of his acquisition of his first folio Shakespeare from Mr. William Pickering. Though, as is usual with books, its pedigree did not extend very far, it was less plebeian than most rare volumes in that respect. At the end of the eighteenth century or the beginning of the nineteenth it had belonged to one Daniel Moore, F.S.A., and by him was bequeathed to a Mr. W. H. Booth, who in his turn left it to Mr. John Gage Rokewood, the well-known antiquary, from whom Mr. Pickering purchased it. As Mr. Gage Rokewood died in 1842, it must have been before that year that it came into Daniel's possession for the sum of 100*l.*, esteemed a very high price in those days. He would describe how, when the bargain was concluded, Pickering essayed to put up the volume in paper; but he exclaimed, 'No, no! nothing less than silk! Fetch me one of your best silk handkerchiefs.' Securely tied in this, a hackney coach was called, and he drove home to Islington in triumph. It is assuredly a very fine copy of this book, free from reparation, and measuring 13½ by 8½. There is probably no copy of this book in existence in absolutely perfect condition, for to be so it should be in its first binding, with the original fly-leaves not pasted down. This copy, fine as it is, has been bound in russia, with blue edges, and the title is decidedly tender with handling. The finest copy known is that in the library of Capt. Holford—but the original end-papers have been replaced and the title mounted on a guard at the back—minor defects, it is true, but defects nevertheless. Probably no copy exists in that irreproachable state of preservation in which other old books of the same date, but of minor interest, frequently occur."

This fact is a curious one, and points to a much earlier appreciation of Shakespeare than modern writers are generally disposed to grant. Many people believe that Shakespeare was only "invented" at the beginning of the last century, when Addison expatiated on his beauties, and Rowe, Theobald, and the other commentators began to take him in hand; but the dilapidated condition of nine-tenths of the copies of the first folio edition which are now in existence certainly indicates the measure of popularity which we accord to our favourite novels when they finally return to their home in New Oxford Street, minus title and last pages and a goodly share of their contents. A pure and undefiled copy of an Elizabethan poet, in its limp vellum wrapper, with its silk ties unimpaired, and its fly-leaves defaced no more than by an unfinished sonnet to the eyebrow of a Vernon or a Throckmorton, is truly an object to make that afternoon seem fairer on which one's eye first drank in its unsullied beauties.

W. F. PRIDEAUX.

To complete the list of known copies of the first folio of Shakspeare, it may be mentioned that there is also at least one copy in Australia. This is in the Sydney Public Library, to which it was given by a public-spirited colonist, who, if I remember rightly, paid something like 800*l.* for it. He presented at the same time, for its safe keeping, a handsome carved case, made from an oak tree which grew in the Forest of Arden.

In the library of this college there is a copy of the second folio, in excellent condition but for the loss of the portrait. We are indebted for this treasure to the generosity of Mr. G. W. Rusden, author of the 'History of Australia.' It would be interesting to Shaksperians if one of your correspondents would do for the second folio what Mr. INGLEBY has done for the first. Is it known of how many copies the first folio edition consisted?

ALEX. LEEPER.

Trinity College, Melbourne.

Doubtless several copies of the Shakspearian folio of 1623 may be discovered in Rome. Many tourists who visit the Barberini Palace wonder at the marble corkscrew staircase, the finest in Rome, but climb only thirteen of its steps for entering the picture gallery to gaze on Guido's 'Beatrice Cenci.' In December, 1867, I wended my winding way up to the uppermost story. I there saw many treasures mentioned in Baedeker, and among those he does not mention a first folio of Shakespeare. My only memories of it, besides a certain passage I wished to examine, are that it was in a white binding, and appeared in perfect preservation.

JAMES D. BUTLER.

Madison, Wis., U.S.

MR. INGLEBY, in his list of the Shakespeare first folios published in your issue of 18 September last, mentions but three as being in the United States, viz., those belonging to Mr. Augustin Daly, Mr. Robert Hoe, and the Lenox Library. I send herewith a list of nineteen other copies which are in this country.

In 1888 I prepared a bibliography of the first folios in the city of New York. That paper was read before the Shakespeare Society of this city, and afterwards published in *Shakespeariana* for March, 1888.

At that time I found in this city thirteen copies of the first folio, as follows: Lenox Library, 2; Library of Columbia College, 1; Astor Library, 1; Mr. Chas. H. Kalbfleisch, 1; Mr. Chas. W. Frederickson, 1; Mr. Robert Lenox Kennedy, 1; Mr. Brayton Ives, 1; Mr. Elihu Chauncey, 1; Mr. Robert Hoe, 1; Mr.

Henry F. Sewall, 1; Mr. Augustin Daly, 1; and Mr. Joseph McDonough, 1.

After the publication of this paper I discovered another copy, which was in the library of the late Hon. Samuel J. Tilden. This made fourteen copies in this city in March, 1888.

At the present time there are four copies in the New York Public Library,\* viz., the two which were in the Lenox, and those which were in the Astor and Tilden Libraries.

The copies which in 1888 were in Columbia College Library, and in the possession of Mr. Elihu Chauncey, Mr. Robert Hoe, and Mr. Augustin Daly, are still in the same collections. The copy at that time owned by Mr. Brayton Ives now belongs to Mr. W. A. White, Brooklyn, New York. I am not sure of the present location of the other five copies described in my paper.

In addition to these copies, and to those enumerated by MR. INGLEBY, are the following: Mr. E. D. Church, New York, N.Y., 1; Mr. Theodore Irwine, Oswego, N.Y., 1; Boston Public Library, Boston, Mass., 1; Congressional Library, Washington, D.C., 1; Library of the late Mr. Francis B. Hayes, Lexington, Mass., 1; Horace Howard Furness, L.L.D., Philadelphia, Pa., 1; L. Z. Leiter, Washington, D.C., 1; Library of the late Mr. George Leib Harrison, Philadelphia, Pa., 1.

There are, therefore, in this country at least twenty-two copies, and possibly, and I may add probably, more.

WM. H. FLEMING.

New York.

In the north drawing-room of Sir John Soane's Museum, Lincoln's Inn Fields, there is a copy of each of the three editions of Shakspeare's plays, 1623, 1622, 1664.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A copy of the first folio Shakspeare is in the library of the Reform Club.

CHAS. W. VINCENT, Librarian.

Add Bishop Cosin's Library, Durham.

J. T. F.

Bishop Hatfield's Hall, Durham.

In connexion with the catalogue of first folios (1623) it may be of interest to note that David Garrick's copy of the second folio (1632) is in the possession of Mr. C. E. S. Wood, of this place, who lent it to me last

winter for collation. It contains Garrick's book-plate, and is in good condition.

RICHARD H. THORNTON.

Portland, Oregon.

NAPOLEON'S ATTEMPTED INVASION OF ENGLAND IN 1805 (8th S. xii. 481; 9th S. i. 16).—I was both pained and astonished to read H. S. V.-W.'s reply to my note on the above subject.

Mr. Warden was surgeon on the Northumberland, which conveyed Napoleon to St. Helena. His book bears every internal evidence of truth; the medical details of the voyage and afterwards are most minute and credible. Moreover, Mr. Warden was dismissed from the Naval Medical Service for writing the book, which placed Napoleon's character in a too favourable light for the persons then in office—of whom I presume John Wilson Croker was one. He was warmly supported by Lord Holland, who wished him to start a consulting practice in London, so high was his professional reputation; but having been advised by a nobleman (whose name I have heard, but have forgotten) to rest quiet and he would see him reinstated, he did so, and was in a short time appointed surgeon to one of our large dockyards—Sheerness, I think—where he lived and died an honourable, upright, and truthful man. His family still retains several relics which Napoleon I. presented to Mr. Warden—some gold buckles in especial, given to Mr. Warden on his last visit to St. Helena.

Whether he employed Dr. Combe, or any one else, to lick his rough letters into shape, cannot at this distance of time be stated, though I do not believe it, as he was quite capable of writing letters so well expressed. The family tradition says they were written to the young lady to whom he was then engaged, and who afterwards became his wife, were shown about, and, at the request of many friends, were finally slightly altered in form and published, to the great annoyance of the then Lords of the Admiralty and the Government. That the work went through a good many editions in a year is a proof that most people accepted it as authentic. To turn to the pages of the *Quarterly Review* or of *Blackwood's Magazine* for a fair review on the work of an opponent, or of the advocates of an opponent, is not historically helpful, and in the present day should be impossible. No blame to the periodicals in question. Bludgeons were the universal weapons of the day, equally used on both sides; but to seek for the character of Leigh Hunt, for instance, in the pages of *Blackwood* would be as wise as it is to seek

\* The Astor, Tilden, and Lenox Libraries have been consolidated, and are now the New York Public Library.



for the character of Napoleon in the contemporary pages of the *Quarterly Review*, or for the truth of any work advocating his cause written by some one else and reviewed in its pages. In sum, Mr. Warden was a naval medical officer of high character on board the Northumberland with Napoleon; his narrative is credible, not highly coloured, and bears every mark of internal truth. He was dismissed from his employment for writing it, but shortly reinstated in a better position, showing that he had done nothing unworthy or dishonourable. John Wilson Croker, one of the men who, or whose friends, had dismissed him, writes, in the bludgeonly style of the day, that the letters are forgeries, which they certainly are *not*, and a writer at the end of the nineteenth century accepts this ephemeral expectoration of spleen as historical disproof.

W. SYKES, M.D., F.S.A.

Bury Place, Gosport, Hants.

In connexion with a threatened invasion of this island from France, it may be well to point out that there exists a rare engraving of a machine said to have been made for this purpose in 1798. The only copy of it I have ever seen is preserved in the collection of broadsides belonging to the Society of Antiquaries. This is the description of it as given in the catalogue:—

"The real view of the French Raft, as intended for the invasion of England, drawn from the original at Brest. This surprising machine was 2,100 feet long and 1,500 feet broad, and was to be propelled by four windmills, which gave a revolving motion to four wheels. It was armed with 500 pieces of cannon, and was to convey 60,000 men.—Published by P. & J. Gally, London."

Those who examine the engraving will probably agree with me that no such structure ever existed at Brest or elsewhere. It was evidently intended either as a joke or a fraud.

EDWARD PEACOCK.

Should any reader believe in communications from persons in the spiritual world to those living in the natural world, he may find an account of unimpeachable authority, from Buonaparte himself, which, merely as a literary curiosity, is worth giving:—

"Buonaparte came next, and spoke in the most humble and thankful manner of his change. He asked me what the religion of the Hollanders is, and why the English are so much against a Catholic king. He then spoke satirically of the English in sending him to so fertile a country, and commented on the state they are now in, and of their buying the victory of Waterloo with money. He also said that, like others, he was too ambitious. But his principal motive was to establish a friendly intercourse between all nations for the benefit of each other. Further, it was his intention to have conquered England, and to have let the people choose

their own plan of government. He next spoke of his taking the images out of the churches and turning them into money, which he thought more useful."—*Diary of the Mission, Spiritual and Earthly*, of the late James Johnston, p. 247.

My copy of this curious and remarkable work has the title-page and portions of the preface torn out, and the only details I can give of James Johnston are what he supplies in the diary, from which it appears that he was a workman in a dyeing establishment in Manchester, and when out of employment travelled round Lancashire and Derbyshire playing the bagpipes. He records many conversations with people in the spiritual world whom he had heard or read of in the natural world. The first entry in the diary is 5 January, 1817, and the last 3 May, 1840. On pp. 498-9 are several copies of certificates, extending from 1798 to 1806, giving him an excellent character for sobriety and honesty. To prevent misconception, I may add that I am simply speaking of the book as a literary curiosity, without vouching for the authenticity of the recitals, or presuming to sit in the chair of the scorner.

AYEAHR.

When I was at Boulogne, some years ago, I recollect seeing a monument near that place, raised by Napoleon to commemorate the capture of England by his forces. They also have in the museum there medals which he had struck to commemorate the same event. These facts would seem to leave no doubt as to his intentions.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

SCAFFOLDING IN GERMANY (8th S. xii. 509).—Hoisting a branch of a tree upon the topmost pole of the scaffolding around a new house is in no way peculiar to Germany. It is general, more or less, almost everywhere. Mr. G. W. Speth, in two published lectures delivered at Margate in 1893, on 'Builders' Rites and Ceremonies,' refers to the custom and its possible origin. After speaking of shovelfuls of oats thrown out, at Yuletide, in Danemark for St. Kiaus's horse, and saying, "When a person is convalescent after a dangerous illness he is said to have given a feed to Death's horse," he adds:—

"And this leads us to a curious building custom. In Norway and Denmark—according to Baring-Gould—and in the Black Forest, as I have myself seen, a sheaf of corn is fastened to the gable of a house. It is now supposed to be an offering to the birds. But it is obviously a feed for Woden's horse, or perhaps for Hell's. I prefer to think it was intended for Woden's, because I have myself asked the meaning of it in the Black Forest, and been told that it was a charm against the lightning.....On Gothic buildings we often see hip-nobs or finials, bunches of flowers or corn, imitated conventionally

a wood, stone, or terra-cotta. A builder would tell you this is merely an ornament, an architectural accessory, but it really is the survival of the sheaf of corn, which, therefore, must have been also usual in England at one time in our country's history. But this sheaf of corn also survives in another form. In many parts of the country, as soon as the bricklayers have finished their work and set the chimney-pots, a bush is fixed to the end of a scaffold pole. Here, in Margate, it is replaced by a flag. I asked a Margate builder, a little while ago, why his men did this, and he said it was because it showed they had come to an end of their work, and expected a drink to celebrate the occasion. No doubt that is why they do it now, but their early forefathers did it as an offering to Woden's horse, and the drink was a solemn libation or drink-offering to the same animal, or perhaps to Woden himself. Thus, the flag derives from the bush, and the bush from the sheaf. Custom survives—the reason changes."

At Lytchett Park, near Poole, the residence of the Hon. Lord Eustace Cecil, during the recent building of a new private chapel, I saw a flag flying from the highest scaffold pole. Asking the reason, I learned the worthy builder had the day previously been returned for the County Council at "the top of the poll"!

HARRY HEMS.

Fair Park, Exeter.

A similar custom exists in the building trade in England, but it has to do with the building, not with the scaffolding. When the bricklayers come to the "topping" a small flag—it may be a small handkerchief—on a stick is lashed to the top of a scaffold pole, which is the signal for libations not commended by Sir Wilfrid Lawson.

AYEAHR.

A BOOKBINDING QUESTION (8th S. xii. 207, 292, 353, 452).—I have been hoping some publisher would kindly come forward and explain (if possible) the why and the wherefore of books lettered along the back being almost invariably lettered upside down. In default of any one coming forward, I may perhaps be permitted to reply on behalf of the plain-tiffs. My answer to MR. WARREN is that not only is my argument good, but the assumption upon which it is founded is good also. That assumption simply is that a book is meant to be read, or, if of the drawing-room table character, looked at, and is not meant to be kept constantly in a bookcase. When out for the purpose of being read or looked at, it is invariably, when not actually in some one's hands, laid upon the drawing-room, library, sitting-room, or bedroom table, with the face upwards. Every one admits that. When so naturally and reasonably laid upon the table, as things are at present, the title along the back is almost always printed upside down, so that, seated anywhere within

reading distance of the table, the title cannot be read unless you stand on your head—an acrobatic feat which some of us are now too old to perform gracefully.

I do not agree with the argument, "made in Germany," that "when the book is lying on the table you do not want the endorsement." You most certainly do want it then, quite as much as at any other time.

The question is one for publishers to consider simply in the light of plain, ordinary common sense. Which method is most convenient for their customers, the users of books? To this question I think there can be but one reply. To letter the book so that when placed upon a table with its face upwards the title printed along the back can be read is sensible. To print it upside down, so that it cannot be read, is the reverse of sensible, besides being provocative of much profane language.

MR. RALPH THOMAS, who—though something of the character of Thomas called Didymus, as he says, "After all, does it matter which?"—is, on the whole, with me in this question, seems to think that those responsible for this enormity have no time to read 'N. & Q.' and so continue in their sins. I shall undertake to get this correspondence in 'N. & Q.' printed and sent to all the principal publishers; and I would earnestly appeal to them to give this matter their best consideration, for though the question is a small one, it is an extremely irritating one, from its "damnable iteration."

J. B. FLEMING.

Kelvinside, Glasgow.

P.S.—I see copies of the *Review of Reviews* and the *Strand Magazine* lying in front of me on the table, face up. Both are correctly lettered along the back, so that they can be read without rising and lifting them to see what magazines they are. *Pearson's* and the *Badminton* are wrong.

I prefer that the title should read upwards; but I cannot see from my own library that any rule prevails either among French or German publishers. Perhaps most foreign titles are printed downwards; but among those I find with letters printed upwards are Terrot's 'La Province en Décembre, 1851' (1868), Molière's 'Le Misanthrope' (Bibliothèque Nationale, 1868), and Scheffel's 'Trompeter von Säkkingen' (1885).

WILLIAM GEORGE BLACK.

Glasgow.

COLD HARBOUR (8th S. xii. 482; 9th S. i. 17).—It may be sufficient to compare these names (without any surviving remains) with the "dak



bungalow" of India. These bungalows are travellers' rests, without food or attendance, the wayfarer carrying his own bedding, firing, and provender with him. The huge domains of Russia are thus furnished. The Romans are known to have provided such accommodation, but, as I fancy, generally termed posting houses. A. HALL.

13, Paternoster Row, E.C.

In giving at the earlier reference a summary of previous guesses at the meaning of this place-name I was actuated by the wish to save the more inconstant readers of 'N. & Q.' from unintentionally going over ground already trodden. I did not anticipate a fresh guess such as appears at the later reference. If the derivation from *caldarium* were correct, it would be a remarkable instance—if not, as the writer says, of the manner in which names, by the mere force of sound, are changed in meaning—of the extension of the name of a particular chamber in a particular institution in a supposed Roman settlement to the whole of that settlement. The writer seems to be in earnest. Is he really so? There is little force of sound in *arium* acting in the required direction. KILLIGREW.

CARRICK (8th S. xii. 147, 233, 314).—With reference to the recent inquiry respecting the Carrick family, perhaps the following may be of interest. There are two distinct families of this name, one of Norman origin, and chiefly found in the north of England (Yorkshire, Cumberland, and Westmoreland). Their arms are, I think, Sable, three roses argent. The other is a south of Ireland family, and their arms are Or, a fess dancettée between three talbots passant sable. A branch of this family settled in Bristol, and went thence to London. There is a pedigree of the London branch of the family in the Visitation of the City in 1634. Perhaps some one learned in Irish heraldry and genealogy could give some details as to the Irish branch of the family. There probably would be some information at Ulster's office.

CROSS CROSSLET.

PHILIP II. OF SPAIN (9th S. i. 9).—I have in my possession a curious little volume, entitled 'Vida Interior del Rey Don Felipe II.' (Madrid, 1788). On p. 7 we are told that Philip was born at Valladolid on 26 May, 1525, and died about 5 o'clock on the evening of Sunday, 13 Sept., 1596. These dates, according to all authorities, should be 1527 and 1598 respectively. Can any explanation be given for the above mistake? When Philip was seventeen years of age he was

married to Doña Maria, daughter of Don Juan III., King of Portugal. That event took place in 1544. Unfortunately the month is not given. But as their son, the unfortunate Don Carlos, was born 8 July, 1545, and his mother died in giving him birth (p. 70), it follows, I think, that Major Martin Hume's statement that the union only lasted eleven months must be substantially correct.

J. T. CURRY.

According to Prescott, in his 'Hist. of Philip II.,' vol. i. ch. ii. p. 35 (Routledge's edition), the date of the marriage with the Infanta of Portugal was 12 Nov., 1543, and the date of this lady's death was a few days after 8 July, 1545. In Watson's 'History' of the same reign it is said that Philip espoused the Infanta Mary at the age of sixteen (born 1527), and that she died in less than two years after her marriage.

C. LAWRENCE FORD, B.A.

Bath.

The above married Maria, youngest daughter of John III., King of Portugal, 13 November, 1543. She died 16 July, 1545.

JOHN RADCLIFFE.

Furlane, Greenfield, Oldham.

A "GEORGE" (8th S. xii. 407).—The 'Encyclopædic Dictionary,' as one meaning of George, gives "a kind of loaf, said to have been stamped with a figure of St. George," and supplies the following quotation:—

Cubbed in a cabin, on a mattress laid,  
On a brown *george* with lousy swabbers fed.  
Dryden, 'Persius,' Sat. v.

D. M. R.

Ash, in his 'Dictionary,' 1775, Dr. Johnson, 1814, and James Knowles, 1835, each give the meaning "a brown loaf," and quote Dryden as their authority.

EVERARD HOME COLEMAN.

71, Brecknock Road.

It is probable that "Georges" are no longer known, at least under that name; but in my childhood, sixty years back and more, there was at Bath a well-known itinerant seller of "brown Georges."

C. B. MOUNT.

SCULPTURE (8th S. xii. 428).—Your correspondent asks, Who are the English artists who have made a speciality of memorial figure sculpture for a tomb; and in what publication can illustrations of such work be found? Broadly speaking, one might say all of England's celebrated sculptors have done high artistic monumental work. To give an account of their monumental works, commencing with the early Gothic sculptors,

would in itself make a volume of no mean importance.

I will enumerate a few of England's sculptors of more recent date, commencing with Nicholas Stone, an English sculptor, born 1586, died 1647. Vertue met with his pocket-book, in which he kept an account of the statues and tombs he executed. The following are a few of the many excellent works of this ingenious artist: a tomb for the Earl of Ormond set up at Kilkenny in Ireland, a superb tomb for Lord Northampton in Dover Castle, another for the Earl of Bedford, a monument for Spenser the poet in Westminster Abbey, and a number of other fine works. Francis Bird, born 1667, died 1721. One of his first works was the monument of Dr. Busby in Westminster Abbey; he made the monument to Queen Anne in front of St. Paul's Cathedral, also a magnificent monument in Fulham Church for the Lord Viscount Mordaunt, and one to the Duke of Newcastle in Westminster Abbey. Edward Pierce did excellent work, died about 1698. Joseph Wilton produced a number of very graceful figures for monumental work; a very refined monument by this sculptor is in Glasgow Cathedral. Thomas Banks, born 1735. The monument erected to the memory of the daughter of Sir Brooke Boothby in Ashbourne Church, Derbyshire, is a work of art, for simplicity and beauty, that will live for all time. Joseph Nollekens, born 11 August, 1737. Numbers of the monuments by this sculptor, such as that to the memory of Manners, Baynes, and Blair, three officers who fell in Rodney's great battle, are excellent specimens of the style of monument produced about this period. Tom Carter, a sculptor who executed the clever bas-relief on Townshend's monument in Westminster Abbey. John Bacon, born 1744. Westminster Abbey is rich with this sculptor's work, the Earl of Chatham being one of his finest productions. The celebrated John Flaxman, born 1756. His monumental work, for sympathy and true religious feeling, is equal to work executed at any period. The simple bas-relief carved on Collins's monument in Chichester Cathedral, the beautiful monument to Miss Cromwell, also the magnificent monument in Westminster Abbey to Lord Mansfield, as well as that to Lord Nelson in St. Paul's Cathedral, and numbers of others that are to be found in the different cathedrals and churches of England, are works of which England is proud. Sir Richard Westmacott executed several recumbent figures for monumental work which are

full of deep religious feeling. Sir Francis Chantrey's beautiful group of the 'Sleeping Children' in Lichfield Cathedral, and the one of 'Resignation' in Worcester Cathedral, and numbers of other monumental works throughout the country, are so well known they need no comment. Rossi, Manning, H. Baily, Thomas Campbell, S. Joseph, W. C. Marshall, M. Noble, H. Weekes, Thomas Woolner, and many other celebrated English sculptors have done beautiful monumental work. The late Alfred Stevens's beautiful monument erected to the memory of the Duke of Wellington in St. Paul's Cathedral is one of the finest monumental works of the nineteenth century; a fine illustration of this monument is to be found in the life of Alfred Stevens by Hugh Stannus. I know of no book being published that has done justice to the monumental work of English sculptors; but engravings were made from most of their works about the time of their erection. I have collected a number of engravings, some being fine examples of the engraver's art, such as the one by Sharp from Capt. Hardinge's monument in St. Paul's Cathedral by the sculptor Manning. The best way to obtain a good representative monumental collection of English sculptors is to search amongst old engravings published about the time of the erection of the various monuments. In many cases interesting engravings can be obtained when families have had their ancestors' monuments engraved. Some of the finest monuments in England have been executed by sculptors who have come over to this country, viz., Cavalini, Torel, Torrigiano, Roubiliac, Rysbrack, Scheemakers, and others. Some of the above-named foreign sculptors became naturalized.

CHARLES GREEN.

"WINGED SKYE" (9th S. i. 6).—Would my critic be reasonable enough to reveal his name, if he be a person of authority; or, at least, to say how long Skye has been called by its natives "the island of wings," and give proofs?

J. LOGIE ROBERTSON,

Editor of 'The Oxford Scott.'

JOHNSTONE OF WAMPFRAY (8th S. xi. 508; xii. 296, 364, 430, 470; 9th S. i. 11).—SIR HERBERT MAXWELL's assurance that he did not intend disrespect to myself is, of course, accepted in the spirit in which it is expressed. I find it difficult, however, to distinguish between being insulted for my expressed ideas, opinions, or statements, and at the same time not being personally so. As to his "vigorous remonstrance against my version of Border history," I am not aware that I



ever attempted anything of the kind, and so far his "vigorous remonstrance" was uncalled for.

Whatever SIR HERBERT MAXWELL's opinion of my explanation may be, it does not absolve him from what is due to a correspondent, nor is it an excuse or a fair reason for his ignoring my protest against his method of attack—his charging me with saying what I did not, as well as taking an undue and unfair liberty with regard to what I did say. It appears SIR HERBERT MAXWELL has difficulty in ridding himself of this sort of literary incubus, for he now says: "No good purpose is served by attempting to describe in a couple of pages the condition of society" between 1191 and 1707. Who "attempted" to do this? might I ask. Certainly not the writer. It can only exist in SIR HERBERT MAXWELL's imagination. I said, "planted by William and his followers." SIR HERBERT MAXWELL says, "William planted no followers." I fail to see the point.

It is for SIR HERBERT MAXWELL to accept or not, as he pleases, my assurance as to Sauchieburn. His acceptance, followed by such paragraphs as it is, I candidly confess I am unable to place any value on. It was not, and is not, my intention to enter upon a controversy as to the origin of the surnames referred to, and I am surprised that SIR HERBERT MAXWELL should so frame his observations on this head as to give them the appearance that I had such an intention, or that I had actually ventured to do so. What I did say on or approaching the subject was, "William's followers intermarried with half a dozen or so native families," and, to satisfy SIR HERBERT MAXWELL's expressed curiosity, I mentioned names of some families I looked upon as native in contradistinction to those of Norman origin or descent. Does he deny that the latter married into the families as mentioned 8th S. xii. 364? Just one word as to the surname Maxwell. Anlaf, father of Maccus, may have been Irish or Saxon. It is an open question. Capt. Grose mentions a tradition that the first of the name Maxwell in Scotland was a Norwegian. However, the Maxwells whom I ventured to name, and of the period about which I wrote, were to all intents and purposes natives. We are not interested in tracing the native to his Aryan origin.

ALFRED CHAS. JONAS.

My neighbourhood in the south of Fermanagh, near Clones, lies within the Ulster Plantation area, as the 'State Papers, Carew MSS.,' p. 396, date 1619, show. The original tenants came from what is generally known as the Border. The names of their descend-

ants are those of Scottish Border families. Thus we have Johnstons, Grahams, Forsters, Mains, Armstrongs, Knights, Loughs, M'Vitties, Mooreheads, Hamiltons, Betties, &c. In one district there is what might be styled a clan of Johnstons, all small farmers. The names William and James are common amongst them. The speech of these descendants of the borderers also bewrayeth them; and it is interesting to note how words, phrases, and, no doubt, accent, have been, at least in remote rural districts, transmitted from father to son for centuries. For instance, one phrase in common use here, which signifies to save or get in the hay, is to "wynn the hay." This is exactly what one finds in the opening lines of that old ballad 'The Battle of Otterbourne,' preserved in Percy's 'Reliques of Ancient Poetry':—

Yt felle abought the Lamasse tyde  
Whan husbonds wynn the haye.

Some other words found in Percy, and still in use here with the same meaning, are *keel*=raddle, *fadge*=a kind of cake, *byre*=a cow-house, &c. I think one point which militates against Johnston being a Norman territorial name Anglicized is, that although these Irish Johnstons have intermarried largely among themselves, and still continue to do so, they show no trace of Norman blood either physically or otherwise; and most of us have some belief in atavism. Ireland was therefore saved from what would have amounted to a sort of minor Norman invasion or settlement in the seventeenth century.

S. A. D'ARCY, L.R.C.P. and S.I.

Rosslea, Clones, co. Fermanagh.

I fear that MR. JONAS makes a somewhat feeble reply to SIR HERBERT MAXWELL's very natural criticisms. The information he thought he was giving about the above family was quite useless to any one who knows anything of the subject. Personally I shall be glad to know something of the descendants of Robert Johnston of Wamphray, who died in 1733. One gleans very little from the pages of Douglas's 'Baronage.' Can any one inform me how and when the estate of Wamphray passed out of the possession of the family?

F. A. JOHNSTON.

EPISCOPAL FAMILIES (8th S. xii. 185, 316).—

A notable case in point is that of Bishop Barlow, of Chichester (†1568), whose five daughters had all episcopal husbands. Of Frances, who married, firstly, Matthew Parker, son of the archbishop (at whose consecration her father had assisted), and, secondly, Tobias Matthew, Archbishop of York, Camden

observes: "This lady had a bishop to her father, an archbishop to her father-in-law, four bishops to her brethren, and an archbishop to her husband." The four brethren were H. Westphaling, Bishop of Hereford; W. Day, for eight months Bishop of Winchester; W. Overton, Bishop of Lichfield; and W. Wykeham, for three months Bishop of Winchester. William Day, who succeeded his brother-in-law at Winchester, was himself brother to George Day (+1556), the deprived, but restored, Bishop of Chichester.

There were the Abbots—Robert, Bishop of Salisbury (+1618), and George, Archbishop of Canterbury (+1633)—forming, with Sir Maurice Abbot, the Lord Mayor (+1642), that "happy ternion of brothers."

There were the Barnards, father and son: William Barnard, Bishop of Derry (+1768), who married a sister of Archbishop Stone, of Armagh, and Thomas Barnard, Bishop of Limerick, Ardferit, and Aghadoe (+1806), he of whom Dr. Johnson testified—

My whole is a man in whose converse is shared

The strength of a Bar and the sweetness of Nard.

"Titus, the delight of mankind," otherwise Dr. Martin Benson, Bishop of Gloucester (+1752), married a sister of Archbishop Secker. Bishop Bisse, of Hereford (+1721), was "a sacerdotum stemmate per quinque successiones deductus."

The Boyles form two episcopal groups. Michael Boyle (+1702), successively Archbishop of Dublin and Armagh, the creator of the town of Blessington, was son of Richard Boyle (+1644), Archbishop of Tuam, and nephew to Michael Boyle (+1635), Bishop of Waterford and Lismore. The brothers Richard and Roger Boyle were respectively Bishops of Ferns and Leighlin and of Clogher; and Bartholomew Vigors (+1721), Bishop of Ferns and Leighlin, was their sister's son.

For exact information as to the degree of relationship between the two Bishops Carleton, of Chichester—the Calvinist George Carleton (+1628), whose son developed into a violent hater of Episcopacy, and Guy Carleton (+1685)—I should be grateful. In his 'Sussex Worthies' Mark Anthony Lower found himself unable to clear up this point. I believe Bishop Guy to have been a son of, or first cousin to, Bishop George Lancelot Carleton, who abode in his native Cumberland.

Denison Cumberland, Bishop of Kilmore and father of Richard, the dramatist, was grandson to Pepys's friend Richard Cumberland, Bishop of Peterborough (+1718).

John Dolben, Archbishop of York (+1686), was great-nephew to John Williams, also Archbishop of York, and married a niece of

his consecrator, Archbishop Sheldon. The bishopric of Bangor, intended, it is said, for his father, William Dolben, was in 1631, the year of the latter's death, conferred on his kinsman David Dolben.

Of the aristocratic Egertons we have Henry (+1746), Bishop of Hereford, and his son John (+1787), Bishop of Durham.

There are the two Fleetwoods: James (+1683), Bishop of Worcester, and his nephew William, Queen Anne's "my bishop," whom she appointed Bishop of St. Asaph without his knowledge, and who died Bishop of Ely in 1723.

Robert Fowler, Archbishop of Dublin (+1801), was father to Robert Fowler, Bishop of Ossory, and to Frances, wife of Richard Bourke, Bishop of Waterford and Lismore, who was son to Joseph, third Earl of Mayo and Archbishop of Tuam.

Joseph Hall, the poet and satirist, though in 1624 he refused Gloucester "with most humble deprecations," became three years later Bishop of Exeter, dying Bishop of Norwich in 1647; and of his four clerical sons, George (+1668) became Bishop of Chester.

The Hoadleys have been referred to in your columns.

Of the two Gilbert Ironsides, both father and son were Bishops of Bristol, the latter finding, moreover, his wife in "a fair and comely widow of Bristol," though at his death, thirty years after his father, in 1691, he had been for the last ten years Bishop of Hereford.

Thomas Kempe, Bishop of London, was nephew to Cardinal John Kempe, who had also been Bishop of London (1421-26) before his translation to York and Canterbury.

John King, Bishop of London (1611-21), great-nephew to Robert King (+1557), the Bishop of Oxford, who sat at Cranmer's trial, was father to Henry King (+1669), the poet Bishop of Chichester. Dr. Edward King, the reigning Bishop of Lincoln, is, if I mistake not, the grandson of the Bishop of Rochester, Walter King (+1827), a great-nephew to Dr. Thomas King (+1801), who was Chancellor of Lincoln.

And here, with the return to our own times (replete, by the way, with interesting instances), this note, which threatens to exceed all bounds, shall close. Or may I yet append a threefold query? I should be grateful for an exact identification of the sisters of Archbishops Secker and Stone who married Bishops Benson and Barnard, no less than for the parentage of Guy Carleton, the second Bishop of that name of Chichester.

H. W.

New Univ. Club.



MRS. W. WEST (8th S. xii. 507).—The Christian name of this lady was Sarah. There are portraits of her, as Portia, in Cumberland's 'British Theatre,' and as Desdemona and Cordelia in Oxberry's acting edition of plays.  
WM. DOUGLAS.

125, Helix Road, S.W.

TODMORDEN (9th S. i. 21).—Your correspondent says there is an "erroneous impression" as to the etymology of Todmorden. This may probably have arisen from a confusion between Todmorden in Yorkshire and Tadmerton in Oxfordshire. We do not know with certainty the meaning of the first, as we possess no early form of the name, which does not appear even in Domesday. But the guess that it means Fox-moor-valley is not improbable. In Tadmerton, in Oxfordshire, we have, however, an A.-S. form, since, in a charter of King Eadwig (see Birch's 'Cartularium Saxonicum,' vol. iii. p. 148; or Kemble, 'Cod. Dipl.,' Nos. cccliii. and mxcv.), dated in A.D. 956, it appears as *Tādemærtun*, which can only mean the "tun by the frog-pool." The A.-S. *tāde* exhibits the vowel which is preserved in *tadpole*.  
ISAAC TAYLOR.

Sweet gives *mōrden*, swampy valley. It is possible that the prefix is A.-S. *tādige*, once written *tadde*, M.E. *tode* or *toode*, a toad. Compare, however, Todwick, near Rotherham.

S. O. ADDY.

GEORGE PETER ALEXANDER HEALY (8th S. xii. 387).—I remember an account of the demise of this once well-known American artist (who appears in the Longfellow 'Memoirs') within a year or two. His reminiscences, edited by himself, came out recently, published by A. C. McClurg & Co., of Chicago, Illinois, a highly respectable firm, which doubtless could furnish exact date of death if your inquirer would put herself in communication with them.  
C.

Mr. Healy died in Chicago 24 June, 1894. Appleton's 'Annual Encyclopedia,' vol. xix., for 1894, p. 580, gives a sketch of his life and works.  
F. J. P.

Boston, Mass.

BREWSTER'S 'LIFE OF NEWTON' (9th S. i. 43).—Probably MR. LYNN is not aware that the Newton window in the library of Trinity College, Cambridge, is a standing joke, on account of its treble anachronism. Alma Mater is represented as presenting Newton to George III., and Bacon assists as recorder. Doubtless this triumph of pictorial imagination was intended to show that Newton was honoured here by posterity and acknowledged in the unseen world by his predecessors. The

window was the work of Peckitt, of York, in 1775. See 'D. N. B.,' xlv. 197; and Prof. Sir G. M. Humphry's 'Guide to Cambridge,' sixth edition, 1894, p. 213.  
W. C. B.

CORBELS (8th S. xii. 428, 496).—My thanks are due to two of your correspondents for information as to corbels; but my curiosity being not entirely appeased, I beg to reword my question thus: What is the earliest date that I could assign to square corbels, set straight and not lozenge wise, as the termination of a rectangular label or dripstone, over a straight-headed window? I have seen them represented in engravings of Boringdon House (the oldest parts of which are of the fourteenth century), of Marston Church, Oxon, c. 1520, and of Tickenham Court, *temp.* Henry IV., early fifteenth century.

ETHEL LEGA-WEEKES.

THE EARL OF DUNFERMLINE (8th S. xii. 489).—The above title was granted to Alexander, fourth son of George, fifth Lord Seton, and brother of Robert, first Earl of Wintoun. It was forfeited in 1690. Crawford's 'Peerage of Scotland,' 1716, says:—

"So that the Honour by Reason of the entail to Heirs Male would descend to George Seton of Barns, descended of Sir John Seton, Knight, immediate elder Brother to Alexander first Earl of Dumfermling, were it not for the Forfeiture."

JOHN RADCLIFFE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

A *New English Dictionary*. Edited by James A. H. Murray.—Vol. IV. *Frank-law—Fyz*; *G—Gaincoming*. Edited by Henry Bradley, M.A. (Oxford, Clarendon Press.)

THE results of the extra energy thrown into the work of the 'Historical English Dictionary' become abundantly manifest, and the accelerating progress of the book is equally a subject of congratulation as boon and augury. With the appearance of a double part, issued with the new year, we find ourselves well advanced in the letter *G*, and no longer, accordingly, among the opening letters of the alphabet. With this section are delivered the dedication of the 'Dictionary,' by permission, to the Queen, and other prefatory matter connected with the letter *F*, including many particulars that will be read with extreme interest. A conspicuous feature in the half-volume comprising *F* is the total absence of words directly taken from the Greek, with which, if *F* were used as the equivalent of *Phi*, it would be crowded. *F* is also remarkable as containing no words beginning with Latin prefixes, which in all earlier letters are necessarily numerous. Of all the other various sources which have contributed to the formation of our language it is full. Turning, however, to the special contents of the present part, we find with how much zeal the task of keeping the work up to date is performed. Among the half-dozen emendations

which are given on p. iv is the assertion that the f. leon-gentle is the female of the peregrine, not of the goshawk, and her male is the tercel-gentle. This change is due to the appearance of 'D. H. Madden's 'Diary of Master William Silence,' reviewed but a few weeks ago in our columns. How wide-reaching would be the influence of that fine work we stated at the time. Continuing the illustrations of advance we have previously supplied, we may say that we have in this section 3,467 words as against numbers varying from 446 in Johnson to 2,008 in the 'Century Dictionary,' and have 16,612 quotations against 1,372 in Richardson and 2,473 in the 'Century.' No better proof of the exhaustive nature of the information supplied can be advanced than what is said concerning Freemasons. Of four propounded meanings of *free* in this conjunction that favoured is the hypothesis "that the term refers to the mediæval practice of emancipating skilled artisans in order that they might be able to travel and render their services wherever any great building was in course of construction." It is stated, however, that the most generally accepted view is that *free mason* signified those who were free of the Masons' guild. By the light of this *freestone* may with advantage be studied, though the worth of the analogy is not to be over-estimated. The term *free lance* is apparently no older than Sir Walter Scott, 1820, and as at present applied to politicians is forty-four years later. Under *freeze-pot* (given as obsolete) we have, from Tusser, 'Januer fryse pot and feuerell fill dyke.' As still or lately in use we know that phrase as "January freeze pot to the fire," which at least conveys an idea of a wonderful extremity of cold. This may be worth the attention of the editor of 'The English Dialect Dictionary.' The words *friend* and *friendship* seem to have lingered in the language from the period when Norman French was spoken, the former word being in Florio, the latter in Caxton. One would have supposed that *friend* lingered longer than Tom Moore. Under *friendless*, though the examples are adequate, we should have liked Webster's "Friendless bodies of unburied men," as it supplies a strangely subtle, if poetical, instance of use. It is curious that while *gadding* is encountered so early as 1545, and *gadder about* in 1568, no instance of *gad-about* is traced earlier than 1817. A short but profoundly interesting article—there are, of course, many such—will be found under *gaffer*. It is very curious to hear of *gaffer vicars* and *gaffer bishops*.

#### Book-Prices Current. Vol. XI. (Stock.)

EACH fresh volume of this rapidly augmenting and, to book-buyers, indispensable serial augments in size and importance, the latest volume consisting of considerably over 650 pages. That the work fulfils the functions for which it is intended may be guessed by the wail occasionally heard from a few booksellers who, seeking to obtain fancy prices for alleged rarities, find the reader in possession of an index to the value of these so-called treasures. In a very useful and readable introduction, Mr. Slater, to whom the compilation is due, gives many curious particulars. 1897 is, it appears, a memorable year as regards the prices obtained for books, the average for lots being higher than it has ever been since the first appearance of the work. The average price was 26s. 7d. in 1893, 28s. 5d. in 1894, 31s. 4d. in 1895, 33s. 10d. in 1896, while in 1897 it rose so high as 53s. 9d. The cause for this won-

derful advance is not to be found, as the owner of books might be sanguine enough to hope, in the fact that the prices of books are increasing. It is simply due to the fact that 1,683 lots in the sale of the first part of the library of the Earl of Ashburnham realized over 30,151*l.*, which was a price large enough to disarrange the year's statistics. Large as is the sum, however, it affects little the statistics when extended over five years, and is wholly imperceptible at the close of ten years, since, continues Mr. Slater, the possessor of a set of 'Book-Prices Current' has at his fingers' ends a record of books which have sold for nearly a million pounds sterling. Of the formation of the Ashburnham Library—one of the last of the princely private collections of which our great noblemen are regretably, if naturally, anxious to dispossess themselves—an account is given. Mr. Slater regards the growth of public libraries as being fatal in the matter of books to much private enterprise. This is true in a sense; but we fancy only in a sense. A few public libraries may think it well to have a first folio Shakspeare or an early Chaucer, but in the case of most of the books with which the ardent collector concerns himself he has not much to fear from their rivalry. Public libraries, with one or two exceptions, cannot afford to burden their shelves with Caxtons and Wynkyn de Worde. How many works of Dame Juliana Berners, which in the Ashburnham sale brought very large sums, passed into English public libraries, we should be glad to know. We do not fancy, even, that books such as Berners's 'Froissart,' Painter's 'Palace of Pleasure,' Chapman's 'Homer,' or Wither's 'Emblemes'—which last has not been reprinted—in the original editions, repose upon the shelves of public libraries. In the case of the very largest of such the student of early English literature in first editions finds them of little use. It is curious to see, in the sale of the best collections, what variations of price are encountered. A book, thus, which so recently as the Sunderland sale brought 38*l.*, went in the Ashburnham for no more than 5*l.* 5s. Instances even more remarkable of a proportionate advance can, of course, be quoted. Valuable alterations and improvements are made in successive volumes, and facilities of reference are much augmented. We have noted and used each successive volume, and are in the habit of constant reference. We know of no work which personally we consult so frequently or with so much advantage. Few, indeed, are the cases in which research does not bring us the information we seek. The position of 'Book-Prices Current'—the first in the field of its class—has not been seriously assailed by the imitations to which, naturally, it has given rise.

#### The Cathedral Church of Exeter. By Percy Addleshaw, B.A. (Bell & Sons.)

THE excellent "Cathedral Series" of Messrs. Bell & Sons, published under the direction of Messrs. Gleeson White and E. F. Strange, has been enriched by a capital volume on the noble cathedral of the west, a building in situation and picturesqueness and massiveness of effect inferior to none of our cathedrals, all of which have their separate grace and charm, and each one of which is lovely as a dream. Mr. Addleshaw has done justice to his noble subject, and the volume constitutes an adequate, a well-written, and a well-illustrated guide to a shrine to which every traveller to the west is



bound to make a constant pilgrimage. More elaborate works exist. We know none, however, that will serve so well the purpose of the traveller, since, while giving all needful particulars of history and a full and trustworthy description of beauties, it can be slipped into the pocket without adding perceptibly to the impedimenta. We are glad that attention is called to the superb misereres of Bishop Bruere, which comparatively few visitors to Exeter are in the habit of seeing.

*Bad Lady Betty.* By W. D. Scull. (Mathews.) THIS clever and powerful play scarcely comes within our range. It gives, however, an animated picture of Lady Elizabeth Luttrell, the sister of the Duchess of Cumberland, and of other Luttrells of Four Oaks. It may be read with pleasure and interest, and, though not actable in its present shape, might perhaps be rendered so. Some of its stage directions are, however, more than a trifle naïve.

*Carlyle on Burns.* By John Muir. (Glasgow, Hodge & Co.)

MR. MUIR has collected the utterances of Carlyle concerning Burns, including a review of Heintze's translation of Burns into German, a short and an interesting article that has hitherto escaped the notice not only of the biographers of Carlyle, but also of his bibliographers, which, as Mr. Muir says, is more remarkable. These things he has linked together in a sketch of Carlyle's life which will have abundant interest for students of the sage of Ecclefechan. The book is prettily got up, and must form a part of all collections of Burnsiana and Carlyliana.

*The Spectator.* Vols. III. and IV. Edited by George A. Aitken. (Nimmo.)

THE third and fourth volumes of Mr. Nimmo's handsome and authoritative reissue of the *Spectator* are enriched by corrections and variations from the Dykes Campbell MS. of some portions of essays contributed to the *Spectator* by Mr. Joseph Addison, first printed in 1864. Mr. Aitken doubts whether the text, in "a beautiful print-like hand," which Sir F. Madan thought might be Addison's, is indeed his, but has discovered a passage, unnoted by Mr. Dykes Campbell, which he takes to be in the handwriting of Steele. The notes, though anything rather than obtrusive, constitute still an attractive feature in the volumes, which for the rest are illustrated by portraits of Eustace Budgell and John Hughes, and vignettes on the title-pages of the statue of King Charles I. at Charing Cross and the King's Library, St. James's Park.

*Greek Vases, Historical and Descriptive.* By Susan Horner. (Sonnenschein & Co.)

THOUGH intended to serve an educational and to some extent a popular purpose, this volume of Miss Horner's on Greek vases, which is ushered in by a preface by Dr. A. S. Murray, the head of the Archeological Department in the British Museum, will commend itself to many more advanced students. Its primary purpose is to explain to those who by its aid may study the exquisite works in the British Museum and the Louvre the illustration of Greek life afforded in the subjects drawn from history, mythology, and daily occupations. The artistic value and nature of the work are not neglected by the writer, who, indeed, dwells upon the methods of the potters and painters of the best

period of art, such as Euphronios, Brygos, and others. She describes, moreover, with some detail, processes of manufacture and the subjects of various specimens. Her descriptions of the funeral lekyths, their purposes and employment—when filled with perfumes they were placed on or beside the body before interment and afterwards deposited in the tombs—are, however, the most characteristic portions of her work. At the outset she gives illustrations of Greek vases and comments on their typical forms and uses. In appendices she supplies a list, with explanations, of the deities and mortals who form the subjects for decoration, and a second of the heroes and heroines of the Trojan war. The work is excellent in all respects.

*Hora Novissima.* By Charles Lawrence Ford, B.A. (Houlston & Sons.)

UNDER the above title the author of 'Lyra Christi' has given a metrical version of portions of the first book of the 'De Contemptu Mundi' of Bernard de Morlaix. This is well and spiritedly done, and, as the Latin text is printed on the opposite page, the reader can judge of the clearness and value of the rendering. Though regarded with small favour by classical scholars, rhymed Latin verses, hymnal and other, have a great attraction for some. It is impossible to review at any length an effort such as this. A specimen of the translation of two lines from 'The New Jerusalem' will convey more to the reader than pages of comment.

Sunt ibi lilia pura cubilia virginittatis;

Est rosa sanguine, purpura lumine sobrietatis

is rendered

There lie all lowly thy lilies most holy, in virginal white;

Armies of roses, blood red, in thy closes shine pure as the light.

The lily and rose point, of course, to chastity and martyrdom. A difficult poetical task is, we think, excellently accomplished.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. W. FORBES ("Chestnut").—We can only refer you to 'N. & Q.', 7th S. vi. 407, 436; vii. 52, 392; viii. 52.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, JANUARY 29, 1898.

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Notices to Correspondents.

Notes.

MANOR HOUSE, UPPER HOLLOWAY.

The recent destruction of this old house should, I think, find a place in the pages of 'N. & Q.,' as probably some future reader may wish for information on the subject. It was situated at the corner of a lane opposite the "Mother Redcap," and was reported to have been the home of Claude Duval, the celebrated highwayman.

The house in question was from 1858 until a few years since, when it was sold to Messrs. Betts & Co., Limited, "in Chancery"; and I, having been connected with the suit in question since 1868, claim to know something about the matter. It was described in the suit as "the mortgaged hereditaments the subject of the action," and the suit has several times been compared with the ever memorable *Jarndyce v. Jarndyce*, to which I object, it having nothing in common with that suit but the rancour with which it was carried on and the fact that parties have died out of it and been born into it. "Our" suit, moreover, began in debt, the property having two heavy mortgages on it, which have been, with interest and costs, paid off, leaving the parties now the pleasant task of dividing some few thousands amongst them, whereas

*Jarndyce v. Jarndyce* began with a fortune and ended with nothing. A view of the house appeared in the *Morning Leader* of 24 April, and articles pro and con were given on 27 and 31 August, 1897. Another view and observations appeared in the *Islington Gazette* of 27 September, 6 October, and 25 October, 1897; and a picture in the *Evening News* of 27 August, 1897.

I wish to call particular attention to the letter in the *Islington Gazette* of 6 October from Mr. Arthur Fagg (a grandson of R. W. Sievier, F.R.S., the former owner and resident of the house in question), he being well able to speak on the subject:—

"So many theories have been set forth as to the history of the house that I wish I could give actual and unerring data. As you rightly remark in your article, it is curious that the history of the house seems shrouded in mystery. No authority, as far as I am aware, has stated for whom the house was originally built. That Turpin, or Duval, or both, ever lived there has been doubted by many, on the ground that the house was too large an establishment to have been owned by highwaymen. To this I think I can offer an adequate reply. At one time the house was less than half the size it became subsequently, the whole of the front, with its extra roof and parapet, having at some time or other been added. This I had always maintained, and when the place was in course of demolition signs were not wanting to prove this. I may enumerate a few of them: 1. The absence of an entrance-hall, and the existence of a long passage passing right through the front half of the house and terminating at the foot of the stairs, which point was originally the front door. 2. A division in the floor-boards at about this point. 3. Curved beams (in addition to straight transverse beams) across both dining and drawing room, added, doubtless, to bear the weight above. 4. The small size of the cellar for so large a house, as it extended only beneath the back part, and terminated in a line with the original front wall. In addition to these reasons, the back portion was the older half, not only in general appearance, but by tradition. It was in this older portion that a secret room or space was located, and a nook in which two flint-lock pistols were discovered forty-eight years ago. It was on the boards of a room close by, approached by a curious and irregular passage, that an indelible mark of blood (?) was found, supposed to indicate murder. It was in the roof here that a dried and mummified cat was found fixed between two beams. (This is in a careful state of preservation now.) It was in this older portion of the house that most singular noises are reported to have been heard, always, of course, in the dead of night. Rushing and bumping sounds and strange voices were heard on several occasions; and it seems unfortunate that the Psychological Society never directed attention to this house, for with all its possible history one would have expected definite results. It was in this older part that some boards were once removed, revealing coins of no great value, and, what was significant, counterfeit coins also, pointing to the likelihood that the gallant Turpin and the romantic Duval were not always engaged in the more aristocratic or select, though equally unpleasant, 'Stand, and deliver; your money or your



life!' You speak in your article of the curious decorations on the front of the house. These were works in bas-relief by Mr. Sievier, who was by profession a sculptor. Some of his works in marble are still fairly well known over England, and the gigantic Christ on the Cross in Carrara marble at the Alexandra Palace is his work. Mr. Sievier, though, was hardly the 'opulent Frenchman' you designate him. Nor was it supposed that he had secreted scientific instruments, although he had a collection of curious things in the laboratory which he built at the bottom of the large garden, which building is now the factory of Messrs. Betts & Co. In the garden, when excavations take place, will be found a complete human body or skeleton, in addition to various portions of bodies used at different times for experimentation with the electric battery, induction coil, &c., Mr. Sievier having worked here with Faraday and others."

I do not think Mr. Fagg has done justice to his grandfather's many inventions and theories that have been born, thought of, or worked out in that old house and the factory at the end of the garden, and I imagine I am within the mark when I say that many a Lancashire fortune has had its rise or initiative in that old property. If it were possible to get any one to throw a light on the many schemes that have been conceived there it would be a great surprise to many.

W. J. GADSDEN.

Crouch End.

P.S.—The *Middlesex and Hertfordshire Notes and Queries* only mentions in its bibliography the *Evening News* of 27 August, 1897.

The following paragraph appeared in the *Daily Chronicle* of 26 August last:—

"The 'housebreakers' have started the demolition of the old house at the corner of Holloway Road and Elthorne Road, Upper Holloway, known to a great many as 'Claude Duval's house.' It is nearly opposite the 'Mother Redcap,' the house mentioned by Drunken Barnaby in his doggerel verses. Elthorne Road (formerly Birkbeck Road) leads to Hornsey Road, where formerly stood a house known as 'The Devil's House,' in which 'the dashing highwayman' was said to have dwelt. The house in Holloway Road is not universally believed to have been occupied by Duval, some preferring the tradition that the occupant was Dick Turpin, and allotting the adjoining stable to Black Bess. Seeing that it is about 230 years since Duval's fantastic funeral at St. Paul's, Covent Garden, the house must be very old to have been his. Dick Turpin certainly haunted the neighbourhood 160 years ago, and the story of his occupation of the house seems most credible. Both men knew the district well, and it is possible both stories are correct."

The house formerly known as Duval's House was situate on the east side of Hornsey Road, between Tollington Road and Seven Sisters Road, and was pulled down in 1871. The association of this house with the highwayman Claude Duval was a popular error.

Hornsey Lane was, it is true, formerly called Duval's Lane, and is so described to this day in legal documents; but it would appear that Duval was a corruption of Devil; for in a survey and plan of the manor of Highbury, made by order of the Prince of Wales, son of James I., the lord of the manor, in the year 1611 (that is to say, fifty-eight years before Duval expiated his misdeeds on the scaffold), the house is called the Devil's House in Devil's Lane, and is described as having been known in ancient writings by the name of "Lower place.....being an old house enclosed with a mote and a little orchard within."

The house seems to have been the manor house of the manor of Tollentone, which was removed to a site on higher ground to the south-east, hence the name of Highbury. Nelson, in his history, published in 1811, referring to Duval's House, which was at that time used as a tavern, and had a tea-garden attached, remarks:—

"Between thirty and forty years ago [about 1750-60] the surrounding moat, which was of considerable width, and filled with water, was passed by means of a long wooden bridge. The house has lately been fitted up in the modern taste, and the moat nearly filled with earth, and added to the garden which surrounds the dwelling."—*Hist. Islington*, p. 175.

The house was known as the Devil's House so late as the year 1767, when, as appears from a letter in the *Public Advertiser* of 23 May in that year, "the landlord, by a peculiar turn of invention, had changed the Devil's House to the Summer House,—a name it is for the future to be distinguished by."

JOHN HEBB.

Canonbury, N.

# SHAKSPEARIANA.

'OTHELLO,' I. i. 21.—

A fellow almost damn'd in a fair wife.

In this line is it not hinted that the fact of Othello's having a fair wife makes it unsafe to retain such a man as Michael Cassio in the close relation of lieutenant; that such a circumstance, in itself, is almost enough to damn him for the place? Iago often dwells upon Cassio's attractive personality.

'OTHELLO,' I. iii. 262-6.—

Vouch with me Heaven, I therefore beg it not  
To please the palate of my appetite;  
Nor to comply with heat the yong affects  
In my defect, and proper satisfaction.  
But to be free, and bounteous to her minde.

Lines 264 and 265 paraphrased, read: "Nor do I beg it to comply with warmth of affection in my young wife, in the absence, through age, of my proper [own] satisfaction." Line 264

would seem to refer to Desdemona: "Nor to comply with heat the yong affects.....But to be free, and bounteous to her minde."

'OTHELLO,' II. i. 315.—

Abuse him to the Moor in the ranke garb; taking "ranke" of the quartos to be correct. In order to injure Cassio by leading him to commit an act that would disgrace him in the eyes of Othello, the general, Iago forms a plot, if Roderigo will "stand the putting on," to anger Cassio on the watch, Iago having previously caused him to forget that he had "poor and unhappy brains for drinking," with the result that Cassio had exceeded, for him, the bounds of temperance. In the line quoted Iago states it as his purpose to secure and bring to the notice of the Moor evidence that will fix upon Cassio a breach of military discipline while on duty and clothed with the power, or in the actual garb, of his military rank. He would destroy Cassio's usefulness by causing him to disgrace his uniform.

'OTHELLO,' IV. ii. 107-9.—

'Tis meet I should be us'd so, very meet.  
How have I been behav'd, that he might stick  
The small'st opinion on my least misuse?

If the last two lines are uttered in justification, the first line is thereby given a touch of irony, something which is surely far removed from its true spirit. Is not this speech, however, one of self-reproach from beginning to end? Desdemona is utterly cast down, and, in the depths of her despair, sees herself in the worst possible light. "'Tis meet I should be us'd so, very meet. How have I been behav'd [her conduct in deceiving her father], that he might stick the small'st opinion [favourable judgment, degree of credit or esteem] on my least misuse?" How have I been behaved that even my least misconduct should merit any the smallest degree of indulgence on his part? With this explanation of "opinion" a meaning is given to this speech very much in keeping with the character of the gentle Desdemona and her unhappy situation.

EDWARD MERTON DEY.

St. Louis, Mo., U.S.

'CYMBELINE,' IV. ii. 333-4 (8th S. xi. 224, 343).—B. C. is quite correct in saying that three bodies of troops are mentioned in III. vii., but of these two only were available for service in Britain. Excluding those who were engaged in warfare against the Pannonians and Dalmatians, we have the legions in Gallia and the proposed levy at Rome. Lucius, who had the command of the legions in Gallia, had preceded them to

Britain, and was now (IV. ii.) informed of their arrival there. As we are told that the Roman levy under the command of Iachimo has not yet arrived, I fail to see to what other troops the words "to them" can refer. We know of none already in Britain with whom the legions from Gallia were now united.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'HAMLET' (8th S. xii. 484).—The reading of this note recalls to my mind the lines of Pope:

Booth enters—hark! the universal peal!  
But has he spoken? Not a syllable.  
What shook the stage, and made the people stare?  
Cato's long wig, flowered gown and lackered chair.  
'Imitations of Horace,' book ii. epistle i.

E. YARDLEY.

'HAMLET,' I. i. 158 (8th S. xi. 224, 343).—The French have, so far as I am aware, no other word than *chanter*=to sing, for the crowing of the cock. Is it, then, to be wondered at that it should mediaevally have been so Englished? Different cocks have different styles of crowing, and it is not improbable that the old monks may have fancied them as repeating some portions of their litanies and orisons. There is one near here who to me, who am neither monk nor Catholic, seems to repeat, "Cum spiritu tuo!" As for being "the bird of dawning," &c., it is my experience that he will crow at any time that he may be aroused, and that it is the man that rouses the bird, and not the bird the man. For a really early bird, I think the wren carries the palm, by some half hour at least.

THOMAS J. JEAKES.

I was surprised on seeing a representation of this play at the Lyceum Theatre in September last to find the description of the cock omitted, the idea in which is so beautiful:—

*Marcellus.* Some say, that ever 'gainst that season  
comes

Wherein our Saviour's birth is celebrated,  
This bird of dawning singeth all night long;  
And then, they say, no spirit stirs 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.

'Hamlet,' I. i.

It is a passage that always occurs to me on Christmas Eve, and certainly on the last eve the cockerels were crowing at intervals during the whole of the night—an undesigned coincidence, as Paley would have said. The propriety of the epithet "singeth" is by no means clear, as the note is harsh. And yet Tennyson applies to the cock the same epithet in 'Mariana; or, the Moated Grange';—



The cock sung out an hour ere light:  
From the dark fen the oxen's low  
Came to her. Stanza iii.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"OTHER SUNS, PERHAPS."—In the eighth book of 'Paradise Lost' Milton represents Raphael, in answer to Adam's question about the movements of the heavenly bodies, whilst cautioning him as to the limits of the knowledge of created beings, as suggesting, without affirming, views in accordance with the Copernican theory of the earth's motion:—

— What if the Sun

Be centre to the World, and other Stars?

And then, after a few lines about the moon, which he appears to think may be habitable, he adds:—

— other Suns, perhaps

With their attendant Moons, then will desery  
Communicating male and female light."

On this Dr. Masson remarks, in a note, that the passage is "a reference to Galileo's discovery that Jupiter and Saturn have satellites."

Galileo died thirteen years before Saturn was known to have a satellite, as the first (and largest) was discovered by Huygens in 1655. The rings we know now to consist of an immense number of tiny satellites; but Galileo, though he saw indications of an appendage to the planet, took it for two attendant bodies, one on each side, and was completely puzzled at their subsequent disappearance owing to their changed relative position, the mystery of which was first unriddled by Huygens. I agree with Dr. Masson that "male and female" probably means direct and reflected "light." But I think, therefore, that by suns the poet really means other self-luminous bodies, and by moons bodies corresponding to the planets of our system.

Dr. Orchard, in his interesting work 'The Astronomy of Milton's "Paradise Lost,"' says (p. 110): "Milton in these lines refers to Jupiter and Saturn, and their satellites, which had been recently discovered—those of the former by Galileo, and four of those of the latter by Cassini." Four satellites of Saturn (subsequently to Huygens's discovery of Titan) were, indeed, discovered by Cassini, but two of these were after the death of Milton and the other two after the publication of 'Paradise Lost.' I have looked into the first edition of that work (published in 1667) and found the passage in question there, so that it was not introduced into the second edition.

W. T. LYNN.

PRINCE BISMARCK.—The *Pall Mall Gazette* of 17 October, 1897, is responsible for the following paragraph, which may be worth a corner in 'N. & Q.':—

"Dr. Lange, an eminent German philologist, has been tracing the etymology of the name Bismarck. It is derived, of course, from a little town in the Margrave of Brandenburg, which formed part of the fief of the ex-Chancellor's ancestors. This, again, was originally called Bischofsmark (Bishopstown), but the abbreviation took place before 1283. Bissdorf presents an example of a similar change, appearing as Biscopesdorf in charters of the tenth century."

B. H. L.

THE 'HISTORICAL DICTIONARY' IGNORED. (See 8th S. xii. 321, 376.)—The first article of 'N. & Q.' for 23 October contained a complaint that by a majority of its readers the very existence of the 'Historical Dictionary'—the most elaborate work of its class ever projected, on which a thousand experts had laboured for forty years—was ignored, and that by querists applying for information which they could best find in that very work. An article in the very next issue showed that contributors, as well as readers, are guilty of this ignoring.

The paper on 'Dog-whipper,' in that number, would have been improved by the following extract from the 'Dictionary':—

"1592, Nashe, 'P. Penilesse.' It were verie good [that] the dog-whipper in Faules would haue a care of this. 1721, 'Audit Book, Christ's Coll., Cambridge,' iii. 520. Paid Salmon, the dog-whipper, a year ending at Mich. last, 1l. 0s. 0d."

My joining in the complaint of 'N. & Q.' is the more natural for me as I have been a subscriber to the 'H. E. D.' from its first instalment, and by no means the only one in this little town, where, and for a thousand square miles around it, no single tree in the forest primæval had been cut down sixty-one years ago.

JAMES D. BUTLER.

Madison, Wis., U.S.

WORKS OF GREAT AUTHORS ATTRIBUTED TO OTHER WRITERS.—I am sorry when there are attempts to deprive great authors of the credit of writing works which I believe to be their own. Doubts have been thrown on the authorship of Homer's poems. The 'Odyssey' is said to have been written by a hand different from that which wrote the 'Iliad.' And it has been said that this hand was the hand of a lady. But Horace had no doubt. He speaks of the writer of the Trojan war and the describer of the travels of Ulysses as the same man. Why should we doubt? It has been said that no fable now attributed to Æsop is his. Yet there is the direct evidence of Aristotle, Phædrus, Aulus Gellius, for some

ables; and there is also the indirect evidence of Horace and Lucian. It has been said, I believe, that the fables which we suppose to have been written by Æsop were originally Oriental, and that some versions of them have been found in the south of Asia. Perhaps they may have been found there, though all the Oriental fables which I have read are different both in manner and matter from those familiar to me under the name of Æsop. But Æsop himself was Asiatic, and as he lived 600 years B.C., his fables may have travelled to the East as well as to the West, and become a part of ancient Eastern literature. Somebody in the last century tried to prove that the 'Æneid' of Virgil and the 'Odes' of Horace were written by monks of the Middle Ages.

E. YARDLEY.

THE STRANGERS' COLD, ST. KILDA.—This has formed the subject of various communications to 'N. & Q.' I have just come across the following passage in Richter's 'Flower, Fruit, and Thorn Pieces':—

"All the people in *St. Hilda* cough on the landing of a stranger; and coughing, if not itself speaking, may at least be considered as the preliminary creaking of the wheels of the speaking machine."—Chap. x., a translation by Edw. H. Noel, Leipzig, 1871, vol. ii. p. 20.

If there be a "St. Hilda" where people are afflicted as in *St. Kilda*, the fact is curious; but probably either author or translator has made a slip.

WILLIAM GEORGE BLACK.

"ARTISTRY": "ENERGETICNESS."—The following is taken from the *Sunday Times* of 26 December, 1897:—

"Nellie Oldene has an *artistry* of method, technique, and utterance of song. Flo Hastings—well, one finds robustness of vocalization and *energeticness* of expression—that clamatory sort which the Salvation Army make their staple attraction."

Certain it is that language is employed to give expression to ideas, and it may be that in this overwrought age ideas are so multiplied that new language, fresh words, have to be coined to give utterance to them. I have always been led to regard the English language as the richest and most expressive, but we daily see some new word manufactured, either through ignorance or pedantry, and to the limbo of one or other of these I am inclined to consign these two, to me, new candidates for public favour. *Energeticness* I can partly understand, but wonder the writer did not make it *energeticity* while he was about it. Surely the good English word *energy* would have been equally expressive. But the meaning of "*artistry* of method, technique, and utterance," I fail to compre-

hend. Is there any precedent for the use of either word? I cannot find them in any dictionary to which I have access. Meantime, their existence may be chronicled.

TENEBRÆ.

[For "Artistry" see 'H. E. D.']

OLD TYPOGRAPHICAL BLUNDER.—The note (8th S. xii. 425) on 'Blunders in Catalogues' must have brought many similar instances to the minds of your readers. After seeing that note, I was one day looking over the books on the shelves of a second-hand dealer, when I came upon the following curious error. It occurs in the ninth line of Philips's 'The Splendid Shilling,' where, instead of 'Chloe, or Phillis,' one reads 'Chloe, or Philips.' The edition is that of 1772. The particular copy under notice, since rebound in leather, had for its owner "Rawlins | ex Aulā B: M: Virg: | Oxon." The place is, of course, St. Mary's Hall, founded in 1333. Rawlins, to judge from the marginal notes he made in the volume, was a man of sound scholarship and of a studious frame of mind; but beyond this one wonders who he was, and if he attained to any measure of fame. The 'D. N. B.' gives him no record.

ARTHUR MAYALL.

"CROSS" VICE "KRIS."—The Rev. Robert Fellowes, whose 'History of Ceylon,' published in 1817 under the pseudonym of "Philaethes," consists to a great extent of a translation of portions of the section on Ceylon in Valentyn's monumental 'Oud en Nieuw Oost-Indien,' has in one or two places curiously misunderstood the original Dutch. One of the most remarkable instances occurs at the end of chap. v. of his work, where we are told that (the Portuguese having secretly resolved to get rid of the man whom they themselves had helped to usurp the throne of Kandy)

"the opportunity selected for this purpose was an interview between Janiere\* and Don Pedro. In the course of conversation, the Portuguese commander requested permission to see the cross which Janiere wore, that he might give orders to have one made like it, and set with precious stones. Janiere, suspecting no evil, complied without any hesitation with Don Pedro's request, who, professing to be particularly struck with the splendour and beauty of the cross, solicited the favour of retaining it for some time, till he could procure one to be made of a similar form. Janiere had no sooner assented to this request than, on a signal being given by Don Pedro, a poniard was plunged into his breast, and he was treacherously assassinated, along with several of his suite."

\* This erroneous form occurs first in Baldæus's 'Ceylon' (1672), and is a misreading for "Javiere" = Jaya Vira. Valentyn gives as an alternative form "Xavier"!



Now, in both the places where the word *cross* occurs in the above extract the original has *cris*. This, of course, is not a Dutch word; and Fellowes seems to have taken it as a misprint for *cruis*. He apparently overlooked the fact that the unfortunate king had never professed Christianity, and was not, therefore, likely to have worn a cross. Moreover, had he referred to the work of Baldeus, from which Valentyn has in this as in many other cases merely paraphrased, he would have there found a graphic, though imaginary representation of the murder, in which the Portuguese captain is depicted with the *kris* in his hand. (Baldeus spells it *kritis*; and the English translator in Churchill's collection, who made his translation from the German version, and bungled terribly here and there, turns the weapon into a "scymeter.") In the article "Crease, Cris," in Yule and Burnell's "Hobson-Jobson," the strange mistake in Fellowes's book is not noted. I have, therefore, thought it worth while to call attention to it.

DONALD FERGUSON.

Croydon.

BOOK INSCRIPTION.—In the January part of the *English Historical Review* (p. 138) Miss Mary Bateson copies from a paper contributed by M. Dupont-Ferrier to the 'Bibliothèque de la Faculté des Lettres' the following "delightful curse on the book-thief":—

Qui che livre emblera  
A gibel de Paris pendu sera,  
Et, si n'est pendu, il noiera,  
Et, si ne noie, il ardera,  
Et, si n'aert pitte fin fera.

The last line ought, it seems to me, to read, conformably with the structure of the preceding lines,

Et, si n'art, pire fin fera.

Miss Bateson, however, writes to me that she has reproduced the line exactly as M. Dupont-Ferrier prints it, and would seek sense by taking *pitte* as *pitté* for *pitie* and subject of the verb *aert* (third sing. of *aherdre*). But the lines so construed makes such queer French, and yields so feeble a conclusion, that I cannot but regard it as erroneous. Besides, I think I have seen the same "curse" elsewhere either in English or in Latin. Perhaps some of your readers may have a copy of it from another source. The French seems to be of the fifteenth century. F. ADAMS.

106A, Albany Road, Camberwell.

VERBS ENDING IN "-ISH."—Richardson says these "are formed upon the French participle," and some later lexicographers have adopted that derivation. The editor of the

'H. E. D.' is more cautious, for under "Abolish" we find, "*Aboliss-*, lengthened stem of *abolin*," and no mention of the participle. I venture to suggest that these verbs, as well as some others from the French, are formed not upon the participle, but upon the third pers. sing. of the pres. subjunctive. Many French words were probably introduced into English through the medium of legal documents, and as these deal largely with contingencies the use of the subjunctive would be frequent. Even in ordinary French the use of the subjunctive is more frequent than in English, as may be illustrated by the French *Qui vive?* a question we should never dream of putting in the subjunctive in English. The participle derivation is not well supported by the form of some other verbs from the French, such, for instance, as *receive*; but if in this case the Norman *ei* be substituted for modern French *oi* in the third pers. sing. pres. subjunctive of *recevoir*, we get our verb just as it stands, and this, of course, applies to all verbs ending in *-ceive*. *Destroy* may at first sight offer some difficulties, but these are certainly not less for the participle derivation than for the subjunctive. The Norman forms *ei* and *oi*, where modern French has respectively *oi* and *ui*, are, of course, very well known; but, should proof be wanted, the following verse from the 'Roman de Rou' (Toynbee's 'Specimens of Old French,' p. 81, lines 42–45) will serve:—

En treis (trois) compaignes se partirent  
E treis compaignes d'armes firent.  
Li premiers e li segunt vint  
E pois (puis) li tierz, qui plus gent tint.

Possibly this matter of verbs derived from the French has been fully threshed out already; if so, I shall be glad of a reference.

H. RAYMENT.

Sidcup, Kent.

"PROSPECTI."—This word, kindred in formation with *omnibi*, *apparata*, &c., appears in the advertisement of a stockbroker sent to *Clifton Society*. J. T. K.

THE WALTHAM ABBEY MEDIEVAL WALL PAINTING.—This interesting sixteenth-century mural painting may now be seen by antiquaries at Messrs. Henry Sotheran & Co.'s in Piccadilly. It was discovered in 1892, during the demolition of some houses in High Bridge Street, Waltham Abbey, represents Jonah being cast into the sea, is 6 ft. 9 in. by 3 ft. 5 in., and is executed in tempera. The colours, it will be seen, are still brilliant, and the subject has been declared by an authority to be absolutely unique, no other instance of it occurring on church walls or the walls of

domestic building. It well repays a visit to those interested in ecclesiastical antiquities.

N. S. S.

### 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.

"CREEKES."—In Tusser's 'Husbandrie,' ed. 1580, E.D.S. 1878, p. 92, we find:—

Good peason and leekes  
Makes pottage for creekes.

In the glossary *creekes* is explained as meaning servants. Nall's 'Glossary of East Anglia,' 1866, has "*Creek*, a servant," as a Suffolk word. I should be glad to hear of any other quotation for the word in our early literature, or to get any information about its present use in East Anglia. THE EDITOR OF THE  
'ENGLISH DIALECT DICTIONARY.'  
The Clarendon Press, Oxford.

"HESMEL." (See 1st S. ii. 153, 169, 203.)—"Let their *hesmel* be high istied,\* all without broach." At the first reference "our valued correspondent J. M.N." asks the meaning of (among other words) *hesmel*, but without any indication of the age or the class of the document in which it occurs. I have not found any reply to the query, and beg to repeat it.

ROBT. J. WHITWELL.

70, Banbury Road, Oxford.

R. W. BUSS, ARTIST.—The undersigned would be glad to hear from any one possessing drawings, or photographs of same, by the above relating to the works of Charles Dickens.

FRED. G. KITTON.

Pré Mill House, St. Albans.

GOUDHURST, IN KENT.—Can any one give me a satisfactory derivation of the name of this place? The difficulty is in the first syllable.

JULIAN MARSHALL.

MISS FANNY VAVASOUR.—There exists a print by Godby, after David, of a lady, full face, three-quarter-length, leaning on a stone parapet, published and sold 25 March, 1807, by Edward Orme, 59, Bond Street. It is said to be a portrait of Miss Fanny Vavasour. Where is the original picture by David? Who was Miss Vavasour? Can the portrait be identified with some more likely person?

C. LINDSAY.

WREN AND RIDOUT FAMILIES.—Can any one tell me the maiden name of the wife of

Lieut.-General Jordan Wren, 41st Regiment, who was at the battle of Culloden, and died in 1784 (brother of Sir Christopher Wren), and how he was related to the Ridout family?

L. C. PRICE.

SUPERSTITIONS.—Can you or any of your readers give information as to the meaning or origin of the following?—

*The Dark Man*.—The first person spoken to on New Year's Day must, for good luck's sake, be a dark man. I have heard that this superstition is of Scotch origin, but it suggests some remnant of devil worship. I know a family who hire a very dark man to come at midnight on New Year's Eve, and wish each person present a happy new year as soon as the clocks have struck twelve. A liberal "tip" to the dark man completes the ceremony.

*Travelling North*.—In the same family it is considered of great importance that the first journey of the new year should be towards the north. This year one member of the family who had to go down to the west on New Year's Day was obliged, at some inconvenience, to go to Euston Square and travel to Willesden and back before taking the other journey. This superstition is not likely to be of Scotch origin, and the family has no connexion with Scotland.

V.  
Chelsea.

FRANCIS DOUCE.—Amongst an array of memorabilia touching this once well-known name, gathered probably by John Bowyer Nichols, found in Nichols's 'Literary History,' vol. viii. p. 662, allusion is made to the fact of Mr. Douce, who died in 1834, having left directions that his literary remains were to be sealed up until the close of this century. These relics are mentioned as being full of interesting, perhaps extraordinary, matter, bearing directly upon Mr. Douce's friends, many of whom were the choice literati of his period. Who has the unsealing of this book, and what are the possibilities of its appearing in printed form?

J. G. C.

SOLOMON'S GIFT OF ISRAELITISH TOWNS TO HIRAM (1 KINGS IX. 11).—Can any contributor to 'N. & Q.' throw light on this strange act of Solomon's? Does the passage really imply that Solomon handed over, or was willing to hand over, a population of Israelites, worshipping Jehovah, to the rule of Phœnician idolaters? If so, what is the most reasonable way of accounting for the absence of any censure of the act?

PERTINAX.

THE MANX NAME KERRUISH.—Can any Manxman tell me if the name Kerruish is

\* See erratum at p. 204.



common in Man, and if it is the Manx equivalent of the Gaelic Mac Fhearghuis (Ferguson)? It is curious that in Scotland, while the translated name Ferguson is common, the surname Mackerras, which is an attempt to render phonetically to English ears the original Mac Fhearghuis, is exceedingly rare.

DONALD FERGUSON.

Croydon.

"STEED."—A few days ago a Lincolnshire girl, who comes, I believe, from the middle of the county, used the phrase "when we *steed* up the stairs," meaning "when we mounted them." Is this verb derived directly from *stigan*, to ascend; or is it formed from the local *ste*, a ladder? MABEL PEACOCK.

PAINTING OF HEAD OF NAPOLEON.—In a private collection is a painting of the head of Napoleon with the following inscription:

"Painted by D. Ibbetson from a sketch made by him at St. Helena of Napoleon, the morning after his death, which took place on the evening of the fifth of May, 1821, at sunset. The features had fallen away during his illness, but the fulness in his throat remained. The countenance was very placid—the colour of the skin very yellow, and there was a redness about the eyes, which had the appearance as if the head had been beaten and bruised. A picture similar to this was painted by D. Ibbetson at St. Helena immediately after the sketch was taken, and was given by Sir Hudson Lowe, on his return to England after the death of Napoleon, to King George IV. This picture is now at Hampton Court, and it appears by a periodical work called the *Art Union* that the performance of it was attributed to Madame Bertrand."

I do not know if the Ibbetson is any relative of Julius Caesar Ibbetson, 1759–1817, whom Benjamin West called the "Berghem of England." Is anything known of the picture or the painter? M. W. B. Ff.

[See 2nd S. x. 145, 199.]

CROMWELL'S PEDIGREE.—Where can I find, in print, the pedigree of the Protector Oliver leading up to the Princes of Wales?

CURIOSO.

ANNE MAY.—Randall Fowke arrived in India 11 July, 1711, and on 21 Dec., 1713, married Anne May, who died 3 Aug., 1734, aged fifty. Particulars of the parentage of Anne May are desired.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

THE CHEVALIER SERVANDONI.—How many visits did this brilliant architect pay to London; and what were the exact periods of his residence there? Apparently he came over for the first time in 1749 to superintend the erection of the palace of fireworks con-

structed in the Green Park in celebration of the peace, on 27 April. He must have returned to Paris not later than 1751, as he furnished the scenery for a theatrical spectacle at the Tuileries in that year. The younger Angelo gives us the impression, in his none too reliable 'Reminiscences' (i. 10), that Servandoni was scene-painter at the Opera House in the Haymarket somewhere about the year 1758. There is also evidence to show that he executed some scenic work for Rich, of Covent Garden. Bryan's 'Dictionary' (1889) says that he was married in London, and Walpole, in his 'Anecdotes of Painting,' tells us that he painted "a staircase in conjunction with one Andrea, at Mr. Arundel's, the corner of Burlington Street, now Mr. Townshend's." W. L.

LADY ELIZABETH FOSTER.—Was not Lady Elizabeth Foster (the object of rivalry and repartee between Gibbon and the French physician) the one who afterwards became Duchess of Devonshire, and whose portrait by Gainsborough mysteriously disappeared a few years ago? J. FOSTER PALMER.

8, Royal Avenue, S.W.

[See *ante*, p. 25.]

PAINTING FROM THE NUDE.—Where can one find the question of the morality of painting from the nude discussed in a spirit equally removed from the bigotry of Puritanism and the paganism of the modern French school? Is it true that Fra Angelico painted from nude models? CANONICUS.

STRUTT.—Can any one inform me in what periodical journal, about the beginning of the year 1831, or perhaps later, is to be found a memoir of William Strutt, by his son Edward Strutt? FREDERICK STRUTT.

Milford House, Derby.

[Such memoir is unmentioned in Poole's 'Index to Periodical Literature.']

INDIAN MAGIC.—Two years ago Mr. Thomas Stevens, an American bicyclist traveller, lectured in the United States on the wonderful things the Yogi of India can do. He exhibited some of their miracles, as noted in photographs, and claimed to have discovered the secret of their mysterious powers. Has he yet made public the formula by which the mysterious powers of the Yogi are obtained? INDIA.

DUNBAR OF GRANGEHILL.—Will any one having access to Scottish genealogical books be kind enough to send me the pedigree of Dunbar of Grangehill and Bennetsfield and the arms, if known? JAMES DALLAS.

Lympstone, near Exeter.

"WHIFFING."—See Jonathan Couch's 'History of Fishes of the British Isles' (London, George Bell & Sons, 1887), vol. iii. p. 81, s. v. "Pollack" (which we in Scotland call *lythe*):

"Dr. Fleming says they are sometimes caught by employing a white feather as bait, we must suppose at the surface; but the usual method of fishing for them is in the manner called *whiffing*, by using a line which is not weighed down by a sinker, and is towed after a rowing boat. The bait is made, both by the setting on and action, to imitate a living object, and the fisherman manages two of these lines by the alternate motion of his arms, while another rows the boat."

On the Clyde we used, as boys, to catch *lythe* (Anglicè pollack), the "gade pollack" of Lacedpede, and *Merlangus pollachinus* of Fleming, and *saith*, *seath*, or *seth* (Anglicè, green or sey pollack), the "gade sey" of Lacedpede, and *Merlangus virens* of Fleming, by "trolling."

In the 'Imperial Dictionary' "trolling" is defined:—

"The act of one who trolls; specifically applied to a certain method of fishing for pike with a rod and line, and with a dead bait, and chiefly when the water is full of weeds, rushes, &c."

Stormonth gives "*Troll* (verb), to fish with a rod having the line running on a reel near the handle. *Troll* (noun), a reel at the handle of a fishing-rod round which the line is rolled." (When we were youngsters we were not such swells as to have "reels.") And *whiffing* is defined "a kind of hand-line, used for taking mackerel, pollack, and the like." Is it not rather the act than the instrument? The meaning given in the 'Encyclopædic Dictionary' supports this view: "*Troll* (verb), a mode of fishing for bass, mackerel, pollack, &c. (see extract). '*Whiffing*, the process of slowly towing the bait (sculling or pulling in the haunts of the fish)' (*Field*, 26 Dec., 1885)."

In what parts of England is *whiffing* still a term in common use? I do not think it is known in Scotland at all. J. B. FLEMING.

Kelvinside, Glasgow.

"YETH-HOUNDS."—Will some one kindly supply me with the exact significance of the above term, with, if possible, some folk-lore legends or superstitions to illustrate the same?

J. P.

#### AUTHORS OF QUOTATIONS WANTED.—

"There is just light enough given us to guide our faith, there is just darkness enough left for exercising it."

A. MYNOTT.

"I looked behind to find my past, and, lo! it had gone before."

J. FOSTER PALMER.

"Adieu, canaux, canards, canaille!" NEMO.

[These words were uttered by Voltaire on his return from a journey to the Netherlands. It was thus that he summed up his "impressions de voyage."]

Replics.

#### MAJOR WILLIAMS'S VOYAGE TO CANADA IN 1776.

(8th S. xii. 402; 9th S. i. 54.)

SOME additional particulars may, perhaps, be acceptable concerning the interesting paper which R. B. B. has contributed about this voyage. The body of artillery on board the Charming Nancy was Major Phillips's company of the 4th Battalion (the term "battery" was not adopted in the Royal Artillery until 1859), under the immediate command of Capt. - Lieut. Edward Williams (Kane's List, No. 268), holding the local rank of major. Such rank was given to place officers on an equal footing with colonial commanding officers in America. With regard to the other artillery officers, Lieut. Molesworth Chieland (Kane's List, No. 460) was killed at the action of Skenesborough on 6 July, 1777; Lieut. Samuel Rimington (Kane's List, No. 477) rose to the rank of lieutenant-general, and died 13 January, 1826, at Woolwich; Lieut. William Cox (Kane's List, No. 485) left the Royal Artillery in March, 1778, and joined the 21st Regiment of Foot. This company of the 4th Battalion formed part of General Burgoyne's army which moved from Canada in June, 1777, to operate down the Canadian lakes and the river Hudson towards Massachusetts. During this unfortunate campaign it acted with the greatest spirit, and, in common with the other portions of the Royal Artillery, received the entire approbation of General Burgoyne and the applause of the army. It capitulated with the rest of the army at Saratoga, 17 October, 1777, and was reduced in 1872. In conclusion, a few words may be said concerning Major William Phillips (Kane's List, No. 153), a very distinguished officer. His able direction of the artillery greatly contributed to the success of the allies at the famous battle of Minden, 1759, an action held in the same estimation at the beginning of this century as the battle of Waterloo is in the present day. He only commanded this company of the 4th Battalion for a few months, when he was made a major-general, and joined General Burgoyne's army in command of the artillery. He died in Virginia, from exposure and hard service, in 1781.

Besides being a distinguished soldier, Phillips was a man of taste and refinement. He was the first to originate a band in the Royal Artillery. He formed one in 1762



from among the men of the artillery companies then serving in Germany. F. A. W.

PHILIP, DUKE OF WHARTON, AND HIS TOMB AT POBLET (8th S. xii. 488).—This nobleman, who was born in December, 1698, succeeded his father in 1715 as Marquis of Wharton, Malmesbury, and Catherlough, Viscount Winchendon, Earl of Rathfarnham, and Baron Trim. In 1716 he went to Geneva, Paris, and Avignon, visiting at the last-named place the Old Pretender, whose cause he subsequently espoused. Returning to Ireland in the following year, he took his seat in the Irish House of Peers, although only eighteen years of age. On 20 January, 1718, he was created Duke of Wharton, but did not take his seat in the English House of Lords till his majority in 1720. Early in 1725 he proceeded to Vienna, and thence to Madrid, where he declared himself a Roman Catholic. He subsequently visited the Pretender in Rome, from whom he accepted the Order of the Garter, and openly assumed the title of the Duke of Northumberland, previously bestowed upon him by that personage. In 1727 he served as a volunteer in the Spanish army operating against Gibraltar, becoming later colonel of an Irish regiment in the Spanish service. He was consequently convicted of high treason, and lost both his peerage and all that he possessed in his native country. The rest of his life was given up to luxury and dissipation, for, although endowed with splendid talents, he plunged into the wildest excesses, and professed the most godless doctrines. He died at a Bernardine convent near Tarragona on 31 May, 1731, and was buried the next day by the monks in the same manner in which one of themselves would have been interred.

For further details of the life of this eccentric nobleman consult 'Memoirs of the Life of His Grace the late Duke of Wharton, by an Impartial Hand,' London, 1731.

J. T. THORP.

Leicester.

The epitaph should read thus :—

"Hic jacet Excellentissimus Dominus Philippus de Wharton Anglus, Dux Marchio et Comes de Wharton, Marchio de Malmesbury et Catherlough, Comes de Rathfarnham, Vicecomes de Winchendon, Baro de Trim, Eques de Sto. Georgio, alias de la Gerratierra [the Garter]; Obiit," &c.

This first and last Duke of Wharton was a profligate, eccentric, witty, and gifted man. After receiving promotion from George I., he abandoned his cause, and adopted that of Prince Charles Edward Stuart, by whom he was created Duke of Northumberland. He

was attainted in 1728. He then served as a volunteer in the Spanish army, and died at last in the monastery of Poblet, aged only thirty-two. He married, first, Martha, daughter of Major-General Richard Holmes, by whom he had Thomas, who died in infancy, 1 March, 1720; and, secondly, Maria Theresa, maid of honour to the Queen of Spain, daughter of Henry O'Beirne, colonel in the Spanish service, by whom he had no issue. She married, secondly, Count Montijo, and died 13 February, 1777.

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

Longford, Coventry.

This nobleman was sixth Baron Wharton, second Viscount Winchenden, second Earl Wharton, second Marquess of Malmesbury, second Marquess of Wharton, and first Duke of Wharton. He was also second Baron Trim, second Earl of Rathfarnham, and second Marquess of Catherlough in the peerage of Ireland. A short account of this "profligate, eccentric, witty, and gifted" peer will be found in Burke's 'Extinct Peerages.'

G. F. R. B.

TOM MATTHEWS, THE CLOWN (9th S. i. 28).—I have a collection of about a thousand "theatrical portraits," of the "penny plain, twopence coloured" series, published between 1820 and 1850, but I have no print of this performer, though I have a spirited original drawing of him as clown, evidently intended to be engraved for one of the series. I also have one of "Miss Mathews" (†), and another of "Mr. Mathews as Golotz London publ by A Park sold by M & M Skelt No 54," no date, but about 1840. I presume this was Charles James Mathews. He and John Thomas (or Tom) Mathews will be found in F. Boase's 'Modern English Biography,' vol. ii., 1897, where the salient facts of their lives are shortly stated. RALPH THOMAS.

A 'Memoir of Tom Matthews, the very last of Acting Clowns,' by "A Playgoer" (Mr. H. C. Porter), appeared in the *Brighton Guardian* during October, November, and December, 1882. It was completed in seven papers, and presented full details of the clown's career, gained at first hand. In case POLYOLBION has any difficulty in referring to this memoir, I shall be happy to give him any information desirable if he will communicate with me direct. W. J. LAWRENCE.

Comber, Belfast.

MADAM BLAIZE (9th S. i. 47).—This picture, referred to by MR. PICKFORD, is by Abraham Solomon, the well-known subject painter, who died in 1862. Mr. Solomon is

best remembered by his 'Waiting for the Verdict.' 'Madam Blaize' was exhibited at the Royal Academy in 1858.

ROBERT WALTERS.

Ware Priory.

"PEGAMOID" (8th S. xii. 467).—This word has neither meaning nor derivation. It is one of a thousand fanciful names that merely serve the purpose of registered trade-marks. Why not send the query to the maker of the "pegamoid" cartridges? C. E. CLARK.

This is a made-up substance, somewhat similar to "celluloid." J. P. B. Nottingham.

AUGUSTINE SKOTTOWE (9th S. i. 28).—A family of the name of Skottowe must at one time have been of social importance at Chesham in Buckinghamshire. They are traditionally said to have possessed a manor house; of the building there remain no traces, though the small park which surrounded it is crossed by an avenue leading to the churchyard gate. The south transept of the fine parish church has, if I recollect rightly, something like ten or a dozen hatchments in good order, which, happily, were preserved when the church was restored by Sir Gilbert Scott some years ago. These hatchments are divided between the families of Skottowe and Lowndes, the latter of which is still resident at the adjacent Bury.

W. C. J.

HORACE WALPOLE AND HIS EDITORS (8th S. xi. 346, 492; xii. 104, 290, 414, 493).—Horace Walpole's letter to Montagu, dated "Thursday, 17," without date of year (Cunningham's ed., vol. iii. p. 90), and inserted amongst the letters of July, 1757, is undoubtedly misplaced. In this letter Horace Walpole invites Miss Montagu to accompany her brothers on their proposed visits to Strawberry Hill and to the Vine, in Hampshire, which took place in October, 1754 (see vol. ii. pp. 400, 401). From a letter of condolence addressed to Montagu by Horace Walpole, and dated 7 October, 1755 (vol. ii. p. 474), it appears that Miss Montagu died in that month and year. This is confirmed by a statement in a letter to Bentley of October 19, 1755 (vol. ii. p. 476), "Poor Miss Harriet Montagu is dead." The letter in question, therefore, is probably of 17 October, 1754 (which day was a Thursday in that year), and should be placed between Nos. 395 and 396 in vol. ii.

In a letter to the Earl of Hertford, dated 27 August, 1764 (vol. iv. p. 265), Walpole alludes to his recent quarrel with George Grenville, and to the necessity of avoiding

any meeting with him at the house of Lady Blandford, a near neighbour at Twickenham. Croker gives the following note, which has no bearing on the point in question: "Maria Catherine de Jonge, a Dutch lady and sister of Isabella, Countess of Denbigh; they were near neighbours, and intimate acquaintances of Mr. Walpole." Cunningham follows this up with a reference to Horace Walpole's verses addressed to Lady Blandford; but neither of these editors explains what to Horace Walpole constituted the real awkwardness of the situation. The Marquis of Blandford died in 1731, and his widow (retaining, of course, her title of Marchioness) married (as his second wife) Sir William Wyndham, Bart., the politician and intimate friend of Bolingbroke. By a previous marriage Sir William had a daughter Elizabeth, who married (in 1749) George Grenville. This lady was, therefore, Lady Blandford's step-daughter, and it was the possibility of meeting her and her husband, George Grenville, at Lady Blandford's house which was the cause of Walpole's embarrassment.

HELEN TOYNBEE.

Dorney Wood, Burnham, Bucks.

"THE LONG AND THE SHORT OF IT" (8th S. xii. 388, 452, 497).—In further illustration of this phrase I send the following from Robert of Brunne's translation of Langtoft, ed. Hearne, p. 222:—

At þe parlement was flemed barons fele;  
þe countas of Leicestre, hir sonnes wild no man  
spele:

Oþer lordes inowe of erles & barouns,  
To þe wod som drowe, & som left in prisounis:  
To say longly or schorte, alle [þat] armes bare.

This is interesting for the arrangement of the words in present-day order so early as the middle of the fourteenth century.

F. ADAMS.

106A, Albany Road, Camberwell.

THE FOUNDATION STONE OF ST. PAUL'S CATHEDRAL (8th S. xii. 486).—Dean Milman—who, if not infallible, is entitled to respect—asserts, in his 'Annals,' that Wren laid the first stone. If Compton officiated he was premature in performing his diocesan duties, for Henchman, his predecessor, did not die until 7 October, and the stone was laid 21 June, 1675. See 'D. N. B.,' *sub nn.*

EDWARD H. MARSHALL, M.A.

Hastings.

DRUMMONDS OF BROICH AND STRAGEATH (8th S. xii. 444, 504).—To MR. BROUGH'S interesting summary of the history of this ancient family, now extinct in the roll of heritors of Strathearn, I may be allowed to add the following anecdote in regard to



a later possessor of the estate of Kildeis. A Drummond of Kildeis had to leave Scotland for his Jacobite principles. While an exile in France his wife resided at the mansion of Kildeis. After years of exile, on a dark night, a stranger came to the door, saying he was benighted, and asking for lodgings. The lady was called by the sole domestic, who had already refused the request, but the horseman insisted on seeing the mistress of the house, to ascertain if she would not accede to granting him the desired hospitality. The lady told him she was a lone woman, and could on no account think of admitting a stranger at an unseasonable hour, but informed him that he would find lodgings at a change-house in the adjoining village of Muthill. He continued to expostulate, and said he would not take a refusal, and insisted upon getting admission, which the lady as vigorously declined. At last he leaped from the horse, and clasped the lady in his arms, while uttering the following words:

The lady sae lang has lain her lane,  
She kens na the laird when he's come hame.

I received the above information from an old lady whose grandmother was a Drummond of Kildeis.

A. G. REID.

Auchterarder.

ERA IN ENGLISH MONKISH CHRONOLOGY (8th S. xi. 387; xii. 421, 466; 9th S. i. 10).—MR. STEVENSON, I find, neither admits that he has misquoted Spelman and misrepresented Ideler, nor yet produces texts in confirmation of his reports. I beg leave, therefore, to print the words of both writers side by side with MR. STEVENSON's report of what the first "says," and the other "contends."

1. The quotations from Spelman's 'Concilia,' i. p. 125, are Spelman's own opinion, and his summing-up of the sense of extracts that he made from a Canterbury MS. whose testimony he relied upon:—

Mr. Stevenson.

"Spelman, 'Concilia,' i. 193 [sic, an erroneous reference, neither explained nor corrected], says that it is probable that the era of the Incarnation was seldom or never used in diplomas before Bæda's time."

Spelman.

"Donationes et privilegia non conferri scriptis ante Withredi regis tempora [sc. ante A.D. 694]."

"Prædica et privilegia conceduntur sine chartis usque ad Withredi tempora."

As Spelman's words have not been produced by MR. STEVENSON, I am at liberty to reiterate that what is reported to have been said by Spelman was really said by Mabillon, who corrected him. Mabillon says (ii. 27, § 8): "Annos incarnationis ante venerabilem Bedam in diplomatis locum raro aut nunquam habu-

isse veri simile est." MR. STEVENSON renders the words of Mabillon's opinion pretty closely, and inadvertently gives what is an incorrect reference to the 'Concilia' in support of his misattribution of them to Spelman.

2. I am informed that I misapprehend the object of the note to the first of the Crawford Charters. It appears to me—and if I am wrong the author of the note will correct me—that the object of the annotation was to support the belief that the era of the Incarnation was not used in England in the seventh century in dating diplomas (1) by denying that the era was introduced into England by Augustine, and (2) by asserting that the era was brought into use in England by Venerable Bede. MR. STEVENSON distinctly opened these issues, and the result of his discussion is that no English document could have been dated with the year of grace in the seventh century, for the alleged reason that that method was not known in England until the eighth. MR. STEVENSON now turns his back upon his own propositions, and assures me that, even if I could prove all my theses—the chief of which is that Augustine did introduce the era of the Incarnation into England—his (MR. STEVENSON'S) position would be quite unaffected thereby. In pursuing his particular object of disproving Kemble's belief that Augustine introduced the era, MR. STEVENSON invoked Ideler, saying that that writer "is, no doubt, correct in his contention that this era was brought into use by Bæda." Ideler, where cited by MR. STEVENSON, does not refer to any country in particular. What he says is matter of common knowledge and there is neither contention nor dispute. His words are:—

"Im achten Jahrhundert wurde der Gebrauch der dionysischen Aere allgemeiner verbreitet und zwar hauptsächlich durch Beda der ihrer in seinen Schriften häufig gedenkt."

That is:—

"In the eighth century the use of the Dionysian era was more generally disseminated, and that chiefly through Bede, who often makes mention of it in his writings."

This version will, perhaps, be of service to readers whose knowledge of German is less than my own, as it will enable them to appreciate exactly MR. STEVENSON'S assertions: (1) that my objection to his citing Ideler in the way he did is a quibble; and (2) that Ideler ascribed the main share in the spread of the era of the Incarnation to Bede.

Ideler's statement is not opposed to Kemble's view, but tends to confirm it; and in order to cite Ideler in support of an attack upon Kemble we must omit the qualifying

phrase "und zwar hauptsächlich," ignore the comparison indicated by "allgemeiner," and make a particular application of what was only meant to be a general statement. These things constitute misrepresentation.

Kemble certainly was in error in preferring to believe that St. Gregory's letters were dated in the era of the Incarnation; but a critic who dwells upon that fact to the exclusion of other points of Kemble's argument (which I do not reproduce) is unfair if he omit to recall that Kemble ('C. D.' pp. lxxvi-lxxvii) admitted that the (supposititious) annuarius datum might have been interpolated.

3. In the first paragraph of MR. STEVENSON's letter the only points that affect the question of Paschal computation by the use of the Dionysian era in England in the seventh century are: (a) the dating by the indiction, and (b) the vague reference to "Victor's" Paschal cycle. The existence of the first custom, as I have shown, is not a proof that Dionysian Paschal computation was unknown. The second statement must be amended: thus some of the bishops of Gaul retained the ancient Latin lunar limits of observance from moon 16 to moon 22, and celebrated the schismatic Easters of Victorius of Aquitaine. All Gaul, however, was not schismatic.

MR. STEVENSON explains that what he meant by saying that the Dionysian era of the Incarnation was "brought into use by Bede" was that Bede's works on chronology (wherein Dionysius is named with reverence and his Paschal principles carefully expounded) were so famous that they obscured the work of Dionysius (*i. e.*, the Paschal principles that they expounded), although they spread far and wide the knowledge of the latter's Paschal system. The proofs of this discovery will, no doubt, be furnished by MR. STEVENSON in due course. I would also suggest that MR. STEVENSON re-examine his position, and provide, at the same time, reasons (a) for disclaiming (p. 11, col. 2) that he shares the belief that the orthodox English bishops of the seventh century received their Paschal method from Rome; (b) for supposing that Agilbert, Bishop of Paris, who officiated, and the other Catholic bishops of Gaul who were present at the consecration of Wilfrid at Compiègne, celebrated the schismatic Easters of Victorius of Aquitaine, whose method was condemned by Pope Vitalian, by Ceolfrid, Aldhelm, Bede, and many more; (c) for disregarding what Eddius and Bede say of Wilfrid, what Bede says of Tuda and Aldhelm, and what Aldhelm himself and Cummian say respecting the Roman origin of the tonsure and Paschal

method employed by the orthodox in their times; (d) for questioning the use of the golden number "at so early a date" as the seventh century, when (1) Dionysius used it along with the indiction to date the year in which he wrote his Paschal letter (*sc. A.D. 526*), and (2) Cassiodorus, in A.D. 562, gives us the rule or canon for finding it; (e) for supposing that the missionaries of Gregory and Honorius were furnished by those who sent them with methods for computing the lunation and calendar date of the Catholic Easter different from those I have enumerated. When MR. STEVENSON has studied these matters he will, I hope, instruct me whether the conclusion of my former letter is really "inconsequent."

"Primo decemnovennalis circuli versu," says Bede, "Dionysius.....elegit ab incarnatione domini nostri Jesu Christi annorum tempora prænotare....." And Dionysius explains the reasons for doing so in his Paschal letter, to which I refer MR. STEVENSON.

A. ANSCOMBE.

Tottenham.

"ONE TOUCH OF NATURE," &c. (8<sup>th</sup> S. xii. 506).—The suggestion of E. L. R. that we should read "marks" instead of "makes" does not appear to elucidate this often-quoted passage. The question seems to be, What are we to understand by a *touch* of nature? E. L. R. writes: "This touch (*i. e.*, a small piece)." It is not easy to say why a *small piece* of nature should make the whole world kin. Such an interpretation seems to leave the question much where it was at first. Many years back I read a discussion on this passage—I think in the *Athenæum*—in which it was suggested that we should read *tache* in place of *touch*. The word *tache*=a spot or blemish, occurs in the plural form in the 'Cuckow and the Nightingale,' formerly attributed to Chaucer—

And fro al evele tacheches him defendeth.

If we were to read, "One *tache* of nature," &c., the explanation would be that a natural blemish, to which all are subject, makes us sympathize with each other. I note that the 'Glossarial Index' to Staunton's 'Shakespeare' gives "Touch, a pang, a wound, sympathy." This would afford much the same interpretation of the passage as would the use of *tache* in place of *touch*.

B. H. L.

The phrase "gilt o'er-dusted" is discussed over half a page in 'The Plays of William Shakespeare,' with notes by Samuel Johnson and George Steevens (fifth edition, 21 vols., London, 1803), vol. xv. p. 370. The other word "makes" is passed without comment. For a different reason the line forms the subject



of controversy in 'N. & Q.,' 6th S. xi. 325, 396, 475; xii. 313.

RICHD. WELFORD.

BOADICEA (8th S. xii. 366, 497).—The question asked by C. C. B., how this name should be accented, is one I have often asked myself. The modern Welsh *Foeddawg* is accented upon the penultimate, but must once have been accented upon the final (*Foeddāwg*), as is proved, among other things, by the presence in it of the diphthong *aw*, derived from an older *o* by the action of the stress; at any rate, I know of no other reason which could account for this diphthongization. But the really important thing is to find out which of the numerous spellings of this name is the most correct. Here our best authority is Prof. Rhys, who pronounces in favour of *Bodicea* or *Boudicca*, both of which forms actually occur in inscriptions. Camden's *Voadica* or *Boodicia* and the other variants quoted by C. C. B. are all what Prof. Rhys calls the "gibberish of editors." It is noteworthy how the terminal *-ca* has bothered the copyists, who have turned it into *-cia* or *-cea*; and the pronunciation which we have all learnt in the schoolroom, and which has been blindly followed by Tennyson (*Boadicéa*), is therefore absurd in so far as the stress falls upon a totally imaginary vowel for which there is no warrant. On the whole, those orthographies which do not show this intrusive vowel ought to be preferred, such as Camden's *Voadica*, mentioned above, or *Bondica*, and I consider that these should be accented, as I have marked them, upon the last syllable but one.

JAMES PLATT, JUN.

Prof. Rhys, in 'Celtic Britain,' contends for *Boudica* or *Bōdica* as the correct form, assigning *Boadicea* to "the gibberish of editors." The site of the great battle between the warrior queen and the Roman forces must, I fear, be for ever uncertain. Tacitus does not give help sufficient to enable us to localize it. Perhaps the study of the course of ancient trackways may afford some dim light. As I incidentally mentioned in my pamphlet 'The Site of Camulodunum,' there can then have been no road across the morass of the Lea in the proximity of Londinium. That the passage was higher up the river is, I think, certain, and I suggested that the point of crossing (except by boat) was near Ruckholt, but even that ford was not practicable till after the time of *Boudica's* revolt. The older trackways crossed the Lea further north, one probably where Waltham now stands; but the rapid march of Suetonius would necessitate his following well-defined roads and fords. The Waltham ford, which

crossed the valley at a wide part, would hardly be satisfactory for the passage of an army. Where, then, did the Roman leader cross the water?

Verulamium was a pre-Roman town, doubtless with direct means of communication with Camulodunum, and I imagine that, whether Suetonius actually went into Londinium or merely turned aside, he followed the course of the old way from Verulamium to the east, and crossed the Lea, or rather the Stort, valley somewhere in the neighbourhood of Bishops Stortford. The declivity of the land towards that river may have afforded at some point the narrow defile Tacitus refers to (*locum arctis faucibus*), and I suggest that it was somewhere in that neighbourhood that the great fight took place.

In the absence of historical data one may suggest; but who will venture to affirm?

I. C. GOULD.

Loughton.

I believe the opinion of the most reputable authorities is that this heroine's name was *Boudicca*, equivalent in modern Welsh to *Buddyg*, which now appears only as part of the word *buddugoliaeth*, victory. If this etymology is correct, the British lady was the first Queen Victoria.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

GEORGE JULIAN HARNEY (8th S. xii. 486).—I well remember, in my salad days, having once spent an afternoon, more than twenty-five years ago, at his abode in Roxbury, a district of Boston. This was followed by a running acquaintance for some years, and then I lost sight of him. He struck me always as a man of unusual intelligence, with a fine memory, seemingly ever inclined to pour forth minute facts in the life of Victor Hugo. But not till I caught his name in Mr. Thomas Hughes's 'Vacation Rambles,' within a year or so (where reference is made to his being one of the scribes at the Massachusetts State House), was I aware that he enjoyed a history out of the common. I should like to know that history.

J. G. C.

Boston, U.S.

ST. SYTH (8th S. xii. 483; 9th S. i. 16).—Surely MR. SEYMOUR must be in error in connecting this lady with Rædwald. She is always said to have been daughter of Frithewald, sub-King of Surrey, by Wilburh, daughter of Penda of Mercia. Of course Alban Butler is wrong in making the Danes murder her in 807. That may have been the time when the body of the saint was removed from Chiche to her birthplace, Aylesbury, where the coffin

ested forty-six years, so Canon "Ver" of St. Osythe said. At least, Leland reports it. At Quarrendon, close to Aylesbury, she and at least one of her two sisters, St. Eadburga and St. Eadgyth, were born.

I should like to put a query. Who were Bishops Hecca and Baldewyn, of the Oriental Saxons, who dedicated St. Osyth, according to the annals of Colchester? I have sought to locate them in the lists of bishops, but without success.

T. W.

Aston Clinton.

PROTESTANT EPISCOPAL CHURCHES OF POLAND (8th S. xii. 448).—I happen to have before me the brief referred to in the query. It belongs to our Grammar School Library, and is entitled, "A short View of the continual Sufferings and heavy Oppressions of the Episcopal Reformed Churches, formerly in Bohemia, and now in Great Poland and Polish Prussia." It was printed in London by John Baskett, and by the assigns of Thomas Newcomb and Henry Hills, deceased, 1716. Joined to the above "Short View" is a "Short History of the Episcopal Betlenian College in Transylvania." The brief states:

"The First foundation of the said Churches was Laid by that true Son of the Church of England, and celebrated Reformer, John Wiclef. For from him it was, that John Huss and Jerome of Prague, had the Happiness of First receiving the pure Evangelical Doctrine, and Apostolical Constitution, when he was amongst them, during his Exile in Bohemia."

After the expulsion of the Protestants from Bohemia, in 1627,

"it pleased God to prepare a Place of Refuge for that Persecuted Church in Great Poland and Polish Prussia, where the distressed Remainder of it is still left to this Day."

A record of the persecutions is given, and the brief continues:—

"Nothing more is left them in this necessitous and deplorable state, but to take Refuge to, and to implore the Compassion of their Brethren of the same Houshold of Faith Abroad, amongst whom they have set their chief Hopes upon the Church of England, which they do not only look upon as the Chief Pillar of all the Protestant Churches, but also Esteem and Revere as their own Mother, owing, as is said before, their First Origine to the Doctrines of the Blessed Wiclef, and having constantly and strictly kept hitherto to the Church of England's Constitution and Discipline, as well in Relation to an uninterrupted Series of Bishops and Episcopal Ordination from their very first Reformation, as to the Subordinate Orders of Presbyters and Deacons; besides the Confirmation of Young People by the Hands of the Bishop, before they are admitted to the Lord's Supper; and their using the same devout Posture and Ceremonies at the Celebration thereof.....The whole History of this Bohemian Church has been related more at large by Regenvolscius, in his 'Historia Sclavonica.' Besides him Fredericus Spanhemius does Treat of

the Bishops of this Church in his 'Historia Ecclesiastica,' sec. xv. col. 1856. The Ecclesiastical Discipline of the same Church has been laid open out of Lassiccio, by Johannes Amos Comenius, Bishop of the same Bohemian Church, which Book he has published at Amsterdam, and Dedicated to the Church of England."

J. LANGFIELD WARD, M.A.

Burnley.

The Rev. John Lewis, the historian of the Isle of Thanet, was usually pretty accurate in his record of the collections upon briefs in St. John's Church, Margate. Under date of ... Nov. and 30 Dec., 1716, he entered "for the Protestants in Poland and Transylvania the sum of eleven pounds nineteen shillings and one penny farth." This was an exceptionally large amount, the average collections in this parish being under one pound. It is improbable that the Protestants of those parts were under episcopal government. Had they been so, I think Lewis would have noted the fact; but it is evident that, from some powerful cause, much pressure was brought to bear upon the parishioners to produce so large an amount.

T. N.

The subject was discussed in 'N. & Q.' a few years ago. The "episcopacy" of the Poles was less genuine than their Protestantism and their persecution. Briefs on their behalf are mentioned from 1689 to 1717 in the 'Sussex Arch. Colls.,' xxi., xxii., xxv.

EDWARD H. MARSHALL, M.A.

Hastings.

COL. HENRY FERRIBOSCO IN JAMAICA (8th S. xii. 348, 413, 474).—The following notes relating to the Ferrabosco family may be of interest to G. E. P. A. Alphonso and Henry died in 1661 ('St. Pap., Dom., Charles II.,' vol. xxxix. No. 9). John was organist of Ely Cathedral, and died in 1682; he appears in the Greenwich registers, in the baptisms, 9 Oct., 1626, as "John Pharabosco, sonne of Alfonso farabosco." I have several other entries of baptisms and burials of females of the family, but no other males; doubtless the Rev. Brooke Lambert, vicar of Greenwich, would give the information if requested.

AYEAHR.

"ON THE CARPET" (9th S. i. 26).—Why should a leading daily newspaper be supposed to imperil its deservedly high reputation by the use of this English phrase? If it is dying hard, why should its deathbed be made harder than it would be by the imputation of its being an absurd and misleading translation of a French phrase? Carpets covered tables before they covered floors. They would have seemed as out of place on the mud or stone



or boards of dwelling-rooms of former days as on those of stables of to-day. Though the Holy Table was long since ordered to be covered with a carpet, we are not yet in the habit of covering the floor of the nave with one. "Madam," said the maid in 'She Would if She Cou'd,' "let him creep under the table, the carpet is long enough to hide him."

But "Lexica contextat" may still be a wish for our worst enemies, for, though all idea of drudgery on such a work as the 'H. E. D.' may be well forgotten in the splendour of its execution, there must be sad disappointment in the neglect—sometimes reckless, sometimes intentional—of those whom the work should benefit. "I have not looked," a correspondent sometimes confesses. One has only to look for *Carpet* to find "*On the carpet* (*i. e.*, of the council table), under consideration or discussion," illustrated by instances in the past and present centuries. The last instance being only referred to and not quoted, I may be allowed to give it here. It is from an author as modern and as free from affectation of "aged accents and untimely words" as Motley. "It was supposed," he writes, "that an alliance between France and England, and perhaps between Alençon and Elizabeth, was on the carpet."

Sympathizing with the writer of the note in dislike of the literal Englishing of French idioms, I cannot help thinking that he would have reserved his attack for another occasion if he had consulted the 'H. E. D.'

KILLIGREW.

This expression, like "by dint of," is not "absurd and misleading" to one who is acquainted with its history. Except phraseologically, *dint*, in the sense of "force," has gone out of use; and so, to mean "table-cloth," has *carpet*, which, however, was not yet obsolete in 1728, or perhaps later. "*On the carpet* (*i. e.*, of the council table), under consideration or discussion." So the 'H. E. D.' which shows also that the phrase in question came up while *carpet* still answered to the French *tapis*.

Marlesford.

F. H.

The first example of this rendering I remember was given by the Bishop of Gloucester, in a letter to the late Archdeacon Denison, in 1866. His lordship wrote declining to bring "holy mysteries upon the carpet of public, and perhaps newspaper, controversy."

GEORGE ANGUS.

St. Andrews, N.B.

"HIDE" (9th S. i. 28).—Archdeacon Hale's 'Domesday of St. Paul's' (Camden Society,

1858) is one of many proofs that any local record competently edited is of infinitely more than local value. The inquiry into the manors of St. Paul's in 1222, with its attendant illustrative pieces and learned annotations, is full of light for the study of ancient agricultural economies in Europe at large, and of course specially so for England. The quotation given by Q. V. is literally identical with the text on p. 64, except that *Jurati* is in the quotation what *Isti* in the text denotes, and that *sexties* in the former is in the latter spelt in the not uncommon mediæval fashion with a *c* for the *t*. The MS. note is therefore quite exact in the information it professes to furnish, which was, as it bears, the jurors' return.

GEO. NEILSON.

The survey in question was edited by Archdeacon Hale for the Camden Society in 1858, under the title of 'The Domesday of St. Paul's.' The passage referred to will be found on p. 64 of that work. S. O. ADDY.

Here 120 acres is the normal size of the hide in a three-field manor. Only the tilled fields were gelded, the field in fallow being exempt. If, as was afterwards the case, all three fields are counted, then the hide would be 180 acres, 60 in each field.

ISAAC TAYLOR.

Settrington.

THE MAUTHE DOOG (8th S. ix. 125).—I would propose, as the origin of *mauthe*, the Manx word corresponding to the Irish *madadh*, a dog, if there be such a word in Manx (which perhaps one of your readers from the Oileán may be able to tell us); and if that word approaches as near in sound to the Anglicized *mauthe* as does the Irish word, I think we have a much simpler clue to the derivation of the word than that which Scott proposes in his note to 'Peveril of the Peak.' As to the second word in the popular appellation of this "spectre hound," I see that, while Brewer, in his 'Dictionary of Phrase and Fable,' simply calls the animal "the mauthe dog," Scott spells the second word "doog." Now, may it not be that (contrary to what both Scott and Brewer seem to presume) this may be not simply a mispronunciation of "dog," but another Manx word, probably an adjective qualifying the noun, here corrupted to *mauthe*? On this point, too, I would put it to one of your Manx readers to enlighten us.

ARTHUR J. BROCK.

CONSTRUCTION WITH A PARTITIVE (8th S. xii. 206, 312, 411, 477, 517; 9th S. i. 38).—My censor at the last reference admits that ety-

nologically (that is to say, grammatically, for etymology is, I believe, a part of grammar) "averse *from*" is correct, not "averse *to*." As a matter of fact, "averse *to*" is quite as incorrect as "different *to*," if not more so. That it is more common I admit; but it will not be so much longer if we are careful of the meanings of our words. Possibly I might have cited a more suitable example; but I chose this in juxtaposition with the other just because it is an instance of a word whose meaning has been obscured by false usage, the other of one whose meaning is in danger of being obscured in the same way. There was, however, no real inconsistency in my former note, for, in spite of Lennie, "averse" does not require "to" after it rather than "from." And the statement that it does has not been generally accepted. Many of our most scholarly writers still use the older and once universally followed construction, and at least one recent grammarian terms the other form a "blunder."

I must correct two misstatements made at the last reference. I did not lay down any "assured dictum." My words were, "Speaking for myself, I think," &c. Nor did I pillory "averse *to*" as a "glaring absurdity." There was nothing in what I said that even suggested either the noun or the adjective.

C. C. B.

PETER THELLUSSON (8th S. xii. 183, 253, 489; 9th S. i. 17).—I do not think that the whole truth about the Thellusson lawsuit has been discovered by your various correspondents. MR. RALPH THOMAS speaks of a hearing, December, 1798, a judgment in 1799, and an appeal decided in 1805; but Hunter, in his 'Deanery of Doncaster,' published in 1828, vol. i. p. 317, writes:—

"It is fresh in the public recollection that the provisions of it [i. e., the will] have been contested in every form and in every court. Nothing has remained for his family but to acquiesce. In Vesey's 'Reports,' Trinity Term, 1805, the argument upon it, legal, political, and moral, is perspicuously detailed."

This certainly has a very different sound from the two hearings and an appeal mentioned above. It must not be forgotten, also, that the law, beyond its costs, entailed on the family the hideous injustice of upholding the will; and when Hunter wrote, twenty and more years afterwards, the estates were still in the hands of the trustees under the will. And unless local tradition be mistaken, these gentlemen interpreted literally the clause empowering them "to manage the estates as if they were their own." I also have an idea that a second lawsuit, amicable or otherwise,

between the part of the family represented by Baron Rendlesham and that represented by the present owners of Brodsworth was finally necessary before the affair could be settled. Hunter concludes:—

"The House at Brodsworth was inhabited for some years by Mr. Charles Thellusson; and has since been the residence of the receiver appointed by the trustees under the will. The purchases made by the trustees have been considerable in the counties of York, Norfolk, Warwick, Hertford, Middlesex, and in the Bishoprick of Durham. About 1500 acres was bought at Amotherby, near Malton, but the rest of the Yorkshire purchases have been in the vicinity of Brodsworth, viz., at Bilham, Thorpe, Pickburn, Adwick, and Brodsworth."

It must not be forgotten that the costs of both sides would have to come out of the estate.

WILLIAM SYKES, M.D., F.S.A.  
Gosport, Hants.

POEM BY ADELAIDE PROCTER (9th S. i. 48).—I do not see this quotation in Allibone, that is, not under Miss Procter's name; but I see a mention of a collected American edition (there seems to be no English one) by Ticknor & Fields of Boston, in which your correspondent will doubtless find the poem in question. I think, but am not sure, that it was originally published in 'A Chaplet of Verses,' 1862. There is also a second series of 'Legends and Lyrics.' C. F. S. WARREN, M.A.  
Longford, Coventry.

This poem will be found in 'A Chaplet of Verses,' published by Longmans, 1862; also in the American edition of Adelaide Procter's 'Poems,' Boston, Osgood, 1877. E. A. P.

HEBERFIELD AND THE BANK OF ENGLAND (8th S. xii. 504).—Sir Walter Besant's account of the transaction which resulted in the execution of Heberfield is substantially correct, though it contains a few minor inaccuracies. Heberfield or Habblerfield, *alias* Slender Billy, was not a Westminster boy; he was not even a respectable character. Mr. J. E. Smith, the Vestry Clerk of St. Margaret and St. John the Evangelist, Westminster, in his valuable 'Memorials' of the latter parish, 1892, p. 273, quotes Lord Albe-Marle's account of Heberfield, and also gives an extract from the *News* of 2 Feb., 1812, from which it appears that the unfortunate convict not only managed badger-baitings, dog-fights, &c., in Tothill Fields, but also kept a convenient fencing repository, and that, owing to the reputation which he bore as a man of strict probity in his nefarious dealings, and to his being considered the safest fence about town, his connexion amongst robbers of every description exceeded by far the patronage



bestowed on him by the higher orders in the bull-ring. Billy, it is said, was himself a workman, and, in the slang of the day, was accounted as good a *cracksman* (house-breaker) or *peter-man* (cutter away of luggage from vehicles) as any in the ring. Billy's bad character does not, perhaps, excuse the perfidy of the Bank authorities, but there is little doubt that he disposed of the forged notes with a full knowledge of their character. According to Lord Albemarle, his execution, which "excited much public conversation," took place on 12 January, 1812, but the *News* of 2 February, 1812, says it took place on "Wednesday morning." As that paper was published on a Sunday, the previous Wednesday would have fallen on 29 January. A cursory search through the *Gent. Mag.* and the 'Annual Register' has not disclosed an account of the affair. W. F. PRIDEAUX.

THE GOLDEN KEY (8th S. xii. 408).—If, like C. C. B., I do not see why a key of gold should be more efficacious than a key of another metal, I have unfortunately been forced to recognize that it is. I thought the matter proverbial. *Χρυσὸς ἀνοίγει πάντα κἀίδου πύλας*. Even Jupiter, past master of arts of gallantry, thought this as good as any; "fore enim," as Horace observes, "tutum iter et patens, converso in pretium Deo," a very literal representation of which adventure has caused difference of opinion as to Correggio's delicacy. With the same material, as Horace goes on to say, "diffidit urbium portas Vir Macedo." C. C. B. may perhaps have observed an actual golden latchkey lately worn by ladies—a practicable, not a property key, they have assured me. But this has no bearing on the question. KILLIGREW.

What is that which I should turn to, lighting upon days like these?  
Every door is barred with gold and opens but to golden keys.

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

I think that the key to "the golden key" may be found in the passage quoted editorially from 'Lycidas.' It is St. Peter, the keeper of the keys of heaven, not Camus, who bears the keys.

Last came, and last did go,  
The pilot of the Galilean lake.  
Two massy keys, &c.

E. YARDLEY.

The symbol of the golden key is evidently that of the Æsculapian art—the key which unlocks the secret of health. I cannot for the moment give chapter and verse, but in W. Browne's 'Britannia's Pastorals' there is a very apt use of the emblem in this sense.

There is a very old-established chemist's in Norton Folgate with the sign of the golden key, and it was not uncommonly so employed by chemists, though by no means exclusively by chemists. J. HOLDEN MACMICHAEL.

SLIPPER BATH (8th S. xii. 142, 296, 395, 454).—A noteworthy appearance of the slipper bath in America more than a century ago is chronicled in the 'Life of Manasseh Cutler' (ii. 234). Dr. Belknap, in 1785, wrote to Cutler, in the midst of a gossiping letter, about Franklin:—

"It is to be wished that for the benefit of mankind the old Don would disburden himself of all his philosophical hints, experiments, and conjectures before he makes his exit, which must be soon, as he has completed four-fifths of a century and is obliged to use the warm bath every day to ease the pain of the stone. This bathing vessel is said to be a curiosity. It is copper, in the form of a slipper. He sits in the heel, and his legs go under the vamp; on the instep he has a place to fix his book, and here he sits and enjoys himself.....But would it not be a capital subject for an historical painting—the Doctor placed at the head of the Council Board in his bathing slipper?"

JAMES D. BUTLER.

DENTAL COLLEGES (8th S. xii. 508).—In answer to this query, I can state that the Baltimore Dental College of this city claims to be the oldest in the world. It was founded in 1839. A sketch of it is in my 'History of Education in Maryland,' published by the U.S. Bureau of Education in 1894.

BERNARD C. STEINER.

Baltimore.

SWANSEA (9th S. i. 43).—We are here told that "Sein would naturally [!] develope into Sweyn, later Swan."

That it certainly would not, for the plain reason that it *could* not. Whoever thinks otherwise will have to give at least *one* example in which an initial *s* has become *sw* in English before an *e*, or, indeed, before any other vowel. The converse process is not difficult, for *sw* has become *s* in *answer* and *sword*. But at present, and until I get an instance of it, I entirely decline to swallow this alleged change of *s* into *sw*. And once more, Why should *sweyn* turn into *swan*? Does *wain* become *wan*, or *weight* become *wat*? Here, again, one would like an example.

The distinction between *sweyn* and *swan* is clear enough. *Sweyn* represents the Norse *sveinn*, and *swan* represents the equivalent A.-S. *swān*, which are distinct dialectal varieties of the Teutonic original \**swainoz*. Neither of them turns into the other.

I cannot see the use of inventing etymologies which a very slight knowledge of

phonetics will enable any one to reject as in possible.  
WALTER W. SKEAT.

Miscellaneous.

NOTES ON BOOKS, &c.

*The Assistant Génies and Irreconcilable Gnomes; or, Continuation to the Comte de Gabalis.* Translated by John Yarker. (Bath, Fryar.)

WE dealt at some length (see 8th S. xi. 499) with the second part of Mr. Yarker's translation of the 'Comte de Gabalis' of the Abbé de Montfaucon de Villars, showing the conditions under which this curious product of satire and mysticism saw the light. We then announced that a third part, concerning which we were without information, was promised, in an edition limited, like the preceding, to one hundred copies. This third part now appears. It proves to be a translation of 'Les Génies assistants et Gnomes irréconcilables' of Père Antoine Androl, célestin, published at Amsterdam in 1715 and La Haye in 1718, and reprinted, with the 'Comte de Gabalis,' in 1732, a work to which mystics attach less importance than to the 'Nouveaux Entretiens sur les Sciences secrètes,' otherwise 'Le Comte de Gabalis.' The scene in this case is laid in Ireland, whither the relater has accompanied the Duke of Schomberg. After the death of his protector and friend, he accepts the hospitality of an Irishman who is devoted to the occult sciences, and by whom he is enlightened as to the superstitions connected with St. Patrick's Purgatory. These things have now, he is told, fallen into contempt, having been turned by the monks to fraudulent account. He is, however, introduced to a veritable *illuminé* named Macnamara, who recognizing in him a kindred spirit, enlightens him as to the relationship to human beings of the *génies* and the *gnomes*. Each man has, it appears, one or two *génies* attendant upon him, who, if not discouraged by neglect or addiction to evil courses, will supply premonitions of approaching danger, and lead the spirit along delectable ways to a higher life. More dubious is the attitude of the *gnomes*, who are in fact, as the title of the book indicates, irreconcilable. The *gnomes*, in the first instance, were those who, after Adam and Eve (seeing by the birth of Cain to what a progeny their unblest union was giving rise) had agreed to a divorce, begot upon Eve a progeny as admirable in physical as in moral respects. Beguiled by the serpent, however, Eve returned to her original mate. Disgusted with the wickedness of the race so begotten, the *gnomes* withdrew from intercourse with humanity. Vainly did the narrator, in an interview with the Prince of the *Gnomes*, seek to secure an amnesty and a resumption of relations. Mankind was too base, he was told, for "spirits of another sort" to have anything further to do with them. In addition to the revelations of *génies* and *gnomes* we have a series of stories—most of them familiar to the student—of the manner in which, in history, attendant *génies* have protected men of mark. What the reader will think concerning these matters depends upon his point of view and his powers of belief. The volume may, at least, be read with amusement or interest. We wish the translation were in some respects better executed. The contraction of *Messieurs* or *MM.* into "M"—as "M" the *Génies*—is puzzling to English readers. Accents are flung

about in French words almost at haphazard. We have "disclaim" where *declaim* is meant, and we have a reference to the "Deipnosophistæ of Athenæus" (*sic*).

The embodied 'Children of the Elements,' with a glossary of euphemisms, is promised as a supplement to the first part—to be reissued—of the 'Comte de Gabalis.' Other works to be given in the same series consist of a digest of portions of 'The Masterpieces' of L. A. Cahagnet, F.T.S., and 'The Book of John Trithemius, Abbot of Spain' (qy. of Spanheim?), from the original Latin, published 1522.

*George Thomson, the Friend of Burns: his Life and Correspondence.* By J. Cuthbert Hadden. (Nimmo.)

Or Thomas Davies, bookseller, actor, and author of 'The Life of Garrick' and the 'Dramatic Miscellanies,' Churchill said, in well-remembered lines,—

With him came mighty Davies. On my life,  
That Davies hath a very pretty wife:

a reference which—though it involves no rebuke, since Mrs. Davies, born Miss Yarrow, was as virtuous as she was pretty—has been quoted as implying contempt. A similar feeling is originated when, on the title-page of what is, in fact, a man's biography, he is announced as "the friend of Burns." Most surely to have been the friend of Burns was an honour of which Thomson had every right to be proud. Many men with less claims than he upon attention survive, in a way, as the friends of Keats, Coleridge, Byron, Shelley, Milton. As a rule, their lives do not extend beyond dictionaries of biography, in which Thomson already figures. No one will, however, grudge him the space bestowed upon him by Mr. Hadden. Besides his friendship with Burns, Thomson enjoyed a certain amount of intimacy with many of the most distinguished men of his day, and his correspondents included Sir Walter, Byron, Campbell, Rogers, Allan Cunningham, Beethoven, and many others concerning whom the world is not soon tired of hearing. Lives, indeed, of friends of poets and great men, could we obtain them, would have a value of their own. Trelawny's life gives us precious particulars concerning Shelley. The few facts concerning Tudor dramatists recorded by Drummond of Hawthornden make us long for more; and who would not welcome the recollections concerning Milton of Cyriack Skinner, or those of Manning of the unbleached hands concerning Lamb? Not a very inspiring personality is Thomson, and he suggests now and then the desirability of a new 'Baviad' devoted to him. His biographer even accepts him as a representative of Mrs. Grundy. He helps us, however, to a knowledge of Edinburgh in a profoundly interesting period, and his life and correspondence may, as we can vouch, be read with contentment and approval. A purpose of rescuing Thomson from the charge of stinginess brought against him by, among others, Allan Cunningham seems to be carried out. In compiling his collections of songs, Scottish, Welsh, and other, Thomson was prudent, but not stingy. No prose words of Burns are better known than those in which he refused any further honorarium for his contributions. Joanna Baillic and others seem to have regarded Thomson as needlessly liberal, and Beethoven got from him terms that were prohibitive of any chance of the venture, so far as he was con-



cerned, proving a success. Admirable use has been made of the ample materials at Mr. Hadden's disposal. If the ghost of George Thomson could revisit the glimpses of the moon and take an interest in human proceedings, it would feel a little shocked, mayhap, at the manner in which his prosaic emendations of the writings of men immeasurably his superiors are set before a later generation; but it could not be otherwise than gratified at the luxury of type, paper, &c., afforded him by his publisher, and at the seriousness with which he is treated by his editor. The book thus obtained will be accepted in England and prized in Scotland, and is one the lover of literature and of music will be glad to possess.

*On a Sunshine Holyday.* By the Amateur Angler. (Sampson Low & Co.)

IN assigning to Mr. R. B. Marston, the editor of the *Fishing Gazette* and of one of the best of recent editions of 'The Complete Angler,' the authorship of this delightful volume we are betraying no secret. The "Amateur Angler" is one of the most transparent of pseudonyms. It has appeared to half a dozen works, some of them reviewed in our columns, while to some, such as 'Fresh Woods and Pastures New,' the present may be regarded as a companion. As in previous cases, moreover, the separate sketches first saw the light in the *Fishing Gazette*, from which they are now reprinted. They are among the pleasantest works with which the lover of nature can console himself, and are especially the kind of volumes to have in the pocket on the days when the trout are "tailing." Excursions in the time of the May fly, and records of victories and defeats, take up a fair share of the present volume, but do not monopolize it. There are descriptions of happy days on Salisbury Plain and in the Valley of the Avon, on the Edge of Exmoor and in the Doone Valley, with abundant references to R. D. Blackmore. There is an account of Hampstead Heath on Bank Holiday, and there are a few notices, even, of books bearing on Mr. Marston's favourite pursuits. Anyhow, the work is all about natural objects, in the description of which our author is at his best. We never weary of reading his account of birds and beasts, his observations on the former being especially delightful. Witness what is said about the woodpecker, about the moorhens on the Leg-of-Mutton Pond, Hampstead, about the wagtail and the buzzard. The pretty little plates of animals and scenes add greatly to the attractions of a captivating volume.

*Burns's Life, Genius, Achievement.* By W. E. Henley. (Edinburgh, Jack.)

FROM the "Centenary Burns," the most desirable edition of Burns's poems extant, Messrs. Jack have reprinted Mr. Henley's splendid essay on Burns, the best, wisest, and most appreciative words that have been spoken concerning the poet. In its new shape the essay, which is treasured by the few, must become generally known and appreciated.

*A Bibliography of British Municipal History, including Gilds and Parliamentary Representation.* By Charles Gross, Ph.D. (Longmans & Co.)

THIS American bibliography contains many references to 'N. & Q.,' though the names of papers are not included in the index. It will be found invaluable by all those who are undertaking researches into the history of places.

*Book of the Year 1897: a Chronicle of the Times and a Record of Events.* By Edmund Routledge. (Routledge & Sons.)

MR. ROUTLEDGE has compiled a work of great utility to various classes of students. Under each day of the past year he has given a summary of events, including marriages, deaths, politics, weather, crime, the stage, sport, and general proceedings. An elaborate index, occupying over seventy pages, facilitates the task of reference. There is no doubt that this serviceable little volume has come to stay, and will for the future count among the annuals most in request. It is not easy to indicate how large a field is covered.

*Directory of Titled Persons for the Year 1898.* (Whitaker & Sons.)

WITH this no less indispensable supplement to Whitaker's indispensable 'Almanack' is now incorporated the ' Windsor Peerage,' formerly edited by the late Edward Walford. The Jubilee honours add, of course, greatly to the bulk of the volume, introducing some hundreds of new names. Among fresh improvements in a work which, on its second issue, is practically rewritten, are the insertion under each peer of his issue and other titled relatives, the insertion of the maiden names of wives, the addresses of peers and others, when obtainable, and a record of leading services of each companion of knighthood.

THE first series has been issued by Mr. Horace Cox of a *Barrister's Collection of Stories*, which have been sworn upon oath to be true. These, which are taken from various reports of cases, constitute stimulating reading. Some of them will come as revelations to barristers as well as to students of human nature and of history. A good idea is well carried out.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

NEMO ("Though lost to sight," &c.).—See 'N. & Q.,' 5th S. x. 106, 134, 417; 6th S. xii. 260, 344.—("Tout passe, tout lasse, tout casse"). This has been asked before without eliciting a reply.

H. ANDREWS ("Acting or Doing Gooseberry").—See 'N. & Q.,' 2nd S. x. 307, 376; xii. 330.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, FEBRUARY 5, 1898.

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Notices to Correspondents.

## Notes.

MR. KIPLING'S ALLAHABAD BOOKS:  
A BIBLIOGRAPHICAL ESSAY.

A PARAGRAPH in the 'Literary Gossip' of the *Athenæum* (No. 3660, p. 858) recently drew attention to the high prices which Mr. Rudyard Kipling's Allahabad booklets are now fetching in the London auction-rooms. These little volumes originally formed part of the series issued under the general title of the "Indian Railway Library" by Messrs. A. H. Wheeler & Co., of Allahabad, and were sold on the railway bookstalls at the price of one rupee each, a sum equivalent in English money to one-and-threepence. They now, as the *Athenæum* points out, find ready purchasers at from nine shillings to a guinea apiece. Some of the rarer pieces attain to still higher prices, especially the two volumes that were suppressed—"The City of Dreadful Night" and 'Letters of Marque.' Of the truth of the *Athenæum's* remarks I had a pleasant personal experience. Seeing that a copy of 'The City of Dreadful Night' fetched the sum of 2l. 6s. at Sotheby's last May, I looked among my books, and found two copies of the *brochure* in question, one of which I forthwith sent to Messrs. Sotheby with some other duplicates. I was gratified at receiving

3l. 12s. in exchange for the sum of a rupee which I had expended in the original purchase of the book at an Indian railway station.

This circumstance has led me to think that a correct bibliographical description of these booklets is desirable in the interests of both booksellers and collectors, for it must be remembered that in each case several editions were issued and that it is easy to mistake the different issues. A well-meaning but incomplete attempt at a bibliography\* of Mr. Kipling's first editions was published in the *New York Book Buyer* for November, 1896. There are, unfortunately, several errors in this list, not the least of which is the statement that the grey paper covers are adorned with woodcuts. As a matter of fact, the illustrations on the face and back of the wrappers are lithographs, designed and printed in the Mayo School of Art, Lahore, by the writer's father, Mr. John Lockwood Kipling, C.I.E., the Principal of the School, and his pupils. In the following list I confine myself strictly to the first editions of the several books, which I have described from copies in my own possession:—

1. Soldiers Three, | A Collection of Stories | Setting forth certain Passages in the Lives and | Adventures of Privates Trevelyan Mulvaney, | Stanley Ortheris, and John Learyod. | Done into type and edited by | Rudyard Kipling. | "We be Soldiers Three—| *Pardonnez-moi, je vous en prie.*" | Allahabad: | Printed at the "Pioneer" Press. | 1888.

Collation: 12mo. Title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Dedication "To that very strong man, T. Atkins," verso blank, one leaf; Preface, verso blank, one leaf; Contents, verso blank, one leaf; pp. 1-98, last page blank; L'Envoi, verso blank, one leaf; advertisements, three leaves, paged to vi.

Issued as No. 1 of A. H. Wheeler & Co.'s "Indian Railway Library" in a greenish-grey wrapper, lettered on face, "Soldiers | Three | By | Rudyard Kipling [in script] | One Rupee." With lithographic sketches on face and back of wrapper.

The later editions have 94 pages, "L'Envoi" being printed on p. 94 (unnumbered) instead of on a separate leaf. The title-page merely bears the ascription "By Rudyard Kipling."

2. The | Story of the Gadsbys, | a Tale without a Plot. | By | Rudyard Kipling. | Published by |

\* This list omits, for instance, 'The Light that Failed,' in its original form as published in *Lippincott's Magazine* as well as in its revised and altered volume form. The omission of the extremely rare 'Echoes by Two Writers,' to which attention was drawn in the *Athenæum* for 30 Oct., 1897 (No. 3653, p. 601), is more excusable.



Messrs. A. H. Wheeler & Co., | Allahabad. | n.d. [1888].

Collation: 12mo. Advertisements, one leaf; title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Preface, one leaf; Contents, verso blank, one leaf; pp. 1-100; L'Envoi, verso blank, one leaf; advertisements, four leaves, paged to vii. On last page of advertisements, "Printed at the 'Pioneer' Press, Allahabad."

Issued as No. 2 of A. H. Wheeler & Co.'s "Indian Railway Library" in a greenish-grey wrapper, lettered on face, "The Story of The Gadsbys | By Rudyard Kipling | One Rupee." With lithographic sketches on face and back of wrapper.

The second edition differs from the first in having 86 pages instead of 100, and "L'Envoi" is printed on p. 86 (unnumbered) instead of on a separate leaf. There are also variations in the lithographs on the wrapper. More recent editions have 94 pages.

3. In Black and White. | By | Rudyard Kipling. | Published by | Messrs. A. H. Wheeler & Co., | Allahabad. | n.d. [1888].

Collation: 12mo. Advertisements, one leaf; title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Introduction, one leaf; Contents, verso blank, one leaf; pp. 1-106. The Dedication, one leaf, paged i, ii; advertisements, four leaves, paged to vii.

Issued as No. 3 of A. H. Wheeler & Co.'s "Indian Railway Library" in a white wrapper, lettered on face, "In Black | and White | By Rudyard Kipling | One | Rupee." With lithographic sketches on face and back of wrapper.

4. Under the Deodars. | By | Rudyard Kipling | [Quotation from James Thomson's 'City of Dreadful Night.']. Published by | Messrs. A. H. Wheeler & Co., | Allahabad. | n.d. [1888].

Collation: 12mo. Advertisements, one leaf; title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Preface, verso blank, one leaf; Contents, verso blank, one leaf; pp. 1-106. Advertisements, four leaves, paged to vii.

Issued as No. 4 of A. H. Wheeler & Co.'s "Indian Railway Library" in a greenish-grey wrapper, lettered on face, "Under the | Deodars | By Rudyard Kipling | One | Rupee." With lithographic sketches on face and back of wrapper.

5. The Phantom 'Rickshaw | and Other Tales. | By | Rudyard Kipling. | Published by | Messrs. A. H. Wheeler & Co., | Allahabad. | n.d. [1888].

Collation: 12mo. Advertisements, one leaf; title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Preface,

verso blank, one leaf; Contents, verso blank, one leaf; pp. 1-114. Advertisements, four leaves, paged to vii.

Issued as No. 5 of A. H. Wheeler & Co.'s "Indian Railway Library" in a greenish-grey wrapper, lettered on face, "The Phantom | 'Rickshaw | & other Eerie Tales | by Rudyard Kipling | One Rupee." With lithographic sketches on face and back of wrapper.

6. Wee Willie Winkie | and other Child Stories. | By | Rudyard Kipling. | Published by | Messrs. A. H. Wheeler & Co., | Allahabad. | n.d. [1888].

Collation: 12mo. Advertisements, one leaf; title as above, on verso "Reprinted in chief from the 'Week's News,'" one leaf; Preface, verso blank, one leaf; Contents, verso blank, one leaf; pp. 1-104. Advertisements, four leaves, paged to vii.

Issued as No. 6 of A. H. Wheeler & Co.'s "Indian Railway Library" in greenish-grey wrappers, lettered on face, "Wee | Willie | Winkie | & other Child Stories | By Rudyard Kipling | One Rupee." With lithographic sketches on face and back of wrapper.

7. The | City of Dreadful Night | and | Other Places | Depicted | by | Rudyard Kipling | A. H. Wheeler & Co., | Allahabad. | 1891. | [All Rights Reserved.]

Collation: 12mo. Advertisements, two leaves; title as above, verso blank, one leaf; Contents, verso blank, one leaf; pp. 1-108. (On p. 108, "Printed at the 'Pioneer' Press, Allahabad.") Advertisements, five leaves.

Issued as No. 14 of A. H. Wheeler & Co.'s "Indian Railway Library" in bluish-grey wrappers, lettered on face, "The City of | Dreadful | Night | By | Rudyard Kipling | One Rupee." With lithographic sketches on face and back of wrapper.

8. Letters of Marque. | By | Rudyard Kipling, | Author of | 'Plain Tales from the Hills,' 'Depart mental Ditties,' | A. H. Wheeler & Co., | Allahabad, | 1891. | [All Rights Reserved.]

Collation: Advertisements, two leaves; half-title, 'Letters of Marque,' verso blank, one leaf; title as above, verso blank, one leaf; Contents, one leaf, paged i, ii; pp. 1-154. One blank page; Opinions of the Press, three unnumbered pages; one unnumbered page, with imprint, "Allahabad; | Printed at the 'Pioneer' Press."

According to the *Book Buyer*, this book was issued in green cloth. My copy, however, which I bought immediately on publication in India, is bound in red and blue cloth (the colours being separated diagonally) on the face, and in plain red cloth on back of cover, lettered on the face diagonally, "Letters of | Marque | by Rudyard Kipling," and upwards

along the back of the book, "Letters of Marqu. Rudyard Kipling."

The last two books, having been published without the writer's sanction, were withdrawn from circulation, and are consequently scarce; but the rarest of all these publications is, I believe, the genuine original issue of 'Soldiers Three,' and I am doubtful if a perfect and un mutilated copy of this little masterpiece has yet appeared in a London auction-room.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

### ANCIENT ZODIACS.

CONSIDERING the important part which has ever belonged to the zodiac in ancient art, literature, science, astronomy, astrology, mythology, and religion, it is surprising that there does not seem to exist a printed catalogue of the many remarkable extant zodiacal representations, or of those recorded to have formerly existed. In a valuable article by Mr. Fowler (*Archæologia*, xlv.), upon the signs as found together with emblems of the months in mediæval architecture, about thirty-five zodiacs are enumerated. In the very valuable new 'Dictionary of Architecture' (art. 'Zodiac') a much larger number are mentioned. Neither of these makes any pretence to completeness, the first only referring to such zodiacs as are found connected with month emblems, while the second only refers to architectural zodiacs. In the following catalogue it is proposed to include ancient zodiacal representations wherever found, and to arrange them, as far as may be, in chronological order.

#### *Babylonian Zodiacs.*

1. Among the boundary stones in the British Museum is a white upright stone, No. 99, discovered by Dr. Smith opposite Baghdad. In the cuneiform inscription on the back he read the name of Merodach Baladan, and he dated it B.C. 1320. There was, however, an historical King of Babylon so named, the contemporary of Isaiah (2 Kings xx.), who was in league with Hezekiah, B.C. 713. There appear to have been twenty-four figures on the front, of which these can be seen: Crescent, sun, star, scorpion, bird, two fishes, river, wolf, tower, eagle, horns, bull, goat, spike, ram, leg, serpent, fish-goat, winged lion. It appears to be a matsebah or zodiacal pillar stone (2 Kings iii. 2). It is engraved in Smith ('Assyrian Researches,' 1875, p. 236).

2. In the Bodleian Library Museum, Oxford, is a cast of a Babylonian cone-headed pillar stone, about three feet high. It is assumed to be three thousand years old. On the summit are carved twenty-four emblems,

as bull, goat, wolf, serpent, crab, two birds, altar, spike, ram head, vase pouring water, antelope, two, two-pronged fork, goat horns. Apparently a zodiacal pillar stone or matsebah (*Deuteronomy* xii. 3).

3. In the British Museum is a black Babylonian conical stone, assumed to be of the twelfth century B.C. On it are sculptured a leg (Cepheus), Capricorn, horns, two suns, moon, arrow, dog, serpent, scorpion, and five altars for the five planets (2 Kings xxi. 5). It is engraved in Rawlinson ('Ancient Monarchies,' 1873, ii. 573).

#### *Assyrian Zodiacs.*

4. In the British Museum is a fragment of a circular zodiac which once had the names of the twelve months, with the signs of the zodiac which ruled over them on it. One of the two which remain legible is Scorpio (Brown, 'Eridanus,' p. 61). The 'Dict. Arch.' says this is the oldest planisphere known. It was found in Sennacherib's palace.

5. In the Bodleian Library Museum, Oxford, is a cast of an Assyrian cone-headed pillar stone about three feet high. On one side is a cuneiform inscription. On another is the Assyrian king, holding a bow in one hand, and two arrows or spears (*duo gesa*) in the other. On the summit are sculptured lion, goat, scorpion, ram, crab, scales, dog, altars, tortoise, sun, moon, mace, bird-topped staff, and four altars holding a cone, horns, spear, and wedge. It seems to me to be one of those zodiacal pillar stones (called matsebah) so often denounced to the Hebrews (2 Kings xxiii. 14).

#### *Egyptian Zodiacs.*

6. The ceiling in the Ramesæum (Memnonium) has the hieroglyphics of the months and the signs represented on it. It is dated B.C. c. 3000 (Lockyer, 'Dawn of Astronomy,' 1894, p. 143; Murray, 'Egypt'). But the building seems to be of the Roman period.

7. The twelve signs and the position of the planets are painted on a wooden coffin in the British Museum, dated by some B.C. 1722 (Rolleston, 'Mazzeroth,' 1865, iv. 17).

8. Belzoni, speaking of the subterranean sepulchre of Pharaoh Necho, who slew Josiah at Megiddo B.C. 610 (2 Kings xxiii. 29), says: "The ceiling of the vault itself is painted blue, with a procession of figures and other groups relating to the zodiac, p. 246" (Taylor's Calmet, 'Dictionary,' iv. 198).

9. On the ceiling of a small remote room in the temple at Dendera was a circular planisphere of granite containing the twelve signs and the thirty-six decans. The signs are the



same as our own, but the decans vary. It is about B.C. 46, and is engraved in 'The Penny Cyclopædia.' In 1821 it was removed to the National Library, Paris.

10. In the second Egyptian room, British Museum, No. 6705, is the wooden coffin of Soter, Archon of Thebes. Roman period. The signs are painted inside it.

11. In the second Egyptian room, British Museum, No. 6706, is the wooden coffin of Cleopatra. Roman period. Thebes. The signs are painted inside it.

12. In the ceiling of the portico of the temple of Isis at Dendera is a square planisphere. Biot considers it was arranged c. B.C. 1700, and the temple built c. A.D. 30 (Denon, 'Voyage in Egypt,' 1803, pl. xiv.).

13. On the ceiling of the temple of Isis at Esneh (Latopolis), in the portico, is a long zodiac in two divisions, containing the signs and a few decans. The temple was built A.D. 41-138. It is engraved in Panckoucke ('Description de l'Egypte,' Paris, 1822).

14. In the temple of E'Dayr is a zodiac in granite, said to be about eighteen hundred years old ('N. & Q.,' 4th S. vii. 65).

15. The temple of Chimmin (Khem) or Chem (Pan) at Pantapolis, in the Thebaid, contains a zodiac (Rees, 'Cyclopædia,' art. 'Pan').

16. I have seen it stated that there is a zodiac in the temple of Contra Lato.

17. The Egyptian zodiac is engraved in Landseer ('Sabaean Researches,' 1823, p. 243; 'N. & Q.,' 7th S. vi. 150).

18. At Hermopolis Magna (Achmin, Echmin, or Oshmoonayn), on one of the entrances, are four concentric circles in a square containing the twelve signs, &c. ('Dictionary of Architecture, art. 'Zodiac').

19. The signs are sculptured on an Egyptian sarcophagus in the Barberini Collection, Rome. Engraved in Montfaucon ('Antiquité Expliquée,' pl. iii.).

20. The signs are painted on an Egyptian mummy cloth (*Archæologia*), temp. Ptolemy.

21. The zodiac occurs on an Alexandrian coin (Head, 'Hist. Num.').

#### Chinese Zodiacs.

22. One is engraved on an ancient Chinese metal vase. The figures consist of a bull, tiger, rabbit, dragon, serpent, horse, goat, monkey, stork, fowl, dog, hog, rat (*Journal of the Archæological Association*, 1853, viii. 28).

23. A Chinese steel mirror, B.C. 1743-1496, has engraved on it the sun in the centre of four dragons for planets, round which are the signs of a horse, goat, monkey, stork, dog, hog, rat, bull, tiger, rabbit, dragon, serpent

(engraved in Pettigrew, 'Ancient Chinese Vases,' 1851).

24. The Buddhist cycle of transmigrations is depicted on an ancient Thibetan picture ('Alphabetum Tibenatum,' i., pl. 2, p. 487): "In the external circle, which is a kind of zodiac, serving apparently as a frame, we remark twelve scenes, which it is difficult to explain." The figures appear to be a madman, traveller, potter, monkey, man and beast, ruined house, two seated figures, arrow, woman and man, woman picking fruit, woman and child, man dying.

25. The symbols of a Chinese zodiac are marked on a Chinese compass. Engraved in Cassell, 'The Historical Educator,' 1854, ii. 404.

#### Persian Zodiacal Pillar.

26. At Susa is an upright, nearly square-sided stone, with emblems on it. It is engraved in Ranyard, 'Stones Crying Out,' p. 428. It is built into Daniel's Tomb. On it are a star, crescent, sun, ass, dog, bird, bull, spike, palm or club, horns, wolf, serpent, scorpion, priest, horse head, trident, *duo gæsa*, two birds, Andrew's cross. On the side are two animals, three birds, and a window below a pillar head or (?) symbolic mountain. It is called the black stone of Shush, and was probably a matsebah (Deuteronomy vii. 5).

A. B. G.

(To be continued.)

IMPORTED PICTURES.—The number of pictures imported into Great Britain during the years 1833 to 1838 inclusive, received from Germany, Italy, and Holland, averaged about 8,000 annually. The demand for these "masterpieces" increased in the next four years with such rapidity that the foreign supply upon which duty was paid was as follows. The number of pictures for the year ending January, 1839, was 9,620, and the amount of duty paid 2,844*l.*; 1840, 11,641, duty 3,299*l.*; 1841, 11,920, duty 3,628*l.*; 1842, 13,108, duty 3,681*l.* Thirteen thousand Titians, Berghems, Rembrandts, Poussins, put into circulation within one year—saying nothing of other years. What wonder that so many dingy "old masters" cover the walls of the galleries of the great! Some that came from these sources were probably of value, but the bulk would be only inferior copies, though eagerly bought up. Independently of the foreign supply, many so-called "genuine" pictures by foreign masters of renown were manufactured in this country and sold to inexpert buyers. After viewing the innumerable pictures in English galleries with the same names so oft repeated, we may

naturally wish to know the incomes derived by those same artists, whose supply (and demand) would seem to be inexhaustible.

HILDA GAMLIN.

Camden Lawn, Birkenhead.

A SONNET AS SERMON.—The *Yorkshire Herald* of 6 November, 1897, gives the following instance of clerical amenity, possibly unique:—

"In the current number of the *Ganton Parish Magazine* there appears, by the kind permission of the Dean of York, the address delivered by him on the occasion of the marriage of Lord Deramore to Miss Fife, in the church of St. Michael-le-Belfrey at York. It was desired that the address should be short, and therefore the Dean cast it in the form of a sonnet, as follows:—

Ecclesiastes iv. 12. 'A threefold cord is not quickly broken.'

The nuptial cord, if true, hath threefold strands.

Two are the love of twain devoted hearts,

Which each to each stability imparts;

The third, the presence of the Lord, who stands

When bidden, here, to bless the clasped hands,

And then abides with those who seek His face

To cheer with constant benisons of grace

Their future life, whate'er the world demands.

Here is your confidence for wedded life,

For peaceful days, for joys of that sweet home

Of hearts together knit with Christ in love.

Without may rage the storms of hate and strife,

Within this holy house they cannot come.

Blessed on earth—perfect for aye above.

"July 15, 1897. "A. P. P. C."

This, however, it may be objected, was not a "sermon declaring the duties of man and wife," and perhaps it was supplemented by the usual address beginning "All ye that are married"; but as to that I have no information.

ST. SWITHIN.

"RED-TAPE."—I think "tape-tying," in the following passage from *Fraser's Magazine*, October (1832), in the *Boston, Lincoln, Louth, and Spalding Herald* of 9 Oct., 1832, is probably a forerunner of "red-tape" as used in that symbolic manner to which we are so well accustomed. The writer is speaking of Sir Walter Scott, whose death had taken place on the previous 21 Sept.:—

"He had received no favours—absolutely none—from the Tories. His place of Clerk of Sessions was conferred on him by Fox; and we rather think that his politics on some occasions were made a plea, by the tape-tying crew who had wriggled themselves into office under our colours, for insult and impertinence, neglect or ingratitude."

EDWARD PEACOCK.

DECLINING ENGLISH INDUSTRIES.—The *Western Morning News* for 11 Jan. says:—

"The Carvedras tin smelting works, Truro, are to be closed, owing to the long depression in Cornish mining. For many years the works were carried

on by Daubuz & Co., but some time ago they were taken over by the Consolidated Tin Company, in which Mr. J. C. Daubuz has since retained his interest. There were formerly four smelting-houses in Truro, but the closing of Carvedras has brought about their complete disappearance. The tin from Carvedras bore the well-known sign of 'the lamb and flag,' and in its treatment twelve men were employed. These have, it is stated, received notice to leave, and the smelting business will be transferred to the company's works at Chyandour, Penzance. There are now left in Cornwall but four smelting works—at Penzance, Redruth, and Penpoll. This is a saddening reminder of the decay of Cornwall's staple industry."

HARRY HEMS.

Fair Park, Exeter.

WILL OF EDMUND AKERODE.—A bookseller's catalogue sent to me offers for sale "a charming relic of the Marian period," being the will of Edmund Akerode, "clerke," parson of the parish church of Tewing, Herts, dated 14 August, 1557 (folio by 14½ in.), with record of probate attached. This is, of course, no imputation on the vendor, who I have no doubt purchased the MS. in the course of business in a perfectly legitimate way; but it seems a pity that our national records should be treated in this fashion. I presume that a considerable time must have elapsed since the document left its lawful custodian's hands, but I believe there is a legal axiom that time does not run against the Crown, and it might be worth while for the Master of the Rolls to claim the document, paying, of course, the owner reasonable compensation for it.

JOHN HEBB.

"THROUGH OBEDIENCE LEARN TO COMMAND."—These words, if I remember rightly, are inscribed in the hall of Woolwich Academy. I do not know whether the maxim was derived from the following passage in Pliny's 'Letters' (viii. 14, 5). The Latin, at any rate, furnishes an exact parallel:—"Inde adulescentuli statim castrensibus stipendiis imbuebantur, ut imperare parendo, duces agere dum sequuntur, adulescerent."

ALEX. LEEPER.

Trinity College, Melbourne.

MOTTO OF CAMBRIDGE UNIVERSITY. (See *ante*, p. 29.)—In amplification of the editorial note appended to this query, referring to the use of the motto as a printer's mark in an edition of Camden, "n.d.," I would mention that I have a folio volume entitled 'The History of the Church, &c., printed at Cambridge by John Hayes, Printer to the University, in (according to the title-page of the whole volume, which, by-the-by, does not bear the motto) 1692. However, the work is



divided into sections, and each section has a separate title-page, all bearing above the imprint of John Hayes, Printer to the University, an ornamental oval device, having in the centre a pedestal, on the front of which appears the legend "Alma Mater Cantabrigia." From behind this pedestal rises a nude female figure, three-quarter-length, with flowing hair, crowned, three castles rising out of the crown. In her right hand she holds a cup or chalice, and in her left hand a sun radiated. On each side of the pedestal stands a poplar tree, while within a garter (around the oval, but within the ornament) appears the motto, "Hinc lucem et pocula sacra." Although this book is paged consecutively throughout, and the title-page to the whole bears the date 1692, as mentioned above, the several sectional title-pages bearing the motto and device are dated as follows:—Eusebius, 1683; Socrates Scholasticus, 1680; and Constantine, 1682; appearing in the order named.

G. YARROW BALDOCK.

South Hackney.

ORIGIN OF POPULAR NAMES.—The following guess as to the origin of the popular names of a fish found near the Land's End, Cornwall, is worth reproducing. It is a useful example of the way in which derivations have been and still are manufactured. It occurs in the *Zoologist* for 1848:—

"Angel fish, *Squatina angelus*. This strange-looking fish, beside bearing the name of angel fish, is frequently called a 'monk,' and still more commonly a 'sea-devil.' This strange contrariety of names is unaccountable, unless, indeed, we suppose that the original name was sea-monk, which from its hooded appearance might be the case; and that one set of religionists might have named it 'angel' in compliment to this resemblance, and another 'devil' from opposite views; the *odium theologicum* being quite capable of extending to the two extremes."—Vol. vi. p. 1976.

EDWARD PEACOCK.

"THE REASON IS BECAUSE," &c.—This is an absurd vulgarism which I regret to say is often used thoughtlessly by writers from whom we expect correct English. If "A acts because B acts" is correct, it is worse than tautological to say, "The reason why A acts is because B acts," because this affirms that B's act is not the *reason*, but the *cause* of the *reason*, of A's act. I shall not, however, waste space by proving that the proper formula is "The reason is that," for this is obvious when the kindred meanings of "reason" and "cause," and the grammatical function of "because," are considered. My object is to record two examples of the irregularity in question which occur in a recent issue of 'N. & Q.' (Jan. 15). One is

in MR. PEACOCK'S note on 'Pattens' (p. 44): "My reason for referring to pattens.....is because I have," &c. The other is in PROF. SKEAT'S remarks on 'Bayswater' (p. 56): "The only reason why I did not mention this was because I thought every one knew it." The only comment I make is that I am sure neither writer is in the habit of saying he does a thing "for the reason because," &c.

F. ADAMS.

106A, Albany Road, Camberwell.

"LEWIS CARROLL."—The Margaret Professor of Divinity, in referring, in a sermon preached at Christchurch, to Mr. Dodgson's death, is reported to have said:—

"All that made the individual, the infinite play of fancy and the subtle undercurrents of serious and chastened thought, must needs be lost to us; they went with him whose they were to inhabit another sphere than ours."

One is reminded of the questions asked in a less confident spirit:—

Is there no laughter where he will go,  
This master of smile and of jest?

and

Quæ nunc abibis in loca  
Nec ut soles dabis jocos?

KILLIGREW.

MAJOR CHARLES JAMES.—The account of this accomplished man in the 'Dictionary of National Biography,' xxix. 205-6, is very inadequate. The collected edition of his 'Poems,' 1792, is, in its way, a handsome book, having as its frontispiece a portrait after J. Russell, R.A., engraved by W. Skelton. The fine full-page plates were designed by the author (Car. James inv.), "delin." by C. R. Riley, and, like the portrait, engraved by W. Skelton. The volume is dedicated, by permission, to H.R.H. the Prince of Wales, in verses which err on the side of flattery rather than on that of truth. The preface, which extends to over thirty pages, is excellent reading. In noticing an earlier edition of the 'Poems' the *New Annual Register* for 1789 contained the following judgment:—

"These poems discover the author to be possessed of considerable abilities, and abound in many beautiful and striking thoughts, which are delivered in elegant language and harmonious versification. It were to be wished, however, that he had not so frequently availed himself of the labours of his predecessors, particularly of Mr. Pope. With the talents that he evidently possesses, he might have thought more freely for himself, and produced poems not unworthy the public attention."

This judgment might have been written only yesterday, as it is full of force and truth. James was an accomplished Latin scholar, as some of his translations and paraphrases show, and equally well versed in French and

Greek. He appears to have been an intimate friend of the Haggerston family, as his poem of 'Petrarch to Laura' is dedicated to Lady Haggerston; whilst 'Vanity of Fame' and a 'Pastoral,' written at school in 1775, are both inscribed to Sir Carnaby Haggerston, Bart. It seems a pity that no biographical details as to his family are given in the 'Dictionary,' although doubtless the writer made an effort to obtain them. W. ROBERTS.

Carlton Villa, Klea Avenue, Clapham.

MISS MARIA LETITIA FIELD.—The death, on 13 January, of this lady, should be recorded, as removing one of the last survivors of the little coterie which gathered round Charles Lamb. She was sister of his enthusiastic friend Barron Field, and had many pleasant "Elia" reminiscences. Her death, at the age of ninety-two, took place at 18, Robertson Terrace, Hastings, in which town she had resided for many years.

EDWARD H. MARSHALL, M.A.

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.

"CROZZIL."—In 'N. & Q.,' 7th S. iii. 422, MR. S. O. ADDY uses this word as follows: "The spear-head bears marks of having been subjected to a hot fire, the point especially having been burnt to a *crozzil*." In Leigh's 'Cheshire Glossary' (1877) the word is written *crossil*, and explained as cinders, ashes—"burnt to a *crossil*." Is the word known south of Yorkshire? Any quotation proving that the word was in use in the eighteenth century or earlier would be welcome.

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

DALTON FAMILY.—In the old parish church of Leatherhead, co. Surrey, are mural monuments to some members of this family of the seventeenth and eighteenth centuries. Where did they come from; which property did they hold in or near Leatherhead, and for how long a period; are there any descendants now living, and where? Any other information regarding this family will be most acceptable.

C. MASON.

29, Emperor's Gate, S.W.

"SCALINGA."—This word occurs in monastic chartularies in connexion with newly cultivated or assarted land, as if synonymous with

*riding, assart, or rode-land*. Does it refer to any clearing, or particularly to land brought under the plough upon a hillside, where the ground was ploughed into terraces, *linces*, or *reans*, as they are called in the north of England; or is the word allied to the Gaelic *shealing*, Norse *skaaling*, Icelandic *skyling*, meaning a hut, shelter, or shed? Ducange, in *voce Scalinga*, *Scalia*, is not explicit.

W. FARRER.

Marton House, near Skipton.

PORTRAITS OF CHRIST.—Some little time since, in a letter not published, I called attention to a series of ancient portraits of Christ reproduced in the *Sketch* newspaper (29 Sept., 1897), including one in my own possession, which I should judge from the lettering, &c., to be of the fifteenth century. I have since come upon an interesting article on these quaint panel paintings in the *Archæological Journal*, vol. xxix., showing many copies to exist in England, the inscriptions all somewhat to the same effect, but all slightly varying; and on turning to vol. viii. p. 320, 6 June, 1851, I find in an account of antiquities exhibited at a meeting of the Archæological Institute the following:—

"Mr. Hart of Reigate, a small painting on panel, being a copy of an ancient portrait of our Saviour, thus inscribed: 'This semilitude of ovr Saiuour Christ Iesus was found in Amarat and sent from ye Great Turke to Pope Innocent ye 8. to Redeeme his Brother Which was taken Prisoner by ye Romans.'"

This corresponds word for word with the inscription on mine, and is the only one I have met with that does so. Certain discrepancies in the spelling might perhaps be ascribable to difficulty of decipherment. The treatment of mine with pumice powder, while rendering some of the letters more distinct, has unfortunately had the contrary effect on others. Thus, *Amerat* might equally well read *Amarat* or *Amurat*; but I distinguish plainly *i* instead of *e* in *similitude*. My mother picked up this panel at a London dealer's, perhaps between ten and twenty years ago. Could it be identical with the one owned by Mr. Hart in 1851? I should feel greatly obliged for any information bearing on this point. ETHEL LEGA-WEEKES.

PLACE-NAMES TEMP. EDWARD I. AND RICHARD II.—Can any reader identify the following places, which are mentioned in records *temp.* Edward I. and Richard II.? Some of these places, I believe, are in the North Riding of Yorkshire. Moriscum, Copacik, Christianakeld, Hunkelby, Panes Thorp, Sutton in Hoilandia, Stakelden, Hesei,



Banham, Stretton, Gereford, Lanrecost, Aqua de Gonne, Aqua Usia, Godestok, Pikenham, Nerkeldale, Haresternes, Galmon, Bontham, Depidale, Sixendale, Fymmer, Redenes.

ALFRED T. SPANTON.

Hanley, Staffs.

DR. JOHN RADCLIFFE.—In 'N. & Q.' 8th S. v. 408, there was a query for pedigree of Dr. John Radcliffe, founder of Radcliffe Library, Oxford, signed by ANO INNO, of Ryton. After diligent search through 'N. & Q.' up to present date, I can find no reply. There is another query in 'N. & Q.' 8th S. x. 415, for information relating to Dr. Radcliffe, which is replied to, 8th S. x. 466, by two correspondents referring querist to 'Dictionary of National Biography,' vol. xlvii., on reference to which I find no ancestry given beyond father and mother. Will some of your correspondents give me the pedigree of Dr. John Radcliffe and state how he was related to the third Earl of Derwentwater? If ANO INNO, of Ryton, the original querist, received any information, perhaps he will kindly communicate it.

ANNA MARIA R.

Boston, Mass., U.S.

SCHILLER'S 'SONG ON THE SPANISH ARMADA.'—Schiller's epinikian song bearing the title 'Die unüberwindliche Flotte,' which celebrates the defeat of the Spanish Armada (recorded by a Dutch medal inscription of 1588, preserved in the British Museum, "Afflavit Deus, et dissipati sunt"), is stated to have been inspired by an earlier poet, who is quoted by Mercier in his 'Précis Historique et Portrait de Philippe Second.' This work appeared in 1785 at Amsterdam, anonymously, and shortly before Schiller's, poem of the same year. It would be desirable to know the original source from which Mercier has drawn his French text. Was it perhaps an English song of a poet of the Elizabethan age? X.

ADMIRAL BENBOW.—Can any one kindly furnish me with any particulars of the family of Admiral Benbow outside the published sources of information?

(Rev.) F. J. WROTTESLEY.

18, Buckland Crescent, South Hampstead.

"PARRY, FATHER AND SON."—This is the title of the two of spades in a pack of political cards of the Restoration in the Guildhall Museum. The other cards represent prominent Roundheads, as 'Vane, father and son'; and 'Sir A. Hazlerigge, ye knight of ye magotty brain.' I should be grateful to any one who could identify these Parrys. The only persons of the name of any prominence

at that time do not seem likely subjects: Leonard Parry, paymaster of the troops in Dorset, and Jeffrey Parry, a cornet of Cromwell's Horse in Carnarvon. J. H. PARRY.  
Harewood, Ross.

STATIONER, 1612.—Could some of your readers kindly say what exact trade or trades this term designated at this date? Was it merely a synonym for "printer"? The Company or Society of Stationers were printers then or later, but I also find "printer" given as a man's trade both before and after 1612.

E. R. MCC. DIX.

17, Kildare Street, Dublin.

[Before the invention of printing, scribes and limners were called "stationers." At the period you mention stationers were booksellers. See, under 'Flying Stationers,' 'N. & Q.' 7th S. vii. and viii. *passim*.]

ARMS OF BERKSHIRE TOWNS.—What are the arms or badges of the principal towns in Berkshire?

E. E. THOYTS.

NICHOLSON FAMILY.—Can you give me any information as to the Nicholson family of Cumberland?

F. L. N.

FRANCIS HOWLYN was head master of Westminster School, 1570-2. If any correspondent can give me information concerning this head master, I shall be greatly obliged.

G. F. R. B.

THE LATE DUKE OF KENT: THE FENCIBLES.—Can any one tell me the name of the vessel in which the late Duke of Kent sailed to Prince Edward's Island, and the date? Was it in 1817?

I had a relative (an officer) in the Fencibles, who died at Quebec. How can I obtain any particulars about him? M. A. WARREN.

HUGUENOT CRUELITIES.—Can any of the readers of 'N. & Q.' tell me the name of a good Roman Catholic history of the religious wars in France, giving fully the various incidents illustrating the bravery and readiness to submit to martyrdom of the Catholics? References to such incidents are occasionally met with, but the lengthy histories, such as Baird's volumes, while giving abundant details of the sufferings of the Huguenots, do not recount the stories of their cruelty to their opponents.

CAROLUS.

PAYN FAMILY.—In the windows of an early sixteenth-century house in Suffolk the following coat of arms is to be found under the name of Payn: Arg., three boars' heads couped gu., impaling Rookwood of Evoston, Parker of Aldeburgh, Thwaytes of Owlton, all in Suffolk; and Spelman of Narburgh, co. Nor-

folk. I am unable to trace any one of the name of Payn with this coat of arms. Can any of your readers help me with a suggestion?

E. L. F.

ACKERLEY.—Can any of your readers inform me of the true derivation of this name? Is it connected with "oak," or "acre," or with some other word? Runcorn, in Cheshire, seems to be the original headquarters of the family.

FRED. G. ACKERLEY.

POPULAR NICKNAMES FOR COLONIES.—Would it not be well to make a note of the date of the introduction into common use of such popular nicknames for colonies as "Rhodesia" and "Westralia"? The former may be considered to have received official sanction by its use upon the huge map of South Africa hung in the room adjoining Westminster Hall in which the House of Commons' Select Committee upon South African affairs sat last spring.

POLITICIAN.

ILLUSTRATED WORKS FOR CHILDREN.—I have nearly finished a profusely illustrated work dealing with the books which amused our great-grandparents when bairns, and desire to be referred to rare examples or collections.

ANDREW W. TUER.

Leadenhall Press, E.C.

TOWN HUSBANDS.—The following is a cutting from the Spalding news in the *Stamford Mercury* of 31 Dec., 1897:—

"The annual meeting of the Town Husbands was held on Monday, Dr. Perry presiding. The Rev. G. W. Macdonald, M.A., was elected a Town Husband, to fill the vacancy caused by the death of the Rev. A. W. G. Moore, M.A. The Rev. R. G. Ash and Mr. B. Fountain were appointed the acting Town Husbands for the ensuing year."

What is a Town Husband; and why is this officer so called?

CELER ET AUDAX.

[See 7th S. viii. 447, 496; ix. 96.]

AUTHORS OF QUOTATIONS WANTED.—

We are all immortal till our work is done.

Wasted the bread and spilled the wine of life.

E. E. DORLING.

[At 8th S. vi. 438 the authorship of the line "Man is immortal till his work is done" is claimed by James Williams, D.C.L. See also 8th S. vi. 88, 118; vii. 239.]

What horrid sounds salute my withered ears!

Early, bright, transient, chaste as morning dew,  
She sparkled, was exhaled, and flew to heaven.

[Young's 'Night Thoughts,' Night V. l. 600.]

Poem describing a boy being rowed down the river of Life. First he urges the boatman to go quicker, and the latter tells him he will find the pace quicker presently. In the end the boy has grown to be an old man, and begs the boatman to go slower.

C. F. J.

Replies.

THE CHEVALIER SERVANDONI.

(9th S. i. 88.)

THE records of the various journeyings made by the brilliant decorator Jean Servandoni seem to show that the visit to London, during which he carried out the fireworks in the Green Park on 27 April, 1749, was his first and, most probably, his only one of any duration or importance. He arrived in Paris from Italy some time previous to 5 January, 1731, when the Academy of Painting was ordered to receive him as a mark of the king's satisfaction with his "décor du Palais du Soleil" at the Opera, where he held the post of "peintre-décorateur" for nearly eighteen years. From that date up till 1746, when he fled to England to escape his creditors, he was constantly engaged on work in Paris (the west front of St. Sulpice, &c.) and elsewhere in France. After his flight he was employed at Brussels and Madrid as well as in London, but, in 1751, he returned to Paris, where he won a lawsuit against the Chapter of St. Sulpice for board and lodging, which they had agreed to provide so long as he lived, in part payment of the work executed for them. He failed, however, in the competition for the Place de la Concorde and left the capital, discredited by his fantastic pretensions and extravagances, accepting an invitation to Dresden from Augustus of Saxony, to whom he became first architect in 1755. We next hear of him, in 1760, at the Court of Vienna, where he superintended the marriage *fêtes* of Joseph II.; but he found his way back again to Paris, where he died in 1766. I do not think he can have married in London, unless with a second wife, as his son Jean-Adrien-Claude Servandoni was born in Paris in 1736. He established himself at Brussels, and, says Mariette, "n'aime pas moins à figurer." W. L. will find references to further sources of information concerning Servandoni's career, if he will consult Baughal's 'Dictionnaire des Architectes Français.' In this volume Servandoni, or Servandony, is very properly included, as, though he pretended to be a Florentine, he was really a Frenchman, born of humble parents at Lyons in 1695.

EMILIA F. S. DILKE.

DANCING UPON BRIDGES (8th S. xii. 208, 494).—I confess I am unable to strengthen Mr. LEEPER's conjecture that the celebration of games on bridges "not improbably originated in the idea of protecting the structure from floods" by propitiating the river-god; nor do



I feel convinced that the *argei*, or mannikins made of reeds, which used to be thrown into the Tiber by the Vestals and Pontifices from the wooden bridges, constituted a reminiscence of human sacrifice. This last, though unhappily prevalent among the Etruscans, at no time seems to have fully commended itself to the Romans, at least in the religious sense, though one or two remarkable exceptions occur.

The ancient triennial *Giuvoco del Ponte* or *Mazzascudo*, formerly celebrated on the Ponte-mezzo at Pisa, used to claim a Hellenic origin, that city having been founded, it was thought, by Greeks from the neighbourhood of Olympia. It is perhaps significant that Pisa marked the north-western angle of Etruria, and that the Arno there divided the Etruscans from the Ligurians, into whose territory, however, they not infrequently carried havoc. But dancing was no part of the *giuvoco*, which was of the nature of a festal combat scientifically and religiously arranged to take place between the men of the two sides of the river, *i.e.*, those of the Parte di Tramontana, o di S. Maria, and those of the Parte di Mezzogiorno, o di S. Antonio,\* in which as many as four hundred and eighty a side sometimes took part. These having been selected from the various parishes, in the respective colours of which they were habited, were helmeted† and armed with a long wooden shield. For spectators they had the entire population of Pisa. For the aristocracy *loggie* were placed along the embankments, while householders of lower degree invited their friends to their roofs and balconies. Whatever of violence was inevitably imported into the contest (and fatal "accidents" were not uncommon), the prevailing spirit was one of friendly emulation without political ingredients. It had more of the character of a university boat-race than of "town and gown." Victory consisted in occupying the enemy's ground.‡

With regard to the dancing, it is certain that on almost all solemn occasions in Roman days, whether funeral or festive, the priestly guild of *Salii*, or leapers, bore important

part, and performed their evolutionary movements after the manner of certain sects of the Dervishes. It is quite likely that at the inauguration or repairing of the wooden gangways or bridges which in early times led to the Janiculum, these *Salii* formed a feature in the function. But I have not, so far, come upon evidence of a more definitive character. The propitiation of Father Tiber with *argei*, or straw puppets, seems to have merely constituted one more of those playful instances of the attitude observed by Romans towards their divinities—that is to say, impudently offering them a make-believe satisfaction:—

"They presented to the Sky-lord the heads of onions and poppies in order that he might launch his bolts at these rather than at the heads of real men. The ideas of divine mercy and propitiation were inseparably mixed up with pious fraud."—Cf. Mommsen, c. xii. bk. i.

ST. CLAIR BADDELEY.

'IN MEMORIAM,' LIV. (8th S. xii. 387, 469; 9th S. i. 18).—I have to thank both the Hon. L. A. TOLLEMACHE and C. C. B. for their kind and full replies to my query about the worm and the moth. I have very carefully considered their explanations, but while I am free to admit that I feel somewhat less confidence in my own interpretation, I am not yet fully convinced that it is erroneous. May I be permitted, with much diffidence, as one whose study of Tennyson is as yet incomplete, to express more at large my own view of the passage?

I have ventured to suppose that in cantos liv.-lvi. the poet is, like his own Mantuan, "majestic in his sadness at the doubtful doom of human kind" and of *human kind only*; that "not one life" and "the living whole" refer solely to the human race; and that the "worm" and the "moth" are but figures, the cloven worm and the shrivelled moth metaphorically expressing the broken plans, the crushed lives, and the disappointed aspirations of men; and the line "Or but subserves another's gain" referring to the ill-remunerated toil of the labourer for the capitalist, or any way in which one man is simply the tool of another.

In regard to this line, I quite agree with the Hon. L. A. TOLLEMACHE that "but" must mean "only," and Jowett's interpretation "without subserving" seems to me impossible. But I differ from him, in taking "another's gain" to mean "the gain of another moth" (in the figurative sense), and not "the gain of other sentient beings." And if "moth" is to be taken literally, I cannot attach any satisfactory meaning to the line.

Let us see what the supposition of "a

\* The game was appointed to take place on 17 January (St. Anthony's Day), though the date appears to have been subject to considerable uncertainty. The selected combatants were respectively bound to attend solemn Mass on the morning of the contest.

† The helmet was a visored morion. The corslet and armlets were likewise of iron. The gaiters and gauntlets were made of quilted leather, as also was the collar.

‡ It appears doubtful whether any record of the *giuvoco* at Pisa occurs before the thirteenth century.

heaven even for the moths and worms" implies. Tennyson says: "We trust.....that not one life shall be destroyed," &c. "The wish, that of the living *whole*, no life may fail beyond the grave," &c. On the above supposition we must be prepared to admit that the poet has in view the whole brute creation, from the earliest geological periods to the end of time—from "dragons of the prime" down to the countless millions of insects, and even microscopic animalcula (for no exception can be made); and that he attributes to men generally (lvi. 1) the *wish* that all these may have a more complete life hereafter, such wish extending to the fiercest beasts of prey as well as to the most loathsome of vermin. May we not well ask, with the Master of Balliol, "Would not that be an extravagant view to take?"

The very words "beyond the grave" seem to me to limit the wish to our own race—a wish springing, as Tennyson says, from that which is Divine within us, *man* having been made in the image of God. This is "the larger hope," the ultimate restoration of *humanity*, so that no *human* life will in the end prove to have been a failure. This good dream (liv. 5) is crossed by "evil dreams" lent by nature (lv. 2), and his trust is for the moment shaken; but in canto lvi. he indignantly refuses to believe that man, being such as he is, can share in the utter destruction, both of individual and type, that seems to overtake the brute creation. And surely the last line, "Behind the veil," &c., seems to indicate that he is not wholly in despair, even if we are forbidden to assume any Scriptural allusion. C. C. B. seems to think that no hope is expressed; but the line, "O life, as futile, then, as frail," is surely not the conclusion reached, but the conclusion that *would* be reached were the preceding supposition to be admitted, "then" having strong emphasis.

C. LAWRENCE FORD, B.A.

Bath.

PRINCE FINLEGH (8th S. xii. 508).—In the first volume of Skene's 'Celtic Scotland' occurs the following passage:—

"Findlaec, the son of Ruadhri, who appears in the Sagas under the name of Finleikr Jarl, and whose slaughter, by the sons of his brother Maelbrigdi in 1020, is recorded by Tighernac as Mormaer of Moreb, is termed in the Ulster annals 'Ri Albain'; and Tighernac, in recording the death of his successor Malcolm, the son of his brother Maelbrigdi, and one of those who slew him, in 1029, terms him 'Ri Albain.' There can, therefore, be little doubt that the King Maelbaethe, who submitted to King Cnut, was Macbeth, the son of Findlaec, who appears under the same title which had been borne by his cousin and his father."

From this it appears that Finlegh, Findlaec, or Finlach, as he is variously called, was the father, not the nephew, of Macbeth; that he was succeeded by his nephew Malcolm, who was himself slain in 1029. Nothing is said of his having been the founder of the Forsyth, yet I think he must be the Finlegh whom RED CROSS is inquiring about, as I can find no other prince of that name mentioned in history. Is there not some mistake about Malcolm? No Malcolm of Scotland died in 1004. Malcolm I. was slain in 954. Malcolm II. came to the throne in 1005, and died in 1034.

JEANNIE S. POPHAM.

Llanrwst, North Wales.

SUPPORTERS (8th S. xii. 408; 9th S. i. 36).—I regret that in my reply I misquoted Burke, who distinctly says of the arms in Elizabeth's time, "sinister the red *dragon*," &c.

ETHEL LEGA-WEEKES.

'ON A SUNSHINE HOLYDAY' (9th S. i. 100).—While I was naturally delighted to see so appreciative and pleasant a notice of 'On a Sunshine Holyday' in 'N. & Q.,' I must ask you kindly to allow me to point out that the writer of that book and others under the same pen-name, "The Amateur Angler," is my father, Mr. Edward Marston.

R. B. MARSTON.

"THE BILL, THE WHOLE BILL, AND NOTHING BUT THE BILL" (8th S. xii. 309, 432).—The claim made for Rintoul as the inventor of this phrase can be amply sustained, and it was, indeed, publicly put forward by the modern *Spectator's* first editor himself within a very brief period of its invention.

The *Spectator*, in its 'News of the Week' of 12 March, 1831—the Saturday before the formal introduction of Lord John Russell's first Reform Bill—referred to the comments upon the delay which had taken place between the moving for leave and the introduction, and said:—

"We believe we can furnish a key to the mystery. It is the wish and the resolution of the Ministry to pass the Bill, the whole Bill, and nothing but the Bill. It was necessary, therefore, that not an 'if' nor an 'and' should be unconsidered; and that in its details and in its wording the measure should be as impregnable to captious or technical opposition as in its principle it is impregnable to rational attack."

In point of fact, the measure had not even at that moment been completely drafted; and certain vacillations upon details of it on the part of the Grey Cabinet caused the *Spectator* to exclaim on 16 April:—

"The phrase, 'The Bill, the whole Bill, and nothing but the Bill,' first used by ourselves, is no longer at the service of Ministers."



Peel, indeed, employed the phrase for his own uses on the following Friday, during the stormy discussion in which his speech was interrupted by the arrival at Westminster of William IV. to dissolve Parliament; and by that time it had passed into current employment, for it is to be found in the *Times* of 13 April, and it was freely used by both supporters and opponents of the Reform Bill in the press and on the hustings during the immediately ensuing general election. And the *Spectator* was proud of its child, for in the following June it exclaimed:—

"We claim the invention of the phrase, 'The Bill, the whole Bill, and nothing but the Bill,' which appeared for the first time in print in the *Spectator* of 12 March. What educated Briton has not uttered the phrase many times since then?"

ALFRED F. ROBBINS.

This was, and is, generally supposed to be the original outcry of the Reform agitators in 1831 and 1832. It is nothing but an adaptation of a cry uttered in the *Moniteur* when Napoleon insisted that the British Government were playing fast and loose with their engagements entered into under the Treaty of Amiens, especially with regard to the occupation of Malta, and that cry was no doubt inspired by Napoleon himself: "We must have the treaty, the whole treaty, and nothing but the treaty."

Similarly it was supposed that Mr. Gladstone had dexterously described and made the word "boycotting" less offensive by calling it "exclusive dealing." This, again, is to be found in Charles Dickens's 'Election of a Parish Beadle,' published in 1845, where what is now known as boycotting of offending tradesmen was resorted to, and is described by Dickens as "exclusive dealing."

JAMES GRAHAME.

Samuel Warren, in his 'Ten Thousand a Year,' published in 1840, called the first Reform Bill of 1832 "the Bill for giving everybody everything." Illustrative of this, there is the old anecdote of the Tory staying at an inn, and, on the bill being presented, inquiring what the political views of the landlord were. "Oh, sir," replied the waiter, "we are all Reformers—master, mistress, and all the servants in the house." "Very well," replied the parting guest, "there is the bill, the whole bill, and nothing but the bill."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A MISSING BIBLE (9th S. i. 27).—I, too, am anxious to find a "missing Bible," in which is a prayer for Charles I. or Charles II., and containing manuscript entries concerning

the family of Astley, counties Warwick and Staff. Some years ago I posted to many of the second-hand book-dealers a lithographed letter suggesting that whenever they offered Bibles, or prayer or other books, containing family notes the fact should be mentioned in their catalogues. Occasionally this is done, but only rarely.

J. ASTLEY.

Coventry.

THE PORTER'S LODGE (8th S. xii. 507).—Mr. Wilcock would not have written as he did had he consulted Nares's 'Glossary,' in which the "porter's lodge" is explained as "the usual place of summary punishment for servants and dependants of the great, while they claimed and exercised the privilege of inflicting corporal punishment," several quotations and references being given. Students of feudal domestic life may be able to give a fuller account, but this is sufficient for ordinary readers, who are aware that the porter was the janitor.

F. ADAMS.

This means the porter's lodge, neither more nor less. In the ancient days, when more houses had such lodges than have now, when there were more large establishments and more sharp discipline, servants (and sometimes children of the house too) were taken to the porter's lodge to be chastised for their iniquities. As to Massinger's line, I have known an ancient priest say the very thing to a couple who came to be married, and had about thirty-eight years between them, "Why, you're not past your whippings yet!"

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

Longford, Coventry.

If MR. WALMSLEY will turn to 'N. & Q.,' 7th S. xi. 289, he will find that "the porter's lodge," or ward, has already been explained, and that the question is no "poser for the readers of 'N. & Q.'"

In addition to the reference to Howard's 'State of the Prisons,' 1784, given by the Editor, I would refer MR. WALMSLEY to Nares's 'Glossary illustrating English Authors,' where he will find further examples of the use of the expression in the plays of Massinger, Heywood, Shirley, Beaumont and Fletcher, and Green's 'Newes both from Heaven and Hell,' 1593.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This phrase occurs in Massinger's 'Duke of Milan,' III. ii. :—

— I am now

Fit company only for pages and for footboys  
That have perused the porter's lodge.

In Keltie's 'Selections from the British

Dramatists' (Nimmo, 1875), p. 423, there is the following foot-note to the above passage: "The porter's lodge, in our author's days, when the great claimed, and, indeed, frequently exercised, the right of chastising their servants, was the usual place of punishment.—Gifford."

In the same edition the foot-note to the passage quoted by the querist, 'New Way to Pay Old Debts,' I. i., is simply: "The porter's lodge, the first degree of servitude.—Gifford."

C. LAWRENCE FORD, B.A.

Bath.

"GRIMTHORPE" (8th S. xii. 205, 353; 9th S. i. 51).—As to Lord Grimthorpe's liberality in paying for restorations, in conformity with his own designs, there may be no question; as to his judgment and taste, as shown in those restorations, there is, most people will admit, considerable room for discussion. But I do not think that the comparison of him as an architect with Lord Macaulay as an author can be maintained. Genius, with a general education, may fully suffice to equip an author; but genius needs a very special education to furnish an architect with all necessary knowledge and artistic culture. Further, Lord Grimthorpe may, according to an old story, have had a genius for making watches and wills, but he is not yet credited with a genius for architecture.

JULIAN MARSHALL.

"PRENDS-MOI TEL QUE JE SUIS" (8th S. xii. 508).—The letter *s*, not being the desinence of the imperative second person singular in Latin, is not found in the same part of the Old French verb, which in the case of *prendre* might be *pren* or *prend*, sometimes written *prent*. The *s* is a later excrescence, due to analogy with the second persons singular of other moods. I find examples in the twelfth-century 'Mystère d'Adam' (Clédât, 'Morceaux Choisis,' p. 413):—

*Eva.* Est teli li fruiz?

*Diabolus.*

Oïl, par voir.....

Primes le prent, Adam le done;

in the thirteenth-century *chante-fable* of 'Aucassin et Nicolette' (Moland and Héricault's 'Nouvelles du XIII<sup>e</sup> Siècle,' p. 234): "Fix, car pren tes armes, si monte el cheval, si deffient [mod. French *défends*] te terre"; in the sixteenth-century 'Nouvelles Recreations' of Bonaventure des Periers (nouv. 100, *sub fin.*): "Pren courage, mon amy"; and in many other compositions.

Your correspondent may have noticed that the rule of life of the Thelemites is in some editions of Rabelais printed "Fay," and in others "Fais ce que voudras," furnishing an

analogy to his own phrase. In our language William of Wykeham's motto, "Manners maketh man," correct according to the coincidence of Wykeham's time, might be modernized into "Manners make [a] man"; and it is easy to imagine a foreigner putting a query as to the discrepancy in his own vernacular 'N. & Q.' It should be noted, however, that in the fifth edition of Burke's 'Peerage' the mottoes of the Loftus (Ely) and Ricketts families have the reading *prend*, which I find also in 'The Manual of Nobility,' 1807, p. 73.

F. ADAMS.

Is not *prend* (Lat. *prehende* or *prende*, Ital. *prendi*) at least as grammatical as *prends*? No doubt there must be some good explanation of the added *s*, and it would be interesting to know what it is. Probably Littré would tell, but I have not the book here. As to F. L.'s question, I have a MS. (c. 1430) of Guillaume de Guileville's 'Pelerinage de Vie Humaine' (1340), in which it is always spelt *pren*, which seems to suit well with the plural *prenez*.

ALDENHAM.

SHAKSPEARE'S GRANDFATHER (8th S. xii. 463; 9th S. i. 41).—MR. J. P. YEATMAN, under the above heading, again attacks the late Mr. Halliwell-Phillipps.

1. He says, "Mr. Phillipps suppresses the fact that Robert Arden was son of Thomas." On the contrary, Mr. Halliwell-Phillipps pointed out this fact, and emphasized it fifty years ago (see his 'Life of William Shakespeare,' 1848, p. 8); and he prominently stated it at least four times in the last edition of his 'Outlines' (seventh edition, vol. ii. pp. 174, 207, 366, 367, &c.).

2. It may be remarked that MR. YEATMAN in his communication makes some six or seven other quotations, referring sometimes to page so-and-so "of my book." Every one of these references, without exception, was given by Mr. Halliwell-Phillipps; but in no case does MR. YEATMAN acknowledge the source of his information.

3. MR. YEATMAN further alludes to "Mr. Phillipps's idea that the poet's father was a resident of Stratford in 1552," &c., and makes the following comment:—

"The whole train of argument [was] invented apparently to confound the poet's father with John Shakspeare, the shoemaker."

It is difficult to understand exactly what this statement means; but, whatever it may mean, the remark may be made that Mr. Halliwell-Phillipps printed the whole of the Stratford allusions both to the poet's father and to the shoemaker, so that any student may form his own conclusions.



4. But MR. YEATMAN's chief accusation is in connexion with the interesting bond which MR. VINCENT printed in a recent issue of 'N. & Q.' He again accuses Mr. Halliwell-Phillipps of

"having suppressed it, because (if he had honestly used it) he must have rewritten the greater part of his work, for it is based upon assumptions contrary to it."

The statement that Mr. Halliwell-Phillipps knew of this bond and printed it is an assertion by MR. YEATMAN, who evidently has forgotten his reference, and writes vaguely that "a copy of this tract is in the British Museum." Assuming, however, the accuracy of MR. YEATMAN's reference, I venture to protest against his charge that Mr. Halliwell-Phillipps dishonestly suppressed it. I had the privilege of having many communications with that gentleman, and I always found him glad to receive information, and willing to correct mistakes when they were pointed out. Considering the thousands of notes which he compiled and the numerous books and tracts which he published, he may easily have forgotten even such a fact as that alluded to, just as MR. YEATMAN has forgotten his reference. I remember, in a similar case, I quoted to Mr. Halliwell-Phillipps a statement which I had taken from one of his booklets, though I had not noted the exact reference. He had forgotten the statement, and though he searched for it he could never find it, nor have I yet come across it. But MR. YEATMAN accuses Mr. Halliwell-Phillipps of suppressing the bond with a motive, *viz.*, that had he published it he would have been compelled to rewrite the greater part of his work. I venture to assert that Mr. Halliwell-Phillipps would have held, as I hold, that the description of John Shakespeare as "of Snytterfield, Agricola," in the bond of 1561 by no means proves that the administrator was not the burgess of Stratford. (By-the-by, MR. YEATMAN is confused as to the date of the bond, which in his communication he thrice assigns to the year 1565.) The description is certainly one which those who deny the identity of the administrator with the John Shakespeare who was fined in 1552 may bring forward as a strong argument on their side. But when we recollect the difficulty which so often arises as to the residence of the poet's father; when we remember the different ways in which he is described, as John Shakespeare, Mr. John Shakespeare, John Shakespeare, glover, &c.; and when we consider the whole circumstances of the case, those who hold the identity may surely be allowed still to place

the poet's father in Stratford in 1552, in spite of the administration bond, at least without being accused of dishonesty.

H. P. STOKES.

It is quite possible for a man, when acting away from his home, to use an alien designation; so the shopkeeper of Stratford-on-Avon might, when at Snitterfield, describe himself by his former occupation when living as farm-assistant to his father at the latter place. Take the case of his son William—a gentleman at Stratford, a play-actor in London—he might execute deeds in either capacity and his identity be obscured. As to the known father and the supposed grandfather, the dates seem to harmonize, but the uncertainty remains.

A. H.

BIOGRAPHICAL (9th S. i. 9).—Consult the 'Dictionary of National Biography.' The grandson of Abp. Cleaver is the Rev. W. H. Cleaver, the much-respected rector of Christ Church, St. Leonards-on-Sea.

EDWARD H. MARSHALL, M.A.

Hastings.

There never was an "Allen," Duke of Gordon. Lady Henrietta Gordon was the eldest daughter of Alexander, second Duke of Gordon, by his wife Henrietta, daughter of Charles, third Earl of Peterborough and Monmouth. She died in February, 1789, unmarried, aged eighty-one.

CONSTANCE RUSSELL.

GENEALOGIES OF NORTH-EAST FRANCE (9th S. i. 46).—*L'Intermédiaire des Chercheurs et Curieux*, Avenue de Wagram, 38, Paris, will serve the purpose required. It is conducted on the lines of 'N. & Q.' and does not confine itself to antiquarian subjects alone, but is largely used for genealogies, and is, perhaps, the best French authority on matters of general erudition.

ARTHUR MAYALL.

TODMORDEN (9th S. i. 21, 78).—Without wishing to enter into a correspondence on the origin of this word (for which I have neither the time nor the inclination), I should like to be allowed to protest against the assumption that the second syllable is a contraction or corruption of *moor*.

I have no doubt whatever, notwithstanding the arguments brought forward by your correspondent, that *mor* was originally *mere*, and that in some part of this long narrow *dene* or valley there was a small lake.

Surely the name "moor-valley" is a meaningless description, whilst the lake or mere valley would exactly describe the position. Moreover, the high-lying lands above the

town are, and for centuries have been, called Todmorden Moor, and between these waste lands and the valley is Todmorden Edge. On the other side of the valley is Walsden Moor, and all over the original parish of Rochdale (of which Todmorden formed a part) the high grounds on the hills are called *moors*, the valleys are *denes*, and the sites of lakes *meres*, as, for example, Hamer, Castlenere, and Marland. As to the prefix *Tod* I should hesitate to dogmatize, as it is capable of several interpretations. H. FISHWICK.

The natives pronounce this word Todmorden, with the accent on the *Tor*. Foxmoor Valley sounds plausible, but Hill (Tor) Moor Valley, to those who know the place, exactly describes its peculiarity to-day.

G. DEAN, M.D.

Burnley.

ROBERT BURTON (9th S. i. 42).—The London edition of the 'Anatomy' of 1836 (1 vol.) was published by B. Blake, 13, Bell Yard, Temple Bar. C. C. B.

WATCHMEN (8th S. xii. 408, 490; 9th S. i. 37).—I perfectly remember two instances. In 1848-52 (and perhaps to a later date) there was one of the old Charleys in John Street, Bedford Row, also his box; and in 1866-70 (and perhaps to a later date) there was another very old Charley who watched that part of New Bond Street about Bruton Street, and who, I was always informed, was retained by one or more of the jewellers in that locality. Perhaps application to those jewellers may elicit some detailed facts regarding this watchman. I have often heard both cry out, "Past — o'clock, and a — night" or morning, as the case might have been. C. MASON.

29, Emperor's Gate, S.W.

STAMP COLLECTING (8th S. xii. 469).—If it be permissible to refer to one's own articles, I should like to say that Mr. ROBBINS will find collected together a few facts in a paper on 'The Postage Stamp Mania,' which I contributed to the *Fortnightly Review* of May, 1894. Some further particulars were added to the article when it was reproduced in 'Rare Books and their Prices,' &c., 1895.

W. ROBERTS.

Klea Avenue, Clapham.

PAUL OF FOSSOMBRONE (8th S. xi. 228).—The observation which was made by the editors of 'Monumenta Historica Britannica' in 'Introductory Remarks on the Chronology of Mediæval Historians' (p. 103), and which occasioned my query respecting Paul—the

observation, namely, that the era of the Incarnation according to the Gospel was "first used by Paul, Bishop of Fossombrone, and afterwards by Marianus Scotus"—is erroneous. The Paul referred to lived, I find, four hundred years later than Marianus; he was known as Paul of Middelburg, and was bishop of Fossombrone from 1494 to 1534. He was one of the earliest writers to press for the reformation of Paschal computation, and in his work 'Of the Right Celebration of Easter and of the Day of the Passion of our Lord Jesus Christ' (printed at Fossombrone in 1513, and dedicated to Pope Leo X. and the Emperor Maximilian) he pointed out the errors of his own time, and examined many opinions, those of Marianus Scotus among others. He predicted (vii. i.; p. k iii) that the Easter of the Catholic Church would, in course of time, come to be celebrated in the summer, and, after that, in the autumn if the errors of the calendar were not corrected. He was opposed (*ibid.*, p. k iii) to the suggestion of Cardinal Nicholas Cusanus that, in some year to be predetermined, ten or eleven days should be omitted from the calendar, because he foresaw that such an expedient would cause confusion in the computation of time, and be perplexing and offensive to the common people. The suggestion is to be found in his book (viii. ii.; p. l ii verso) that as the vernal equinox was then falling on 10 March, the eleventh day of that month should be made the earliest possible Easter Day. A. ANSCOMBE.

Tottenham.

PORTRAIT OF NAPOLEON BY ROBERT LEFEVRE (9th S. i. 7).—That most useful work 'Painters and their Works,' by Ralph James, states a "small whole-length of Napoleon" by Robert Le Fèvre, was disposed of at G. W. Taylor's sale in 1832 for 94*l.* 10*s.*

CONSTANCE RUSSELL.

LOCAL SILVERSMITHS (8th S. xii. 347, 491; 9th S. i. 18).—On looking over the silver in general use in my household, I find a number of spoons made and marked in this city. For instance, there are some very small teaspoons, ornamentally chased on the face, and bearing the letter "P." on the top of the handle. This capital letter stands for Presswell, the maiden name of my wife's mother, who died at a good old age in the sixties. The initial letters by the hall-mark are "J. H.," evidently Joe Hicks, who flourished as a silversmith in this city in 1780-1790. We have also a number of teaspoons (the present ordinary size) engraved with a monogram "C. C. T." (Charlotte C. Turner) on the



top front of the handle, and the initials "T. B." by the side of the Exeter hall-mark. These spoons were made by Thomas Byne in 1843. He lived in the Mint, Exeter, and died in the latter end of the fifties. Some other teaspoons we have, in size between the two just referred to. A shell is stamped upon the top of the handle and under it the initial letters "J. H." On the side of the local hall-mark are the letters "J. P." *i.e.* Isaac Perkins, who died in this city in 1828.

HARRY HEMS.

Fair Park, Exeter.

Payne & Co., of High Street, Tunbridge Wells, have a souvenir spoon, chased in the bowl with a view of the Pantiles, the stem being entwined with sprays of Kentish hops surmounted by a model of the Toad rock. They have also another spoon with the arms of the borough on the handle, but the bowl plain.

D. R. DOSSETOR.

MOTTO (8th S. xii. 389).—Burke's form of the motto is most likely correct. It represents Psalm xxxv. 10 (Vulg.): "In lumine Tuo videbimus lumen."

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

Longford, Coventry.

There is a third variation of the motto of the Thompson family besides the two given by F. L. Will the rendering be as under? Thompson, Lord Haversham (ext.), arms, Or, on a fesse dancettée azure, three stars argent; on a canton of the second the sun in glory proper. Motto, "In lumine lucem" (Burke and Collins), a (superior) light in the light. Thompson of Morpeth, Northumberland, the same arms; motto, "In lumine luce" (Robson and Fairbairn), shine in the light. Thompson (according to C. N. Elvin), motto, "In lumine lucem," I may shine in the light, or Let me shine in the light. The mottoes refer to sun and stars in the arms.

JOHN RADCLIFFE.

MEDIEVAL LYNCH LAWS IN MODERN USE (8th S. xii. 465; 9th S. i. 37).—At Stanwell Moor, about two miles north of Staines, manifestations of public displeasure are by no means rare. Several times during the last twenty years, when I have been staying there, I have heard the uproar occasioned by them, though I have never been actually present.

It is there called "rough music" and "tin-kittlein," and consists of beating pots and pans, hooting, whistling, jeering, &c., usually in front of the offender's house. Once, I remember, the object of ridicule was a man, a resident of Stanwell Moor, who worked in

a factory at Staines, and the villagers marched across the fields towards that town and escorted him home on three successive evenings with the roughest of music. Two or three years ago an innkeeper was reported to have beaten his wife. This was a golden opportunity not to be neglected by his neighbours, so they "tin-kittled" him right royally, until he offered the orchestra a plentiful supply of refreshment, whereupon they desisted for the time, but returned in less than a fortnight to serenade the landlady, who was said in the meantime to have soundly "walloped" her lord.

Since then, I believe, there have been several instances of this harmless though noisy amusement, and I think some persons were taken before the local magistrates in consequence, and that the affair got into the Staines newspapers; but I unfortunately did not "make a note" of it.

W. P. M.

P.S.—Since writing the above, I have been told by an octogenarian native of Shepperton that "tin-kittlein" was more common in his younger days. "A regular gang of people would march, like so many soldiers, to the person's house, blowing horns, beating old pots, and now and then 'hurrying' as they went." This was done at unpopular weddings, and when a man beat his wife; in the latter case chaff was strewn before the house, "to show that he'd bin a-threshin'."

The following is a cutting from the *Hull and North Lincolnshire Times* of 15 January:—

"Strange and vigorous methods of enforcing the laws of morality have been adopted in the parish of Llanbister, which is situated in the hills of Radnorshire, South Wales. Scandalized at a breach of the laws of morality which they believed to have been committed, the parishioners a few nights ago formed what is known in Wales as a 'Rebecca' gang, and, attired in a variety of costumes, and with faces sooty black, serenaded the alleged delinquent's house. The woman who was suspected was also fetched. Both in a nearly nude condition were marched to the river Cwmdwr, which flows close by. In its waters they were submerged, and then made to walk backwards and forwards through the stream for the space of nearly twenty minutes. While in the stream the man made a desperate attempt to escape, but in crossing a weir he came a cropper, and was recaptured. The two were then made to run up and down the fields, and were well belaboured with straps and sticks. Then they were escorted back in procession to the man's house, where the 'Rebecca' sat in judgment. The couple were condemned to undergo further flogging, and to march up and down the fields hand in hand. Their hair was cut off, and, besides, they had to undergo many other indignities. Tar and feathers were procured, but the more cautious prevailed on their companions not to administer such a dreadful punishment."

H. ANDREWS.

"CREX" (9th S. i. 67).—The Cambridge word for wild bullace is not *crex* (or rather *crecks*), but *crises*, or rather *crickses* or *cricksies*, pronounced as glossic (kriks'iz). This is a double plural; original form *crecks-es*, with the *e* passing into *i*. At p. 83 of Mrs. Palliser's 'Historic Devices,' is a picture of the *créquiver* or wild-plum (see Littré), which was borne, coloured gules, by the De Créquy family, on a field or. This formal heraldic tree with its seven plums was sometimes mistaken, by ingenious blunderers, for a candlestick with seven branches.

WALTER W. SKEAT.

White bullaces in this parish and neighbourhood are always called "winter cracks."

W. D. SWEETING.

Maxey, Market Deeping.

I find from inquiry amongst the market folk and others that the bullace is known by the term *crickseys* or *cricksys* in various districts, such as Trumpington, Wilbraham, Bottisham and the fen lands below, and even in parts of Hunts. The word is written solely from sound, as no one of my informants could say if that was the right way, never having seen it himself in print. The market people also know it as the "white" bullace, but the term above is better known locally, even as well as to the townspeople of Cambridge.

W. H. B.

Chesterton, Cambridge.

WEBBE THE MUSICIAN (8th S. xii. 126).—In reference to Mr. F. T. HIGGAME's note let me say that we have much more than "probable" evidence that Webbe was buried near the spot where the new monument stands. The stone was standing in 1869, when Mr. Cansick copied the inscription and published it in his book of St. Pancras epitaphs. Mr. D. Baptie, author of 'English Glee Composers,' remembers the place of the tombstone, which he missed on his last visit to the churchyard. He fixes the spot as close to that on which the granite obelisk now stands. I may add that I have just issued the audited accounts of the Memorial Fund to the subscribers. The total amount raised was 37*l.* 10*s.*, and I had to make up only a small deficiency.

J. SPENCER CURWEN.

"TIRLING-PIN" (8th S. xii. 426, 478; 9th S. i. 18, 58).—I have a copy of 'The Book of Old Edinburgh,' by Dunlop, 1886, which has a sketch of the old house of Andrew Symson, the parson, author, and printer, who died in 1712; and I quote the following from its remarks upon the house:—

"It is to be noted that on the door of this house in the 'old Edinburgh street,' there is a *risp*, or

*ring*, or *tirling-pin*, the modest, old-fashioned precursor of door-knockers and door-bells. A risp was a twisted or serrated bar of iron standing out vertically from the door, provided with a ring, which, being drawn along the series of nicks, gave a harsh, grating sound, summoning the inmates to open. Tirling-pins are often mentioned in Scottish ballad literature, e.g., in 'Annie of Lochryan,' the 'Drowned Lovers,' 'Glenkindie,' and also in 'Sweet William's Ghost.' Ghosts and lovers, being modest in ballads, may have tirl'd at the pin—that is, touched it gently—but it was possible for a dun seeking money to make the ring grate along the risp in a way calculated to rasp the feelings of all within the house, and hence the homely name of 'a crow,' or, in Edinburgh parlance, 'a *craw*,' the noise being not unlike the croak of the raven. Andrew Symson, in a small Latin vocabulary, published in 1702, makes mention of this appliance by defining *cornix* as 'a crow, a clapper or ringle.' See Chambers's 'Traditions.'

W. S.

Under the word *tirl* in 'Northumberland Words,' Mr. R. O. Heslop makes reference to the "tirling-pin" as follows:—

"To 'tirl at the door,' to 'tirl at the pin,' [is] to make a tearing or grating noise on the 'pin' or door-handle with a 'tirling-ring.' Doors were formerly provided with a long, notched iron handle, on which a loose iron ring was hung. Instead of rousing the house with a knock, the caller 'tirl'd' the ring up and down the notches of the 'tirling-pin,' or handle, and produced the sound from which the apparatus took its name."

The method of "tirling" the ring here described is similar to that referred to by J. B. P.

C. P. HALE.

ETCHINGS (8th S. xii. 469).—It is impossible to answer this question properly. E. B. can only get a satisfactory answer by himself studying etching. Take two proofs of the same etching: one will be worth as many pounds as the other is shillings. There is nothing new in this; it is the same with everything in art, or, for that matter, all first-class work.

RALPH THOMAS.

"BESOM" (8th S. xii. 489).—Amongst some notes I have been making on Jamieson's 'Scottish Dictionary' (Paisley, Alexander Gardner, 1879), I find the following:—

"*Byssum*, *besum*, vol. i. p. 201 (much more frequently spelt *bissum*), 'a woman of unworthy character.' This is not at all a correct definition of the word. It has nothing to do with character. It has to do with characteristics. Many a *bissum* is of a perfectly irreproachable character. It is more a nagging, ill-willy woman. The English equivalent is the 'Aggerawayter' of Dickens in 'A Tale of Two Cities.'"

To our Scotch notions the definition in the 'English Dialect Dictionary' is not exactly correct either: "A term of reproach or contempt applied to a woman, especially a woman of loose or slovenly habits." A woman



may be of the most regular, tidy, and orderly habits and yet be a "besom." It is not a question of habit any more than of character. It is a question of temper, largely a question of tongue. A "scold" is pretty near it, but really nothing better describes the Scotch meaning of the word than "Aggerawayter."

J. B. FLEMING.

A besom is also, of course, a birch-broom. When I was a Yorkshire apprentice, I have swept my master's shop out with a besom thousands of times. "Dirt goes before the besom," is a very old North-Country saying, meaning exactly the reverse of "Dogs follow their master." There is another Yorkshire (Sheffield) saying, "Where there's muck, there's money," implying that in some of the dirtiest factories in that blackest of all English cities the most lucrative businesses are followed. It is worthy of remark that Mr. Carew Hazlitt, in his 'English Proverbs' (second edition, 1882), has overlooked all three of these proverbial phrases.

HARRY HEMS.

In 'Old Mortality,' chap. viii. *ad fin.*, Mrs. Alison Wilson says, speaking of old Mause, "To set up to be sae muckle better than ither folk, the auld besom, and to bring sae muckle distress on a douce quiet family!"

In 'Redgauntlet,' chap. xx., Peter Peebles says, speaking of poor Mrs. Cantrips, "I have gude cause to remember her, for she turned a dyvour [bankrupt] on my hands, the auld besom!"

JONATHAN BOUCHIER.

A besom is a broom made of twigs or brushwood, from which use of it the latter name is, of course, derived. As associated with unpleasant matters, the reproachful use of the word is not hard to make out, whether to an animal or, in a low and coarse way, to a human person. C. F. S. WARREN, M.A.

In addition to the use of besom in the sense given at the reference, "besom-head" is used in Lincolnshire for blockhead. "Thou gret besom-head" = "You great stupid fellow."

C. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Pecorone of Ser Giovanni.* Translated into English by W. G. Waters. Illustrated by E. R. Hughes, R.W.S. (Lawrence & Bullen.)

For the first time the 'Pecorone' of Ser Giovanni has been rendered accessible to English readers. It reaches them, moreover, in an almost ideal shape, with every conceivable luxury of type and paper, in a thoroughly scholarly and elegant translation, with just the right amount of prolegomena and notes, and with some exquisite illustrations by

Mr. Hughes. Both translator and artist are the same to whom is owing the edition of the 'Novellino' of Masuccio, concerning which see 8th S. ix. 38, and both have exercised their functions with equal zeal and no less creditable result. In discussing the work of Masuccio we said that the writer was scarcely known. In the case of Ser Giovanni we may go a step further, and say that he is not known at all. The hypothesis that most commends itself to us is that suggested in the notes, that he was the hero of the very simple framework of his own stories. That, however, carries us no further. The record of his life is blank. Like Masuccio, he lashes the monks—as what non-ecclesiastical writer of that day did not? Unlike him, he extends his arraignment to bishops, cardinals, and ecclesiastics generally. Like Masuccio, again, he tells love stories so naïvely physical that sentiment, apart from gratification, appears to be unknown. Unlike him, again, he wearies in so doing, and bidding purposely an adieu to love, he becomes historical and almost edifying. It is a fact that one of the best commentators upon his narrations is Dante. Turning, however, again to his personality, we know not even to what date to assign him. In a preliminary sonnet we are told that the book was begun in 1378, and that its author had written other books. But the sonnet, some authorities think, is a century later than the tales, and its buffo character contrasts strikingly not only with the poems in the text, but with the highly sentimentalized character of the relations between the storytellers, who in this case are but two. The very title is baffling. Baretto gives "*Pecorone*, a dunce, a blockhead." It is really a big sheep. Our nearest equivalent might perhaps be a great calf. The introduction and framework are perhaps the simplest ever used in literature. The narrator is staying, very "down on his luck," at Dovadola, a village near Forlì, in the year 1378. So, in his proem, he tells us. In a certain monastery in Forlì is Sister Saturnina, who is in the flower of her youth and is all that is most exemplary in beauty, courtesy, and virtue. She is seen by a youth called Aurette, in whom we elect to find Ser Giovanni, who for her sake becomes a friar, goes to Forlì, offers himself as chaplain to the prioress, is fortunate enough to be accepted, and soon succeeds in kindling in the heart of Saturnina a lambent flame kindred with his own. After taking one another by the hand, gazing in each other's eyes, and writing each other numerous letters, they plan to meet daily at a given hour in the convent parlour. Here, without a single interruption, they forgoth. Each tells daily a story, one of them on alternate days sings a canzonet, and then, clasping each other by the hand—after a while they get to the bestowal of a chaste kiss—they thank one another for their courtesy, and part to meet again. Be the stories long or short, no more than two can be permitted, and in this fashion the 'Pecorone' is made up. Prof. De Gubernatis, we learn from Mr. Waters's introduction, holds that the personality of Ser Giovanni is purely mythical, and that the place of the 'Pecorone' is with other recognized forgeries of literature. Be this as it may, it supplies a large number of stories of great interest, some of them in unfamiliar forms, and the greater number extracted from the 'Storie' (Florentine) of Villani. One is driven reluctantly to the conclusion that the earlier and less edifying stories are the more entertaining. Most of these are familiar in imitations or

parallels in Masuccio, Boccaccio, Straparola, Banello, Sacchetti, the 'Heptameron,' the 'Gesta Romanorum,' and elsewhere. The first novel of the fourth day tells the story of 'The Merchant of Venice,' and is a most interesting variant. Portia, a widow, lives at Belmont, and promises herself and her fortune to any gallant who shall avail himself of the chances she liberally affords him to have his will of her, on the condition that in case of failure she takes possession of his property. One and all accept her challenge. None, however, is disconcerted enough to refuse the cup of wine she proffers. This is highly narcotized; and the bold lover, awaking in the morning after his fair mistress has quitted her place by his side, is bound to leave behind him his entire possessions. On the profits of this form of rapine—understood, in another shape, to be still practised on unwary travellers in the neighbourhood of the London Docks—our heroine dwells in luxury, waiting her final subjugation by the hero. In the second novel of the first day we have scenes almost identical with those in 'The Merry Wives of Windsor' from Sir John and Mrs. Ford. As Shakespeare did not get these scenes from Painter, he is assumed to have taken them by a circuitous route from Ser Giovanni. The stories one and all are pleasantly told. It is difficult, moreover, to speak too highly in praise of Mr. Hughes's illustrations. Except as regards the element of coarseness, which is altogether absent, he seems to have caught the very spirit of the epoch, and his designs are often exquisite. As designs we prefer them to many of those illustrations which are the special glory of the last century. Take the picture opposite p. 91 to the second novel of the seventh day, telling how Messer Galeotto Malatesta de Arimino causes Costanza, his niece, to be slain barbarously, a story bearing some resemblance to 'Count Alarcos' and also to 'The Duchess of Malfi.' The attitude of the victim and that of her executioner are equally admirable. Very dramatic is the illustration to the second story of the twenty-third day, while that to the 'Flight of Petruccio' (first story of the third day) is idyllic. All have, indeed, their separate beauties. We do not know precisely how many of the Italian novelists are capable of being published in a similar form. Some, as Banello, are doubtless too prolific. This, however, is certain—that the series issued by Messrs. Lawrence & Bullen is richer than any that any other country of which we are aware can boast.

*France.* By J. E. C. Bodley. 2 vols. (Macmillan & Co.)

IN this remarkably interesting history of the development of the French institutions of our day Mr. Bodley alludes to a subject which has been discussed in our columns. Referring to Louis XVIII., he says that he "made Wellington Duc de Brunoy in the kingdom of France as recompense for the victory of Waterloo. The formal granting of this title by Louis XVIII. to the Duke of Wellington is difficult to verify. In the *Illustrated News* of 25 September, 1852, a letter was published from a witness of the entry of the allies into Paris who repeated the story that Louis XVIII. made Wellington 'Duke of Brunoy,' and also a 'knight of the Holy Ghost and a Marshal of France'; but at his funeral the Dukedom of Brunoy was not included in the list of foreign titles proclaimed at the grave-side by the Heralds. Louis XVIII., before the

Revolution, when Comte de Provence, purchased the Seigneurie of Brunoy from the heirs of Mar-montel, who, early in the century, had bought from the La Rochefoucauld family the Marquisate, which, in 1775, was erected into a Duché-Pairie. It was thus the private appanage of the restored King, and if he conferred a title on the Duke of Wellington it is likely to have been selected by him as a personal gift. Living near Brunoy, I found that though the tradition lingered there, nothing authentic was known about it. Messrs. Hachette told me that they not been able to corroborate the version of it in the 1878 edition of their 'Environs de Paris Illustrés.' It was, I imagine, copied from the 'Itinéraire de Paris à Sens par Jeannest St. Hilaire,' where the fact is stated without the citation of decree or letters patent. The Duchess of Wellington kindly made some inquiries at my request at the Heralds' College in 1895, without result. In the 'Bulletins des Lois' of the years succeeding the Restoration I can find no decree conferring this title among the patents of honours conferred on Talleyrand and other makers of the Restoration; but if Louis XVIII. conferred French honours on the victor of Waterloo he would not have given excessive publicity to them. A learned resident of Brunoy, M. Ch. Motheau, who does not think that the story was a mere invention of Bonapartist enemies of the Bourbons, informs me that a relative of M. de Courcel is investigating the interesting point."

*Tourguéneff and his French Circle.* Edited by E. Halperine-Kaminsky. Translated by Ethel M. Arnold. (Fisher Unwin.)

FEW foreigners since Heine have been admitted so freely into French literary circles as Ivan Serguéievitch Tourguéneff, and no writer, probably, has made himself so much a Frenchman. The robust, impressive figure of the Russian—"a gentle giant, with bleached hair"—his winning and caressing manners, and his profoundly affectionate disposition commended him warmly to the literary circles of Paris, to which his intimacy with Madame Viardot introduced him, and won him the close friendship of Flaubert, George Sand, the Goncourts, Zola, About, and others of equal repute. It is rather sad to think that in the end the intimacy with some of these distinguished men was clouded over, and that Tourguéneff incurred a charge of ingratitude and something not far removed from treachery. This stigma his editor strives, with a certain amount of success, to remove, asserting that the accusations which were directed against him rested on worthless evidence, and failed in verisimilitude. With his friends, while they remained such, Tourguéneff maintained an active correspondence. A portion only of this is at present accessible; but more, it is to be hoped, will ultimately be obtained. What is already issued forms a pleasing and valuable supplement to recently published memoirs and recollections, and throws a strong light upon the Paris of the middle of the century. Even more precious is it to admirers of Tourguéneff himself. No claim to rank as a great letter-writer is advanced in favour of the Russian. His letters are, however, all the more agreeable in consequence of their tender and familiar strain. To Madame Viardot he writes in terms of close and intimate friendship; his letters to Flaubert brim over with affection, while those to George Sand convey an impression of artistic adoration blended



with a little badinage. "Je vous embrasse"—rendered in English "much love to you"—is the ordinary conclusion of a letter to Flaubert. Addressing George Sand, he ends, "He [Flaubert] loves you dearly, and I, too, love you dearly, and I kiss your dear hand, and am for ever Your faithful Iv. Tourguéneff." The letters from Russia are few, since, so soon as he braved the rigours of his own climate, Tourguéneff seems to have been tortured with gout. They are principally from his Paris residence, from Bougival, or from Carlsbad, whither he often betook himself to drink the waters. An idea of the letters can scarcely be given without quotations, for which we have no space. The book, indeed, is one to be read, not criticized. To those interested in literature it may be warmly commended. The translation, issued under favourable conditions, is quite excellent.

*The English Catalogue of Books for 1897.* (Sampson Low & Co.)

THE latest issue of this catalogue—on the value of which it is superfluous to insist—contains fourteen hundred more titles than the catalogue of the previous year, and is twelve pages thicker than that volume. A conspicuous portion of the increase is in works dealing with politics and commerce. In fiction, theology, and education there is also an advance. The present volume claims to be the sixtieth, or Diamond Jubilee, of the *Publishers' Circular*. It gives all the books published up to the last week in December, and is another instalment of the only continuous record of the books published in Great Britain during the last sixty-one years. Those who observe the few and simple instructions for use that are inserted in the volume will have no difficulty in learning all that is to be learnt concerning the past year's publications. A set of these catalogues constitutes a valuable possession to all interested in letters.

*Saint George.* The Journal of the Ruskin Society of Birmingham. No. I. January. (Stock.)

THIS is the first issue of what is meant to be a quarterly journal devoted to the study of Ruskin's works and kindred subjects. We think that the admirable reproduction of the portrait of Ruskin, painted by Herkomer, will induce many people who are not members of the Society to purchase a copy of this number. Whether it will pay as a magazine we are doubtful, but are glad to see the experiment tried. It is exceedingly well got up, and some of the articles in it are of wide general interest. We think the best thing in the number is 'The Ideal Women of the Poets,' by the Dean of Ely; but there is a very thoughtful and suggestive notice of 'William Morris,' by Aymer Vallance, though we are distinctly told that it is not a "life" in the ordinary sense of the word. *Saint George* reproduces three illustrations from the volume.

PERHAPS the most interesting article in the January number of the *English Historical Review* is a series of letters from Richard Cromwell. The originals are in the possession of the Rev. R. E. Warner, Stoke Rectory, Grantham, and the Rev. T. Cromwell Bush, both of whom are descendants of Richard Cromwell. They begin before 1676, and the last one is dated 1708. They throw little light on historical questions, but present a pleasing picture of the man himself. Evidently he was always very careful that nothing in his correspondence or conduct should draw down upon him or his rela-

tions any especial attention. It has been said he was at heart a Royalist; but in spite of all the care taken never to allude to the past or to public matters, the writer every now and then seems to give indications that this was not the fact. On 27 January, 1699, he is writing to his daughter Elizabeth Cromwell, and, in alluding to a present of a turkey and chine that he had received, he says, "I intend to make a Royal Feast on the Royal day in sight of the hangman that burnt the covenant." Is this an allusion to 30 January? In another letter to the same daughter, written in the August following, he says, "I pray God England's professors doe not loose the old serious Puretan spirret."

THE January number of the *Reliquary* is very good. All the articles in it are of interest, but we are especially pleased with Mr. H. Swainson Cowper's 'Some Old-fashioned Contrivances in Lakeland'; it is fully illustrated, and by this means the appearance of the object is brought home to every one; mere description fails to do so, excepting in cases where readers have some knowledge upon the point already. The horse patten is most curious, as is also the wooden mortar. We should advise readers of the *Reliquary* who know where such objects as are here treated of yet remain to send notes upon them to the author of the article. Mr. Edward Lovett gives us a third paper upon 'Tallies'; this time he deals with beer and labour tallies, and his paper is full of interest. We trust that when he has dealt with the subject exhaustively in the pages of the *Reliquary* he will see his way to republish the matter in volume form. There is a very good note upon 'Irish Rushlight Candlesticks,' illustrated, and also one upon the 'Sundial at Lelant Church, Cornwall.' It is a very curious one, having a figure of Death in pierced work on the gnomon of the dial. The *Reliquary* is rapidly coming to the front as the best antiquarian magazine of the day. We wish it could be issued monthly.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

NEW CLUB ("Turnpike").—The origin and explanation of this are fully given in Craig's 'Etymological Dictionary,' as well as in most subsequent dictionaries.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, FEBRUARY 12, 1898.

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## Notes.

## THE POSTS IN 1677.

THE January number of *St. Martin's-le-Grand*, a quarterly magazine dealing chiefly with Post Office affairs, and circulating among officers of the Post Office, contains an article on 'The Post Office in 1677,' some parts of which are of considerable interest. As the magazine is not accessible to the general public, the editor has kindly allowed me to extract details of the posts of 220 years ago for permanent record in 'N. & Q.' These details are contained in a manuscript book preserved among the family papers of Lord Dartmouth, and they supply a gap hitherto unfilled in works on the history of the Post Office. Lord Dartmouth's book was prepared in 1677 for the information of the Duke of York, upon whom the revenues of the Post Office had been settled in 1663 by Act of Parliament, and was probably given by him to his friend George Legge, the first Lord Dartmouth, the Jothran of 'Absalom and Achitophel'—

—Jothran, always bent

To serve the Crown, and loyal by descent,  
who died in 1691, during his imprisonment in the Tower for supposed complicity in a Jacobite plot against William III.

The book includes some account of the

working of the Post Office in London, and of the duties of country postmasters; but much of it is too technical to be of general interest. The postmasters were required to provide good horses "for the post of the constant Mayles of letters and his Majesties Expresses," and "to have in readiness a sufficient number of horses for the conveyance of such as Ryde post." Mr. Joyce, in his 'History of the Post Office,' has shown that the profits derived from letting post-horses formed part of a postmaster's emoluments, and did not add to the revenues of the Post Office itself, as stated by Macaulay in his 'History of England' (ch. iii.). The postmasters were free from all public offices, from liability to quarter soldiers, and they received gazettes free of postage, "wherewith they advantage themselves in their common trade of selling drink, and they have their single letters free to London."

The rates of postage in 1677 were comparatively low. A single letter—i.e., a letter consisting of one sheet of paper only—could be sent for any distance up to eighty miles for twopence, and beyond eighty miles for threepence. A letter weighing an ounce cost eightpence for eighty miles, and one shilling beyond.

The mails were dispatched from London about midnight on Tuesdays, Thursdays, and Saturdays, and were due to arrive in London early on Monday, Wednesday, and Friday mornings. They were carried on horseback at the rate of five miles an hour, and they were liable to a detention of not more than half an hour at each post office (stage) on the road. England was divided into six runnings, or roads, viz., West, Bristol, Chester, North, Yarmouth, and Kent, starting from Plymouth, Bristol, Chester, Edinburgh, Yarmouth, and Dover respectively.

The following particulars are given in the manuscript as to the stages on the six roads. The figures after the name of a place denote the distance in miles from the previous stage. The original spelling is followed.

*Western Road.*—Plymouth, Ashburton 24, Exeter 20, Honiton 15, Chard, Crookhorn 19, Sherbourn 30, Shasbury 16, Salisbury 19, Andover 16, Basingstoke 18, Hartford Bridge 9, Stanes 16, London 16.

Branch roads ran to Arundel, Chichester, Portsmouth, Southampton, Isle of Wight, Poole, Weymouth, Lyme, Wells, Bridgewater, Minehead, Tiverton, Dartmouth, Biddeford, Launston, Padstow, and Markett Jew (through Loo, Fowye, Truro, and Falmouth). The post arrived at Plymouth from London "within 3 days."



*Bristol Road.*—Bristol, Chippenham, Marlborough, Newberry, Reading, Maidenhead, Hounslow, London. No distances given.

There was a branch road from Maidenhead to Nettlebed, Abbington (with a branch to Oxford), Farrington, Gloucester, Monmouth, Uske, Cardiff, and Swanzev. Penbrook, Cardigan, Brecknock, Hereford, and Hay were served by branches from the Maidenhead and Swanzev branch road. There was also a branch road from Marlborough to Devizes, Trowbridge, Froom, and Warminster. The post from London arrived at Bristol on Mondays, Thursdays, and Saturdays.

*Chester Road.*—Chester, Nampwich 14, Stone 16, Litchfield 16, Colshall 12, Coventry 8, Daventry 14, Torcoster 10, Brickhill 7, Dunstable 10, St. Albans 10, Barnett 10, London 10.

The branches from this road extended to Holyhead, Kendall (through Knutsford, Warrington, Preston, and Lancaster), Liverpool, Manchester, Sheffield (through Northampton, Leicester, Darby, and Chesterfield), Bedford, Alesbury, Banbury, Broadway (through Stratford-upon-Avon), Worcester (through Birmingham, Bromsgrove, and Droitwich), Ludlow (through Kidderminster), Abberdovey (through Wolverhampton, Shrewsbury, Welchpoole, and Mahuntleth), and Stafford. The post from London arrived at Chester on Monday, Thursday, and Saturday afternoons. "The Irish Pacquetts are sent only on Tuesdaies and Saturdaies, reaching Holyhead Fridaies and Tuesdaies."

*North Road.*—Edinbrough, Haddington 12, Cockburspeith 14, Berwick 14, Belford 12, Alnwick 12, Morpeth 12, Newcastle 12, Durham 12, Darlington 14, Northallerton 10, Borrowbridge 12, Yorke 12, Tadcaster 8, Ferribridge 9, Doncaster 10, Bawtry 6, Tuxford 12, Newark 10, Grantham 10, Post Wittam 8, Stamford 8, Stylton 12, Huntingdon 9, Caxton 9, Roiston 8, Ware 13, Waltham 8, London 12.

Branch roads ran from Northallerton to Carlisle (through Richmond, Greatabrigg, Brough, and Penrith), from Ferribridge to Skipton, Leeds and Bradford, and Wakefield, from Yorke to Scarbrough and Whitby, from Doncaster to Hull and Burlington, from Newark to Nottingham, and to Grimsby, Louth, Lincoln, Boston, and Wainfleet, from Stylton to Peterborough, and from Roiston to Norwich (through Cambridge, Newmarket, Bury, Thetford, Larlingford, Attleborough, and Windham). Wisbech, Downham, Lynn, Swaffham, Walsingham, Walsham, and Wells were also served by the Roiston and Norwich branch road. The post reached York

about the same time as Chester, and Edinbrough "within 5 dayes."

*Yarmouth Road.*—Yarmouth, Beckles 10, Saxmundham 16, Ipswich 16, Colchester 16, Keldon, Wittam 12, Chelmsford, Ingerstone, Burntwood 18, Rumford, London 16.

Branch roads ran to Harleston (through Bungay), Scole, Braintree, Walden, Southwold, Aldbrough, Glenham (through Wickham and Woodbridge), Harwich (through Mannitree), and Malden. The post went to Colchester "all dayes in the weeke."

*Kent Road.*—Dover, Canterbury 15, Sittingbourn 15, Rochester 12, Dartford 14, London 14.

Branch roads ran to Deal, Thanet, Sandwich, Feversham, Sheerness (through Queenborow), Ashford (through Maidstone), Gravesend, and Rye (through Chepstead and Stonecrouch). The post went to Dover "all dayes in the weeke."

The work of the Inland Office at the London Post Office, which dealt with the mails to and from the country, was performed principally by a comptroller, accountant, and treasurer, under whom were eight clerks, three window men, three sorters, and thirty-two letter-carriers. The last received "a certaine Rate of 8s. a weeke paid duely upon Monday Mornings." From April to October all these officers attended at 4 A.M. on Mondays, Wednesdays, and Fridays, the days on which the mails arrived; and from October to April at 5 A.M., "unless the Comptroller commandeth a sooner appearance." On Tuesdays, Thursdays, and Saturdays, the days on which the mails were dispatched, "all officers are to appeare by Six of the Clock Evenings."

In addition to the General Post Office, at that time in Bishopsgate Street, there were letter receivers at Westminster, Charing Cross, Pall Mall, Covent Garden, and the Inns of Court. They dispatched letters to the general office twice on mail nights, viz., at nine and at a later hour, so as to reach the general office at eleven o'clock.

At this date, 1677, there were no posts in London itself. Three years later, on 1 April, 1680, William Dockwra began his London penny post; but as soon as it became remunerative the Duke of York took proceedings at law to prevent an infringement of his monopoly, and obtained judgment and damages against Dockwra in the King's Bench. Thereupon the London penny post was absorbed by the Post Office.

J. A. J. HOUSDEN.

MAGINN AND 'BLACKWOOD'S MAGAZINE.'  
—The *Edinburgh Review* for January, 1898,

in an article on Mrs. Oliphant's 'William Blackwood and his Sons,' which treats mainly of the famous magazine that bears their name, says:—

"Maginn, who was then a schoolmaster in Cork, communicated for a considerable time under veil of the anonymous. Very absurd this mystery seems to us now, but it was scrupulously respected by the council of 'Maga.'"—P. 57.

Why should Maginn's caution seem absurd? He no doubt gauged accurately the nature of the people he lived among, and acted with but reasonable caution. I feel sure that if in those days a schoolmaster had been known to write for the magazines his pupils would have fallen off, and he would have been spoken of as a frivolous, if not a dangerous man. How, I would ask, would the average member of a rural school board regard a master who showed tastes on a higher level than those to which he had been accustomed? Things are, I admit, on the whole somewhat better now than they were formerly, but improvement has been very slow. I believe there are very few of the literary, scientific, or artistic classes now among us, be they old or young, who, if they could be called upon to communicate the secrets of their early life, would not be constrained to tell us that the wretched folk who have long forfeited the good things which the intellect provided for them,—

— Le genti dolorose,  
Ch' hanno perduto il ben dello intelletto "  
(Dante, 'Inf.' iii. 17, 18),

had inflicted mental tortures which are still acutely painful to think of, even now that long years have passed away since they came to an end, solely because the sufferers possessed intellectual longings such as the stupid people among whom their lot was cast were, either from nature or the effects of assiduous training, incapable of comprehending. I believe that in most cases this hatred of the intellectual side of life is produced by assiduous cultivation, not by mere mental incapacity, though of course jealousy must also be taken into account, for it is an observed fact that this form of mental perversion is very rare among the poor. If a man has written an amusing or instructive book, shown an intelligent interest in the things around, or produced anything whatever that they regard as beautiful, the working classes, alike of the towns and the country, almost always evince great respect for him.

An instructive instance of the fear which still haunts some really accomplished persons of their attainments becoming known to the outer world occurred in my hearing some

time ago. An eminent professional man was staying at a country house where I was also a guest. One day it was raw and damp, so we spent a long time sitting by a cosy fire, gossiping about poetry and poets. When the conversation came to an end my companion said: "Pray don't mention to any one this talk we have had. If it got known that I cared for poetry, everybody would think that I could not possibly be of any use in my profession."

Miss Mitford records, in one of her letters, that Barry Cornwall was an assumed name. He is, she says, "a young attorney who feared it might hurt his practice if he were known to follow this idle trade"—that is, poetry ('Life,' ed. by A. G. L'Estrange, ii. 104). She also tells of another friend of hers, the son of a rich alderman, who was disinherited because he would write poetry (*ibid.* iii. 56).

ASTARTE.

REMEMBRANCE OF PAST JOY IN TIME OF SORROW.—I read a good article just lately in which the writer truly said, "This sentiment has become a commonplace among poets from Dante onwards." He then went on to remark that it is to be found earlier in Boethius: "For truly in adverse fortune the worst sting of misery is to have been happy." Yes, and he should have said yet earlier still, in the Book of Wisdom, xi. 12: "For their grief was double, namely, mourning and the remembrance of things past." Or, as Wycliffe gives it: "Double anoye hadde take hem, and weyling with the mynde of thinges passid."

R. R.

Boston, Lincolnshire.

CONYBEARE'S 'CAMBRIDGESHIRE.' (See 8th S. xii. 478).—I have not yet seen this interesting book, so that I do not know whether the phrase in your review "was not a coin," referring to the mark, was Mr. Conybeare's or your own, whether it referred to England only, or to other places where the word was used.

If to the latter, a reference to Copernicus's treatise on coinage ('*Monetæ cudendæ Ratio*') will show that in the fifteenth century at least the word was used both for a weight and a coin. He says (p. 52, edition Wolowski, 1864), "*Transit autem [moneta] sub nominibus Marcharum, Scotorum, &c., et sunt sub eisdem nominibus etiam pondera*" (money circulates under the names of Mark, Scot, &c., under which names weights also are known). And again (p. 30), "*Confiectur massa [ex ære et argento] ex qua marchæ xx. fiant quæ in emptione valebunt libram unam, id est duas marchas argenti*"



(this alloyed mass may be coined into xx. marks, the value of which is one pound of silver, that is to say, two marks).

So that, if the mark were a weight only and not a coin, the same piece would weigh the twentieth of a pound and half a pound, "which is absurd." The "pound" spoken of is the weight of 7,195 grains, equal to two marks of Cologne, "libram semper intelligi quæ continet marchas duas ponderis" (p. 72).

My 'Colloquy on Currency,' 1894, is probably more accessible than Wolowski's book, and at p. 306 will be found extracts from Copernicus, showing several instances where the pound of two marks (weight) is supposed to be cut into twenty or twenty-four or other numbers of marks (money). ALDENHAM.

"A MYAS OF ALE."—In 1572 John Jones, who in his will dated 17 July, 1600, describes himself as "Phisitian, parson of Tretton, and chaplaine to the right honorable lord high Treasurer of England," published his book entitled 'The Benefit of the auncient Bathes of Buckstones.' In describing the diet suitable for patients undergoing treatment at Buxton, he says:—

"Wyne of these kyndes may bee permitted, as a cuppe of Sacke and Sugar, if the disease doo not forbid it, or of good Gascoyne wyne, to them that be leane, with Sugar, or whyte Mamulsyses of Madera, a *myas* of good Ale, a cawdell, or Alebury, although afore in the generall dyet I haue not touched it."—Fol. 10, recto.

The word "myas," pronounced "meeas," has just been reported to me by my friend Mr. Joseph Kenworthy from the neighbourhood of Deepcar, near Sheffield, a place about twelve miles to the west of Treeton, where Jones was parson. Mr. Kenworthy tells me that he heard a man say, "I am dry; I wish I'd a *myas* o' ale." Another man said he could eat "a *myas* o' nettle porritch." Mr. Kenworthy has made many inquiries about this word, and his informants are unanimous in saying that a "myas" is a brown earthenware pot, of the kind which was common before Staffordshire earthenware came into use, and having a "stale" or handle. Such pots were formerly made in South Yorkshire. Some of them are still in use. They taper towards the bottom, they have no lip or spout, and the inside is glazed black. Similar pots are now made in Holland and in Friesland.

But it seems that people in Deepcar speak of "myas pots" as well as of a "myas." The "myas pot" is the vessel in which Yorkshire puddings and other compounds are mixed, and I am told that it sometimes occurs in old inventories annexed to wills as "mesepot." In South Yorkshire a beast is

known as a "beeast," in two syllables, plural "beecases." One suspects, therefore, that, in spite of the assertions of the people of Deepcar, a "myas" is really a "mess," a portion of food or drink. It is possible, of course, that the word, like the Latin *ferculum*, has the twofold meaning of a vessel or pot, and of a dish or mess of food. It sounds rather strange to speak of "a mess of ale," though the ale of former times may have been thick enough to serve for both meat and drink!

S. O. ADDY.

"PLURALITY."—This term, although attempts have often, I believe, been made in this country to introduce it as a substitute for "majority" when used in reference to numerical superiority, has never maintained its ground in English speech except as the abstract noun of "plural." Recently, however, the newspapers contained telegrams from New York headed "Plurality for Tammany," and the expression is not unlikely now, by a "consensus" of newspaper usage, to "supercede" its stubborn rival.

J. P. OWEN.

A ROMAN ROAD UNEARTHED AT REIGATE.

—Several morning and evening newspapers of 6 January record the unearthing of what they describe as "an interesting discovery in the form of a portion of a Roman roadway" at Reigate. It appears that some workmen employed by a local builder were "excavating a trench in Nutley Lane," when they came upon "a completely formed roadway about six feet below the surface of the highway." This newly found road is said to be about twelve or fifteen feet wide (one account says fourteen feet). It is composed of flints "unbroken, but with the edges trimmed to fit." There appears some uncertainty as to what particular road it is a part. Some local authorities regard it as a continuation of the well-known Pilgrims' Way to Canterbury; while others, from its construction, believe it to be a part of the Roman road from Winchester to London. The *British Architect*, noting the discovery, says: "The road passed over the hill, and the district was known as Ridge Gate, altered in later years to Reigate." Lewis's 'Topographical Dictionary' states:—

"This place, which is of considerable antiquity, was called in Domesday Book *Cherche felle*, and afterwards Church-field, in Reigate, by which name the church was given by Hamelin, Earl of Surrey, to the priory of St. Mary Overy, Southwark, in the reign of King John. The origin of its present name is uncertain. Camden says that, if borrowed from the ancient language, it signifies the course of the stream; while Mr. Bray and others consider it, with great probability, to be derived from the Saxon words *rige* or *ridge*, and *gate*, from a gate or bar

placed across the road which runs by the high ridge of hill, now called Reigate hill. He is also inclined to think that the gate existed so early as the formation of the Saxon Stane-street, and there are many other places in the vicinity, the names of which terminate in a similar way, all seemingly derived from a like circumstance."

From the authorities I am able to question on the subject I should conclude that the name has come down from the period of the Danish invasion, as I find that *ridge* may be either from A.-S. *hrycg* or Dan. *rygg*, while *gate* may be either Dan. *gade* or Icel. *gata*. In support of this view, Lewis states that "the inhabitants are recorded to have routed the Danes, when they were ravaging the kingdom, on more than one occasion." Reigate must have been a place of some importance in the early centuries, since it sent two members to Parliament from the time of Edward I. until 1832, when it was deprived of one member by the Reform Act, being finally disfranchised for corruption in 1867. The manor is said to have belonged to Queen Edith in the time of the Confessor.

B. H. L.

DR. PETER TEMPLEMAN.—The Rev. William Cole's manuscript collections for 'Athenæ Cantabrigienses,' bequeathed by him to the British Museum, because, in his opinion, their presentation to the library of his own college at Cambridge would have been equivalent to "throwing them into a horsepond," consist for the most part merely of references to printed books where notices of eminent Cambridge men are to be found. With regard, however, to those of his contemporaries with whom he was personally acquainted he often made original and not always very flattering remarks. Some of these entries have been printed by Sir Samuel Egerton Brydges in his 'Restituta,' but there are many others which have not yet seen the light. A few of them I have already communicated to 'N. & Q.' and as Cole, like many other careless antiquaries and collectors, used common ink which is growing paler every day, I now send for preservation in your pages the subjoined notes concerning Peter Templeman, M.D., Keeper of the Reading-Room in the British Museum, and afterwards Secretary to the Society of Arts:—

"On Saturday last [Aug. 23, 1769] died after a long illness, Peter Templeman, M.D., Secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce. He was author of an Abridgement of the Memoirs of the French Academy; a translation of Capt. Norden's Travels through Egypt; and several other ingenious performances, and was esteemed a man of great learning."—*Cambridge Chronicle*, Saturday, 30 Aug., 1769.

"I think he was of Trinity College; I know his brother was, who had a wen on one side of his under jaw, and with whom I was acquainted, meeting him frequently at Dr. Conyers Middleton's, to whom he was related, as well as to his second wife, of the name of Place. He was of Dorsetshire, if not of Dorchester, and very nearly related to Mr. Joshua Channing, wholesale linen draper in Cheap-side, of Dorchester also, who married my first cousin, Mrs. Mary Cock, daughter of Mr. Joseph Cock, merchant of Cambridge, and sister of Dr. Cock, rector of Horkesley and Debden, in Essex.

"The Doctor was the son of a gentleman of considerable fortune in Dorsetshire, and educated in the profession of Physic in the University of Cambridge. His friends procured him the office of Reading Librarian at the British Museum, which he enjoyed for some time, and on the resolution of the Society for the Encouragement of Arts, &c., to appoint a Secretary, who was a man of letters, he was chosen to that post in 1760, and continued in it to his death."—*London Chronicle*, 26 Sept., 1769."

—MS. Addit. 5882, f. 105.

Templeman was educated at Trinity College, Cambridge, where he graduated B.A. in 1731, but he obtained his degree of M.D. from the University of Leyden on 10 Sept., 1737 ('Album Studiosorum Acad. Lugd. Bat.,' 1875, p. 967).

The date of his death is usually given as 23 Sept., 1769. It is evident, however, from the extract from the *Cambridge Chronicle* cited above that he really died on 23 Aug. in that year. THOMPSON COOPER, F.S.A.

THE DUKE OF WELLINGTON AT WATERLOO.—With reference to the exception taken by Viscount Wolsley to the dispositions of the great duke at the battle of Waterloo, perhaps the following opinion on the subject, from the *Times* of 29 Jan., may not be out of place in 'N. & Q.':—

"It may be doubted whether the reputation of the Duke of Wellington has, in any real sense, 'been under partial eclipse' in recent years. His despatches, with few exceptions, constitute a worthy and an enduring 'memorial' of a great career. The Peninsular campaigns are unrivalled in the history of war. Later criticism has shown that the dispositions previous to the battle of Waterloo were open to question, and that the British commander was not only surprised by the rapid advance of Napoleon, but was not accurately informed of the position of his forces. In common with all mankind, Wellington had the defects of his qualities; but he remains one of the few really great generals that Great Britain has produced."

HENRY GERALD HOPE.

Clapham, S.W.

CURIOSITIES OF CRITICISM.—One of the etymologies of Adrien de Valois, illustrating several important principles of French derivation from Latin (see Brachet's 'Dictionnaire Etymologique,' art. 'Coucher'), has been firmly



established. The following judgment pronounced upon it a hundred years ago by James Pettit Andrews, in his 'Anecdotes' (1789, Addenda, p. 24), is a notable specimen of ignorant criticism:—

"M. de Valois deduces the French word *coucher* (actively taken) from *collocare*, and, aware of the readers' objections, he supports his argument by quoting from Catullus:—

Vos, unis senibus, bonæ  
Cognitæ bene feminae,  
Collocate puellulam.

He brings also two excerpts from Tully and from Suetonius, to shew that *collocare* means 'to put to bed.' But as he is *totally unable to make out any similarity of sound between 'collocare' (pronounced as in France) and 'coucher,'* his derivation must appear one of the most improbable ones ever produced, and only is here introduced to evince to what frivolous ideas the passion for finding etymologies may lead a man of genius."

The italics are mine. Now there is no "similarity of sound between" *Rollo* and *Rou*, yet Andrews would not have questioned the identity of *Rou* with *Rollo*; he might, too, have called to mind *mol* and *mov*, or *fol* and *fou*.

F. ADAMS.

"JIV, JIV, KOORILKA!"—A recent 'Note on Books' in 'N. & Q.' (8th S. xii. 140) concludes with a fervent tribute to the priceless services of those learned scholars who, as the ages roll on, labour, in the words of your reviewer, "to hand on to generations the never-dying torch of truth." A bright and noble simile is this, of which the inspiration is caught from ancient Greece. Yet as I muse thereon the vision which comes before me is not of wise men bending over their books, nor of classical scenes of antiquity. I discern a humble Russian village of the present day, with peasant children playing round about. Merry laughter resounds as, with loud shouts of "Jiv, jiv, koorilka!" ("Alive, alive's the torch!") a flaming splinter is passed rapidly from hand to hand, the youth or maiden who happens to hold it when the light dies out being adjudged the loser. This is the game of *koorilka*, or firebrand, still popular in Russia (see Dahl's 'Dictionary,' in Russ. St. Petersburg, Wolff, edition of 1881, s.v. 'Koorit,' to smoke). The pastime is evidently very ancient. A Russian-French dictionary gives "*petit bonhomme vit encore*" as the equivalent. The Russian formula is used, colloquially, to express satisfaction upon luck returning unexpectedly when things look blackest, as an Englishman might cheerily cry, "Never say die!" I frequently hear the

words "Jiv, koorilka!" used in this sense, even by people who do not know the country game, and cannot therefore explain their origin. Like most proverbial expressions, the phrase is not often heard here in polite society, but is interesting to lovers of folklore. Truly the popular phrase, as a French writer remarks, often resembles the peasant's son in the folk-tale who went to bed a beggar and awoke to find himself a prince. Even so shall the peasant child's piece of flaring torchwood, after doing duty in modest guise as an emblem of unexpected success in humble every-day matters, become etherealized in tender hands until its apotheosis is reached, and it burns aloft with its purest and steadiest light as the symbol of eternal truth.

H. E. M.

St. Petersburg.

CHARLES LAMB AND THE SEA.—Charles Lamb, in his 'Elia' essay 'The Old Margate Hoy,' speaks of "the dissatisfaction which I have heard so many persons confess to have felt (as I did myself feel in part on this occasion) at the sight of the sea for the first time. .... But the sea remains a disappointment." A little further on he speaks of "our unromantic coasts." Dear author of 'Elia'! In your own words, your name "carries a perfume in the mention"; but I fear that on this occasion you went "*ultra crepidam*." Had you ever looked out from the Land's End or St. Ives, you could not and would not have thought that the sight of the sea was "a disappointment," nor, had you ever visited "the guarded mount" of St. Michael or stood on Gurnard's Head, could you have spoken of "our unromantic coasts."

O cari luoghi!—

Ille terrarum mihi præter omnes  
Angulus ridet.

JONATHAN BOUCHIER.

Ropley, Hampshire.

HOMER.—I am not a great scholar; I am only a reader. But I can see generally a resemblance between the language of the 'Iliad' and that of the 'Odyssey.' Take the first ten lines of the second book of the 'Odyssey' as an example. Every line may be found somewhere in the 'Iliad.' The speech of Eurymachus to Halitherses reminds me of similar speeches of Agamemnon in the first book of the 'Iliad,' and is hardly inferior. I think that the scene between Calypso and Ulysses is such as only the genius of Homer could have produced. Calypso is kind and gentle, but, being a goddess, merely feels the inconvenience of the loss of a lover when Ulysses leaves her. She does not descend

\* Carm. lxi. 186; the reading is that of the 'Valesiana,' p. 73.

to any deep feeling. The following lines, from the speech of Calypso to Ulysses, in Pope's translation, are quite an invention of Pope:—

Farewell! and ever joyful may'st thou be,  
Nor break the transport with one thought of me.

There is nothing like the second line in the original. It is a good line, but it does not represent the character of Calypso as Homer meant to draw it. Virgil has taken more from the 'Odyssey' than from the 'Iliad.' None but the author of 'Macbeth' could have written 'King Lear'; and I believe that none but the author of the 'Iliad' could have written the 'Odyssey.' But it has been said that there were many authors of the 'Iliad.' How can any one who esteems poetry have such a thought? Can we suppose that 'Macbeth' or 'Paradise Lost' was the production of many authors? And can we not see the one great mind pervading the whole of the 'Iliad'?  
E. YARDLEY.

### 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 CHARITABLE CORPORATION.—In the early part of the seventeenth century a semi-philanthropic association was formed, incorporated by royal charter, entitled the Charitable Corporation, which was intended to benefit the poor by lending money at a low rate of interest on the security of pledges. The society, which was launched with a great flourish of trumpets, had offices in Laurence Pountney Hill (I think at the corner of Duck's Foot Lane) and a warehouse in Spring Gardens. After it had traded a short time, extensive defalcations were discovered, some of the principal officers absconded, and the society was wound up, the total loss on 5 Feb., 1731, amounting to nearly 488,000*l.*, which occasioned widespread distress and recrimination, as did a similar society in our own days. Mrs. Anne Oldfield, the actress, and Bennet Langton, Dr. Johnson's friend, were shareholders. In the British Museum Library (357 C/5 2) is a printed broadside containing a letter in French (with an English translation) from John Angelo Belloni, dated Rome, 4 May, 1732, addressed to the Committee of the Parliament of England appointed to inspect the affairs of the Charitable Corporation, stating that Mr. Thomson had been arrested at Rome and was then a prisoner in the

castle of St. Angelo, and offering to give up Thomson's papers on the Committee agreeing to certain conditions not specified in the letter, which a MS. note states was, by order of Parliament, burnt by the common hangman. Who was John Angelo Belloni, and what was the nature of the proposal he made to the Parliamentary Committee? There are references to the Charitable Corporation in How's 'History of Pawnbroking,' but they are of a meagre description. JOHN HEBB.

Canonbury Mansions, N.

INSCRIPTION ON A SUNDIAL.—M. Jusserand, in his article 'Ronsard and his Vendômois,' contributed to the *Nineteenth Century* last April, notices (p. 598) a Renaissance house at Montoire which has a sundial with a sceptical inscription, as follows:—

Hic nec jura juvat meritis acquirere,  
Nam malis oritur sol, pariterque bonis.

"It must be said," he remarks, "for the honour of sundials, that they very rarely give such wicked hints," to which, if his transcription be exact, he might have added "in such queer Latin." The hexameter might be completed by adding *velle*, and the pentameter made metrical by changing *nam* to *namque*. Conjectures, however, will not serve me. What I want is a correct copy of the couplet, and I shall be much obliged to any of your readers who will furnish me therewith.

F. ADAMS.

106A, Albany Road, Camberwell.

OCNERIA DISPAR.—Would some one kindly tell me by what name this moth is called in England?

AD. MÜLLER.

Berlin.

WILLIAM BOWER, OF BRISTOL.—Can any one give me the lineage of this William Bower, whose name occurs in the pedigree of Hussey (Hutchins's 'Dorset,' iii. 80, second edition) of Edmondsham House, near Cranborne, Dorset? Was he one of the Bowers of Berkeley, co. Gloucester? He married Ann Goldwyer and had two sons: (1) Rev. William Bower (1731–82), of Oriol College, B.A., rector of Edmondsham and Sutton Walrod, who married his first cousin Philadelphia Fry, of Edmondsham House; (2) Capt. Edmund Bower, R.N., of Prospect Hill, near Reading, who married his kinswoman Elizabeth Hill (born Goldwyer) and had issue.

A. R. BAILEY.

St. Margaret's, Great Malvern.

SHORT A V. ITALIAN A.—I am engaged upon a reading primer in which the pronunciation of each word is given by a new system of phonetic notation, and I find myself con-



fronted with the above question. I desire to adopt the more general pronunciation, and should like to have the opinion of correspondents who are familiar with the English of all counties. To take the word *grant* as an example. Should it be *grannt* or *grahnt*? Further, would some American contributor say what is the usage in the States? I believe there the short *a* is distinctly predominant. But does it extend to words like *half*, *psalm*, *calm*, and *aunt*?

R. WINNINGTON LEFTWICH.

125, Kennington Park Road, S.E.

"BROACHING THE ADMIRAL."—Could any of your readers kindly inform me the origin of the phrase "Broaching the admiral"?

G. PETRIE.

[For "Tapping the admiral," otherwise "Sucking the monkey," see Farmer's 'Slang and its Analogues,' i. 21, under 'Admiral,' where an explanation is given, with a reference to 'Peter Simple.' No origin is, however, furnished.]

MRS. WEBB, ACTRESS.—Came from Edinburgh to the Haymarket in 1778, played many parts there and at Covent Garden, and died 24 Nov., 1793. What was her Christian name? Are any biographical particulars obtainable other than those supplied in the 'Dramatic Mirror'? Her maiden name was Child. She was a member of the company in Norwich when she married, first, a Mr. Day; acted under that name in Edinburgh, and seems to have married an actor named Webb, who was in the Edinburgh company. Particulars will be greatly valued.

URBAN.

"GROUSE": "GROUSING," slang words = to grumble, or grumbling. Can any one give the origin or explanation of these? R. B. Upton.

REV. JOEL CALLIS, M.A., was head master of Tonbridge School, 1624-37. Is anything known of him beyond what is in the register of the University of Oxford?

R. S.

REV. WILLIAM NEWMAN was head master of the same school, 1637-40. Is anything known of him beyond his Oxford career and that he was vicar of Colrede, 1638, and of Shepherdswell, 1640?

R. S.

ADMIRAL PHILLIP.—Can any readers of 'N. & Q.' tell me if Admiral Phillip, the first Governor of New South Wales, left any children, and what was the maiden name of his wife? His and his wife's tombs are in Bathampton Church, in Somerset, but there are no records or documents to show whom

he married. His marriage was prior to his appointment as Governor of New South Wales; and for some time before that appointment he lived near Lyndhurst, in the New Forest, where he engaged in farming. In his will, made at Bath in 1814, he left legacies to relatives or connexions named Dove, Harris, Lancefield, Potter, Luke Ashton, Richardson, Lane, Rule, and Sutton.

LOUIS BECKE.

"LITTLE ENGLANDER."—When and by whom was the political nickname "Little Englander" invented?

POLITICIAN.

COLLECT FOR ADVENT SUNDAY.—"Both the quick and [the] dead." The insertion of this second "the" is natural; is it right? All modern Prayer Books omit it, and Stephens in his careful collation of the Sealed Books (1849) justifies them. But Parker, in his conspectus of the revisions, represents the book of 1662 as following that of 1549 in inserting the word; and the facsimile of the MS. annexed to the Act of Uniformity (14 Car. II.) certainly contains it—published by the Queen's Printers and the Cambridge Press in 1891. The question was suggested to me when I heard a minor canon of Ely Cathedral insert the word at Evensong recently.

W. E. B.

"HONKY-TONK."—Can any reader cite a use of *honky-tonk*, a low groggery, in any dialect other than that of the negroes of the Southern United States?

H. R. H.

LEWKENOR.—Can any one give me a pedigree of Mary Lewkenor, wife of the Hon. Francis Nevill, son of the seventh Baron Abergavenny?

HARFLETE.

FRENCH PRISONERS OF WAR IN THE SAVOY.—When I was a child, my aunt, who lived in Fountain Court, Strand, used to tell me stories about the French prisoners of war who were kept in what used to be part of the Savoy Palace, just at the back of her house, No. 9, Fountain Court; and she gave me a tiny basket cut from a plum-stone, and also a pretty little cutting-out of tissue paper, with a tombstone, hour-glass, and little dog painted on it, with this motto, "Le tems ny la mort ne metteront point de borne à ma fidélité," both of which she said she bought from one or other of these poor fellows, who were nearly starving. I have searched lots of books about the Savoy Palace and London, all in vain, to find this corroborated in any way. All accounts of the Savoy precincts end with the building of Waterloo Bridge. Nothing is said of any part but the

Savoy Chapel, after the demolition of much of the old place for the bridge. Can you give me any information as to whether it is true that the prisoners of war (meaning, I suppose, the Frenchmen who were in England at the time of the war with Bonaparte) were confined in any part of the old Savoy buildings?

BESSIE PALMER.

GENERAL WADE.—In looking over some books that have just come into my possession I find a folio of 24 pp., entitled 'Albania,' a poem addressed to the Genius of Scotland. Dedicated to General Wade, 1737. On the fly-leaf is written "Very rare, and probably the only copy in existence." I have looked into several catalogues of well-known Scotch collectors without being able to trace a copy; neither can I find anything concerning General Wade. Can any of your readers give me information? A SCOT.

CHRIST'S HALF DOLE.—For centuries it was a custom at Yarmouth and Lowestoft to pay a tithe on fish to the vicars of the respective parish churches both on the herring and mackerel fisheries. An attempt to revive it was made, I believe, at Yarmouth within the past ten years; but from the opposition offered it does not appear to have been legally enforced. At Lowestoft, however, steps were taken in 1845 to obtain what was regarded as the vicar's just due; but although successful in the test case, so much ill feeling ensued that all further attempts to collect it were abandoned. I shall be very glad to receive any particulars relative to the origin and history of this customary offering.

W. B. GERISH.

Hoddesdon, Herts.

WILLIAM DUFF, Author of the 'History of Scotland,' vol. i. (all published), 1750.—What is known of his parentage, and dates and places of his birth, baptism, marriage, death, and burial? Where is now the MS. of the first and only volume of his 'History of Scotland,' and what prevented him from finishing it? What were his coat, crest, and motto? Any particulars regarding him will be most acceptable.

C. MASON.

29, Emperor's Gate, S.W.

#### AUTHORS OF QUOTATIONS WANTED.—

Better to leave undone than by our deed  
Acquire too high a fame when he we serve's away.

"Fortiter, fiduciter, feliciter." Has this ever been attributed to S. Bernard of Clairvaux; and, if so, where, and by whom? It is now, in a slightly modified form, used as a motto by two noble families.

J. FOSTER PALMER.

"Si vis pacem para bellum."

CYCLOPS.

#### Replies.

POPE AND THOMSON.

(9th S. i. 23.)

My answer to W. B. was written on the assumption that he had not read what he is kind enough to call my "minute and painstaking investigation, as evinced in the notes to the new Aldine edition of Thomson." If he had read it, I am at a loss to account for the fact that in his query of 23 October, 1897, he attributes to Mr. Churton Collins the doubts thrown upon the view "that Pope collaborated with Thomson in the preparation of the edition of 'The Seasons' published in 1744, on the evidence of the handwriting." As I pointed out in my reply, these doubts were first thrown by me, although any reader of the article in the *Saturday Review*, in which Mr. Churton Collins reiterated those doubts in a mangled form, might reasonably have concluded that they were raised by Mr. Churton Collins.

I must first repeat for readers of 'N. & Q.' that my own mind is in suspense upon the question at issue, with a timid inclination, which I have already acknowledged, to the opinion that Pope really did write the notes in the disputed handwriting. And I shall now discuss certain points raised by W. B.'s last communication. He is "inclined to believe that the writer of the corrected lines was simply an amanuensis working at Thomson's dictation." As I did not, and could not, anticipate the treatment which my critical notes have received, I dealt with this point less distinctly than I might have done. Nevertheless, I say (vol. i. p. 194):—

"The erasures and substitutions in this handwriting are those of a man writing while composing. The phenomena therefore exclude the notion of a transcript. Whether they are compatible with dictation while composing in blank verse I cannot say; but my own impression would, I am sure, be the impression of every one at first sight—I mean that the maker was the writer."

But of course I might have focussed the scattered evidences which this preface and my critical notes afford—all pointing the same way—and might have expressed myself, as I now do, positively on the subject. I have noted on p. 193, for instance, that the suggestion made in this handwriting with the very significant "Quere" (*sic*), to which I called attention in my last communication, if it had come from the author, would have been in *his* handwriting: a man does not employ an amanuensis in notes of this kind. Again, 'Autumn,' l. 396, stood in 1738

Upbraid us not, ye wolves! ye tygers fell!



The Unknown suggests "our wanton Rage" and "Upbraid Mankind." Thomson writes

Ye ravening tribes, upbraid our wanton Rage, and prints this, with an inversion, in the text of 1744. The Unknown, that is, merely makes suggestions which he does not take the trouble to form into a line, and Thomson acts upon the suggestions. Is it seriously to be argued that Thomson found it useful to employ an amanuensis for first rough notes, such as these, where endless mistakes are possible in dictation, and such help must be really an encumbrance, and wrote out with his own hand his fully matured lines, when to dictate them might more conceivably be a relief? A study of my critical notes would yield many instances of this kind. But in fact this theory of an amanuensis could scarcely be entertained by any one who had even seen the volume, over which I have spent many laborious hours. No one would think of employing an amanuensis over a volume of this size interleaved; the task of emendation under such circumstances needs the eye as well as the hand of the writer; assistance merely mechanical would be more trouble than it was worth.

As I am certain that these notes are the work of some friend, and have grounds for a positiveness on that point very different from those on which the positiveness of W. B. and Mr. Churton Collins is supported, I quite admit that what W. B. calls my "ill-advised gibe" was superfluous. Thomson was indebted for thoughts and lines in 'The Seasons' to some friend, and he has not acknowledged the obligation. It matters nothing, for the purpose of the present discussion, what interpretation is put upon this fact. The fact itself must be admitted.

I have no doubt that Thomson was, in the main, "his own reviser." W. B. actually affirms that "the work of the second reviser of 'The Seasons' nearly equalled in extent and importance that of Thomson's own accredited revision." Nearly equalled in extent! I had prepared to refute this ridiculous statement; but the analysis of my notes would have been a waste of my time and my reader's patience. I found four lines possibly in this handwriting in the notes on 'Spring,' which cover fifteen pages. After this I looked through thirteen pages of critical notes before I came to another sign of it. I did not pursue the examination any further, though I may admit that there are more notes by the Unknown on 'Summer' and 'Autumn' than on 'Spring.' I know my own task, however, well enough to be

able to assure my readers that Thomson's corrections are out of all proportion to those of the Unknown. I am only afraid of understating the case, and when I have time I will expose this absurdity in complete detail, if necessary. The importance of these passages consists in their finish and the curious mystery that attaches to them.

W. B. speaks of the one passage of any length which is noted by me as "corrected to text" of Pope. I say, "Pope corrects to text." "The splendid critical pronouncement" in question is Thomson's, spite of verbal changes made in it by another hand! There is absolutely no change which brings the passage as it stood in 1738 nearer to the stanza in 'The Castle of Indolence' to which W. B. refers; nor would anything be proved if there was, for the correction was made before 1744, and 'The Castle of Indolence' was published in 1748. The passage as it stood in 1738 may be seen on p. 231 of my critical notes. Unfortunately the symbols '30, '38, which I append to the readings of these editions, were omitted by me in transcribing for the press. Similarly, whatever resemblance there may be between this passage and the verses on Congreve is the same, whichever text of this passage we compare with them.

It is, further, seriously urged that because Thomson speaks of visiting Lyttelton on 14 July, 1743, and proposes to bring with him more than one of the revised 'Seasons,' Pope cannot possibly have assisted Thomson between the years 1738 and 1744. It is only necessary to state this singular argument. The other purpose for which the passage is adduced I have already dealt with.

To prove the same point a comparison is instituted between a passage of Pope's and a passage indisputably Thomson's—a passage, moreover, which the Unknown has left absolutely untouched. The question is simply whether Pope could have made the corrections or additions made by the Unknown. Such corrections, &c., as the Unknown has made were well within his compass.

To conclude, the balance of expert opinion is against this MS. being Pope's; and I was the first to call the handwriting in question. It is not the writing of an amanuensis. It is not, so far as can be discovered (see critical notes, p. 195), the hand of any known poet contemporary with Thomson. The only poet with whose handwriting this MS. has ever been identified is Pope. Mr. Churton Collins and W. B. think that they have proved that Pope could not possibly have had any hand in the business—and that

quite apart from any question of handwriting. I do not envy them their confidence; and I must point out once more that the principle "suum cuique" has in the case of my labours been somewhat clumsily violated.

D. C. TOVEY.

SHAMROCK AS FOOD (8th S. xi. 505; xii. 37, 397).—My thanks are due both to Mr. HENDERSON for procuring, and to Mr. Colgan for sending me a copy of the latter's interesting and valuable article on the shamrock. I had no intention of writing any more on this subject, but Mr. HENDERSON's note at the last reference compels me to disclaim the right to such prominence as is there given to my opinion, and to say why, nevertheless, I am unable to "swallow" this "shamrock bread." In the first place, it is inherently incredible that the wild Irish described by Spenser, Campion, and other writers of their time, should have been able to dry and grind this herb in sufficient quantity to be an important bread-stuff, and yet have had no means of procuring a better and more generally known food; and, in the second place, it passes belief that a custom so extraordinary should have been so little known to their English contemporaries. There is evidence enough in Mr. Colgan's paper that when driven to extremity they were in the habit of eating shamrocks and other herbs; but Mr. Colgan appears to contend for much more than this, and here I cannot follow him. Lobel's actual words as quoted by Mr. Colgan are:—

"Nec aliud abisto [he is speaking of *Trifolium pratense*] est quo mortales meri Hybernæ, delitias irritamenta palati spreti, placentas, laganas et panes pinsunt exque butyro subigant quæ latrantibus obtrudant stomacho."

Does this mean more than that these shamrocks were pounded into a paste with butter? They may have been more or less dried, when occasion served, and the cakes pressed into various shapes; but this is a different thing from being "ground" into "meal," and used as "bread-stuff." Campion (also quoted by Mr. Colgan), writing in Dublin in the year following the publication of Lobel's work, says of the food of the Irish, "Shamrotes, water-cresses, and other herbes they feed upon: oate-mele and butter they cramme together." Spenser, another first-hand witness, says of the fugitive rebels, "They did eate of the dead carriages.....and yf they founde a platte of water-cresses or sham-rokes there they flocked as to a feast for the time." Mr. Colgan admits that all we know about the shamrock as a food really rests on these three statements. Possibly

the first of them (Lobel's) amounts to no more than the other two. Some such report as Campion's reaching him may account, at all events, for his use of the word *laganas*, which seems to have suggested to Mr. Colgan the idea that the shamrocks were "ground" into "meal." Is it not more likely that they used oatmeal along with their shamrocks? Be this as it may, it is easier to believe that Lobel misunderstood and bungled his information than that his account, as Mr. Colgan interprets it, is literally true. If it is true, or if Gerard had thought it credible, he would assuredly have mentioned it. Lobel and he were acquainted with each other, and Gerard made considerable use of the 'Adversaria' in the writing of his own 'Herball.' In conclusion, I do not wish to undervalue Mr. Colgan's contribution to the history of this subject: it is most valuable, and, like Mr. HENDERSON, I hope it will lead to yet further discoveries. C. C. B.

CORNWALL OR ENGLAND? (8th S. xii. 466.)—About a month ago I said to a woman named Prescotthick, who had recently come into the parish, "I suppose your husband is a Cornishman?" "No," she replied, "my husband is an Englishman, but his father came from Cornwall."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

REGISTERING BIRTHS AND DEATHS IN ENGLAND (8th S. xii. 109, 214, 435, 511).—It may be noted that in Catholic registers of baptisms, "ex præscripto Ritualis Romani," the maiden name of the mother is always inserted.

GEORGE ANGUS.

St. Andrews, N.B.

By the new Registration Act 6 and 7 Will. IV. c. 86, the parent of every child born after June, 1837, might obtain for it the advantage of a legal registry of its birth without payment of any fee, provided it was registered by the registrar of the district in which the child was born within six weeks after the birth. A birth might be registered at any time within six months after the birth, but after six weeks the expense of registering it was 7s. 6d., and after six months it could not be registered at all. Thus registration of birth was optional; but when did it become compulsory? I cannot ascertain. M.A. OXON.

ENIGMA (9th S. i. 29).—The solution of the riddle quoted from the 'Life of Cardinal Wiseman,' reviewed in the *Standard* of December last, is "Vulturinus," the river now called Volturno, in Italy. (1) "Totum sume,



fluit" (*Vultur*us, the river); (2) "caudam procide, volabit" (*vultur*, the bird); (3) "tolle caput, pugnat" (*Turnus*, the warlike hero in Virgil's *Æneid*); (4) "viscera carpe, dolet" (*vulnus*, a wound). Two more versions are supplied by as many correspondents to the same journal on 13 December. As they are both more poetically and classically expressed than the above, you will perhaps give them a permanent place in your pages. "F. H.'s" runs as follows:—

Totum pone, fluit; caput aufer, splendet in armis;  
Caudam deme, volat; viscera tolle, nocet.

"A Johnian's" variation is nearly as good:—  
Caudam deme, volat; caput aufer, surgit in armis;  
Totus in Italiâ læta per arva fluit.

The solution in the last version, it will be seen, contains only three parts, the eviscerating operation not being required.

JOHN T. CURRY.

The solution is: (1) *Vultur*us, (2) *Vultur*, (3) *Turnus*, (4) *Vulnus*. I have not read either the review or the correspondence which has appeared in the *Standard*. F. ADAMS.

[Very many replies are acknowledged.]

CURIOUS MEDAL (9th S. i. 67).—Ralph Brideoake was one of the three sons of the Right Rev. Ralph Brideoake, Bishop of Chichester, by his wife Mary, daughter of Sir Richard Saltonstall, of Okenden, Essex. He was a Fellow of Winchester College, Rector of Crawley, Hants, Archdeacon of Winchester, Rector of St. Mary's, Southampton, and Canon of Hereford. In his obituary notice in the *Gent. Mag.* for March, 1743, it is stated that "he rebuilt his parish church and parsonage house at his own expence." G. F. R. B.

Doubtless some Southampton correspondent will describe the restoration of St. Mary's Church in 1722: I must confine myself to Ralph Brideoake (not Bricdeake, though Allibone has got the same misprint). The dates of his birth and death are given on the medal: he was of New College, Oxford, B.A. 1685, M.A. 1688; Archdeacon of Winchester, 1702–43; Prebendary of Hereford, 1721–43; and doubtless also Vicar of St. Mary's, Southampton. Probably he was son of Ralph Brideoake, D.D., of New College, 1660; Canon of Windsor, 1660–78; Dean of Salisbury, 1667–75; Bishop of Chichester, 1675–78; died in the latter year: and father to Ralph Brideoake, also of New College, B.C.L. 1730.

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

Longford, Coventry.

TRANSLATION WANTED (9th S. i. 47).—The Irish or Scottish Gaelic motto referred to by

MR. FÉRET, "Lamh foistineach an uachtar," means literally "the resting hand uppermost." I suppose it would be freely translated "the steadfast hand will gain the mastery."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"Lamh foistineach an uachtar," pronounced *lawv fwishtinack an oochter*, means literally "the prudent (or steady) hand (is) the cream," i. e., "the prudent hand uppermost." This motto resembles that of O'Brien, "Lamh laidir an uachtar," "The strong hand uppermost."

BREASAIL.

"FIVES" (8th S. xii. 506).—Is MR. RALPH THOMAS quite correct in saying that "fives" is "four ale" and "six ale" mixed? "Four ale" is a single ale; "six ale" is a mixture of one at fourpence a pot with one at eightpence a pot in equal proportions. There used to be a "stock" ale brewed, which was sold at sixpence a pot, and a mixture of this with porter was sold as "five-half." In some parts a mixture of porter with a "dash" of bitter or Burton is sold as "five-half." AYEHR.

EAST ANGLIAN PRONUNCIATION OF "PAY" (8th S. xii. 346, 413).—East Anglians certainly do not pronounce "pay" to rhyme with "high," indeed they are never weary of poking fun at low-class cockneys about their *lydies* and *bybies*. MR. ADAMS and others who wish to learn something about East Anglian dialect can hardly do better than consult 'An Etymological and Comparative Glossary of the Dialect and Provincialisms of East Anglia, with Illustrations derived from Native Authors,' by John Greaves Nall, 1866. The preface and introduction, making nearly one hundred closely printed pages, are extremely interesting and instructive.

JAMES HOOPER.

Norwich.

CLOUGH (9th S. i. 28).—Peter Garrick, captain of a recruiting regiment, fascinated a Miss Clough, daughter of one of the canons of Lichfield, where the pair settled shortly after the birth of their second child David, on 20 February, 1716 (*Temple Bar*, vol. xi.).

EVERARD HOME COLEMAN.

71, Brecknock Road.

She is described in Murphy's 'Life of Garrick,' p. 6, as the daughter of the Rev. Mr. Clough, one of the vicars in Lichfield Cathedral.

GEORGE T. KENYON.

'THE RODIAD' (8th S. xii. 467).—Some inquiries with reference to this poem were made in a contemporary of 'N. & Q.' several years since. Beyond, however, the suggestion

that it was probably the work of George Colman the Younger (1762-1836), no information was forthcoming. The author of 'A History of the Rod' (Rev. Wm. H. Cooper) attributes it to the same source, and gives copious quotations from it in the above work. I have come across a number of poems on the same subject, most of which are extremely coarse and all of which were written between 1820 and 1830, at which time our grandfathers were apparently much interested in the subject. A very rare copy of 'The Rodiad,' with some most extraordinary illustrations, was sold in Norwich at a book sale about twenty years ago.

FREDERICK T. HIBGAME.

This does not appear under the name of George Colman in the British Museum Catalogue. A friend of mine was writing a work on flagellation, and mentioned the title to me, and I could only produce a cutting from a second-hand bookseller's catalogue to help him.

AYEAHR.

I have spent a considerable time in endeavouring to find this title, or book, but have not been able to find it in the British Museum Catalogue nor in any other. I presume George Colman is intended—not Coleman. If your correspondent has the book it would be interesting to have some account of it; or if he does not care to do so, would he let me see it? That "Joy" in the motto should be spelt with a capital letter seems to me extraordinary, because it makes it look like a proper name.

RALPH THOMAS.

[We fancy that the book was reprinted by Camden Hotten.]

DEFOE (9th S. i. 47).—George Chalmers, in his life of De Foe, which is bound up with Stockdale's 'Robinson Crusoe,' 1790, says, "De Foe published in 1722 'A Journal of the Plague in 1665.'" At the end of the life, in "A List of Writings which are considered as undoubtedly De Foe's," he includes the 'Journal.' Chalmers wrote the life in 1785, and it was first published, anonymously, by Stockdale before the 'History of the Union,' in 1786.

C. M. P.

OLD ENGLISH BOBTAILD SHEEPDOG (8th S. xii. 468).—Bell's 'British Quadrupeds,' 1837, says of this breed (the shepherd's dog, collie, or sheepdog):—

"To this variety, the most intelligent of all dogs, ..... has been assigned, by common consent, the distinction of being the primitive race from which all the others have sprung."

Then follows a description of points, the southern sheepdog being mentioned as the

one with a very short tail, "a peculiarity which appears to have been perpetuated from parents whose tails have been cut."

Also compare the pictures in Comte Henri de Bylandt's new book, 'Les Races des Chiens,' of the English bobtailed sheepdog, the Russian sheepdog (*berger russe*), and the French cow dog (*chien de bournier*). The last has a long tail, but all are of the same type and coat.

B. FLORENCE SCARLETT.

Specimens of this breed were exhibited at the recent dog show at Earl's Court. See illustration in *Daily Graphic*, 16 Dec., 1897.

EDWARD H. MARSHALL, M.A.

Hastings.

"LAIR": "LAIRAGE" (8th S. xii. 507).—At all places where live cattle are landed from Canada or the United States of America the sheds into which they are received are called "lairage." The word may be seen painted on these structures at Cardiff, Bristol, &c. For the exact meaning of the word we must probably wait for Dr. Murray. It may interest your correspondent to know that in America not only is a cattle-shed called a barn, but even a town stable and coach-house are so called. In one of the principal residential streets of Chicago a friend spoke of such a building, saying, "I use my sister's barn as well as that." On inquiring, I was told, "We always call what you call a stable a barn." In Canada, also, any outbuilding not used for a dwelling is a barn.

FRED. T. ELWORTHY.

The dictionary of the English Dialect Society, on the authority of the 'Manley and Corringham Glossary,' explains that "layer" means "the place where cattle lie." Nares, in his 'Glossary illustrating English Authors,' gives extracts from the 'Gentleman's Recreation,' Drayton's 'Polyolbion' (1612), Browne's 'British Pastimes' (1613), Spenser's 'Faerie Queene' (1590), and from Tusser in his life, published in 1672, for the use of the word.

EVERARD HOME COLEMAN.

71, Brecknock Road.

We speak of tracking a wild beast to its lair. I suppose the legal term "leirwyrt" or "lairwit" contains the same root, which I feel tolerably safe in connecting with the Welsh *llawr*, the ground—English *floor*.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

A "lair" is a place (more or less sheltered) for lying down in, hence a wild beast's or a tame beast's lying-down place, as the case may be. I have known old tithe barns made into very convenient cowhouses, and this



adaptation probably explains a barn being called a "lair" at Monk Bretton and elsewhere. I think I have heard cowhouses called "lairs" in the North, and Bailey gives this sense. There is a place called "Cow-lairs" near Glasgow. "Lairage" is, of course, such accommodation as is provided in "lairs." Graves in churches were called "lair-stalls" in Durham. J. T. F.

Winterton, Doncaster.

"RANTER" (8th S. xii. 386).—This term is frequently applied in Lincolnshire to members of the Primitive Methodist body, but is generally avoided by courteous people as being calculated to give offence. Forty years ago its use was more common than it seems to be now. I have heard more than one person say, "I'm not a Methodist, I'm a Ranter," which shows that then the term conveyed no offensive idea to those who used it. Whether the name "Ranter," as applied to the Primitive Methodists, has come down to them from the seventeenth-century "Ranters," with whom they have no historical connexion, may well be questioned. I see no reason for believing it to have done so. It is far more likely to have arisen independently, by reason of the noise made at camp-meetings. I have understood that this body took its origin from a camp-meeting, and that this fact is commemorated by a hymn beginning

The little cloud increases still  
Which first arose upon Mow Hill.

EDWARD PEACOCK.

With reference to the remarks of MR. ROBBINS on the appellation of "Ranter" in connexion with the Methodists, may I say that the word "ranting" has been used in quite a different direction? In the pleasing Irish drama of 'The White Horse of the Peppers,' taken from Samuel Lover's story of the same name, and relating to a legend in the family of the Peppers of co. Meath, the hero, Gerald Pepper, appears in one of the scenes of the play disguised as a guide, and in clothing that had seen better days. He sings a song, of which the following are the first two verses:—

Whoo! I'm a *ranting*, roving blade,  
Of never a thing was I ever afraid;  
I'm a gintleman born, and scorn a thrade,  
And I'd be a rich man if—my debts was paid.

But my debts is worth something, this truth they instill—

That pride makes us fall all against our will;  
For 'twas pride that broke me—I was happy until  
I was ruined all out by my tailor's bill.

It may be mentioned that "The White

Horse" was the means of preserving to Gerald Pepper his estates, confiscated after the battle of the Boyne; and in remembrance of the strange event the white horse was introduced into his armorial bearings, and is at this day one of the heraldic distinctions of the family.

HENRY GERALD HOPE.

Clapham, S.W.

In the fifties "Ranters" were an extreme body of the Primitive Methodist Connexion. Their great representative in the north of England was a man named Caughey (pronounced so, but I am not quite sure as to the spelling). He was a tall, thin man, dressed severely in black, a living personification of the particularly ugly bronze statue of President Lincoln in Lincoln Park at Chicago. As a big lad I used to attend some of his week-night gatherings at Coalpit Lane Chapel, Sheffield, and remember very well on one occasion his saying "he had laid and wrestled with the Lord for seven nights." As a bit of an athlete myself in those days, it struck me as particularly curious that a man should *lie down* to a wrestling match.

HARRY HEMS.

Fair Park, Exeter.

[The ranting dog, the daddie o't.

Burns, 'O! wha my babie-clouts,' &c.

A rhyming, ranting, raving billie.

Burns, 'The Twa Dogs.'

Other instances may be advanced.]

GHOSTS (8th S. xii. 149, 335, 413).—A remarkable instance of an aristocratic ghost may be worth noticing as being thoroughly well authenticated, detailed by the eye-witness, and one not generally known, I believe.

Lady Fanshawe and her husband Sir Richard Fanshawe, that devoted loyalist and most high-principled and courageous friend of Charles I., were sleeping in a handsome chamber (which, quite unknown to them, had a haunted reputation) for the first time, 1649. It was in the house of Lady Honor O'Brien (not far from Galway, Ireland), daughter of the Earl of Thomond. Lady Fanshawe, a most excellent and brave woman, was awoke about one at night, and by the light of the moon saw a woman leaning in at the open casement (before shut), having red hair and a pale and ghastly complexion, who, in a loud, unearthly voice, cried thrice "A horse!" and then, with a wind-like sigh, vanished. Sir Richard slept through it all, and saw nothing. Next day they heard that a descendant of the former owner had that night died in the house, and that ages ago his ancestor had ill-treated this woman, murdered her in the garden, and thrown her body into the river

under the window, and that she thus appeared at his descendants' deaths. The Fanshaws left "suddenly."

Lady Fanshawe relates also a case she heard of when at Canterbury. Near that city there lived Col. Colepeper with his sister, Mrs. Porter. He was a man of talent and erudition, and his voluminous MSS. may be seen in the Harleian Collection, British Museum. These two went into the vault of their ancestors, and took away with them some of their father's and mother's hair. Within a few days Mrs. Porter died. The colonel kept her body in a coffin set up in his buttery, saying he would soon follow her, and they would both be buried together.

"But from the night after her death, until the time that we were told the story, which was three months [N. H. N. says two years], they say that a head, as cold as death, with curled hair like his sister's, did ever lie by him wherever he slept, notwithstanding he removed to several places and countries to avoid it; and several persons told us they had felt this apparition."

These accounts may be seen in 'Memoirs of Lady Fanshawe,' by herself, edited by N. H. N., 1830, pp. 10, 92, 156. A. B. G.

"HOITY-TOITY" (8th S. xii. 429).—Halliwell's 'Dict. of Archaic and Prov. Words,' fourth edition, gives, quoting from Webster, "*Hoit*, to indulge in riotous and noisy mirth." Dr. Brewer, 'Dict. of Phrase and Fable,' s.v., has "*To hoit*=to assume, to be elated in spirits." For the form of the whole word cf.—to cite only a few parallels—hinch-pinch, hippety-hoppety, hirdum-durdum, hab-nab, hitty-missy, hivy-skyvy, helter-skelter, hobble-bobble, hod-me-dod, harum-scarum. Halliwell gives, as of eastern county usage, "*Hoit-a-poit*, assuming airs unsuitable to age or station."

ARTHUR MAYALL.

I was about to ask the same question as H. T. I find it in Conybeare's 'History of Cambridgeshire,' 1897, p. 32: "The wild Scots crossed from Ireland in their wicker boats, with their war-cry of 'Hoity-toity!'" I remember my old nurse, in the early forties, using the word to reprove us when, as children in the nursery, we had a bit of a tiff.

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

A correspondent in 'N. & Q.' (3rd S. vii. 417) asks whether the following paragraph in John Selden's 'Table-Talk' might not have been the origin of this expression:—

"In Queen Elizabeth's time gravity and state were kept up. In King James's time things were pretty well. But in King Charles's time there has been nothing but French-more and the cushion

dance," omnium gatherum, tolly-polly, *hoite-come-toite*."

This phrase, in modern French, is *haut comme toit*.

The late Dr. Brewer, in his 'Dictionary of Phrase and Fable,' says:—

"The most probable derivation I know is this: What we call 'see-saw' used to be called 'hoity-toity,' *hoity* being connected with *hoit* (to leap up), our 'high,' 'height,' and *toity* being 't'other hoit,' i. e., first one side hoits, then the other side."

EVERARD HOME COLEMAN.

71, Brecknock Road.

Does H. T. not confuse "Hoity-toity" with "Hey tuttie taittie," the original name of the tune now known as "Scots, wha hae"? Burns, writing to Thomson, September, 1793, says:—

".....the old air 'Hey tuttie taittie.'.....There is a tradition, which I have met with in many places of Scotland, that it was Robert Bruce's march at the battle of Bannockburn. This thought, in my solitary wanderings, warmed me to a pitch of enthusiasm on the theme of liberty and independence, which I threw into a kind of Scottish ode, fitted to the air, that one might suppose to be the gallant royal Scot's address to his heroic followers on that eventful morning."—The Letters of Robert Burns, 'Camelot Series,' p. 333.

What is the English of "Hey tuttie taittie"?

J. MONTEATH.

63, Elm Park, Brixton Hill, S.W.

SIR PHILIP HOWARD, KNT. (8th S. xii. 507).—The above-mentioned knight probably is Sir Philip Howard, sometime of St. Martin's-in-the-Fields, co. Middlesex, third son of William Howard, of Naworth Castle, co. Cumberland, and younger brother of Charles, first Earl of Carlisle, knighted at Canterbury 26 May, 1660; admitted to Gray's Inn 7 August, 1662; married at St. Martin's-in-the-Fields, 23 April, 1668, Elizabeth, daughter and heir of Sir Robert Newton, of London, baronet, and widow of Sir John Barker, third baronet, of Sissington, Kent; buried in Exeter Chapel, Westminster Abbey, 15 April, 1686; will dated 7 April, and proved 3 June, 1686. Sir Robert Holmes, Rear-Admiral of the Red, destroyed two Dutch men-of-war and about one hundred and fifty sail of merchant ships in the Vlie, and afterwards landed in the island of Ter Schelling, and burnt and plundered the town Bandaris, consisting of about one thousand houses.

JOHN RADCLIFFE.

CROMWELL (8th S. xii. 408, 491).—Burke's 'Extinct Peerage,' 1846, says Thomas, fourth Baron Cromwell (created Earl of Ardglass, &c., in 1625), died in 1653, leaving "surviving issue Wingfield, Vere-Essex, and Oliver, with a daughter Mary." Is not this probably the



Oliver referred to? His father "remained firmly attached to the interests of the king during the civil wars." The Protector had a son Oliver, born 1622, but he was "killed in 1648, fighting under the Parliamentary banners" (see Burke's 'Landed Gentry').

M. ELLEN POOLE.

Alsager, Cheshire.

DAILY SERVICE IN COUNTRY CHURCHES (8th S. xii. 167, 269, 412).—See a half-comic, half-pathetic letter, no doubt written by Steele himself, supposed to have been addressed to him by the under-sexton of St. Paul's, Covent Garden, in the *Spectator*, No. 14, in which the writer complains that the congregation had begun to

"take the warning of my bell, morning and evening, to go to a puppet-show set forth by one Powell under the Piazzas. By this means I have not only lost my two customers whom I used to place for sixpence a-piece over against Mrs. Rachel Eyebright, but Mrs. Rachel herself is gone thither also. There now appear among us none but a few ordinary people who come to church only to say their prayers, so that I have no work worth speaking of but on Sundays. I have placed my son at the Piazzas to acquaint the ladies that the bell rings for church, and that it stands on the other side of the Garden; but they only laugh at the child."

Steele's paper is dated 16 March, 1711. Although the under-sexton's letter itself is probably—or, rather, certainly—fictitious, I think it proves that there was daily service at St. Paul's, Covent Garden, in the time of Queen Anne. JONATHAN BOUCHIER.

VERBS ENDING IN "-ISH" (9th S. i. 86).—The story of these verbs is perfectly well known, and is very carefully explained in Brachet and Toynbee's 'Historical French Grammar,' § 581. The passage is too long for quotation.

I believe I have often referred to the present participle of *finir* by way of explaining the E. verb *finish*; but, of course, I have only done so by way of easy illustration. As a matter of fact, the correct explanation is that *finish* is derived from *finiss*, the inchoative stem of *finir*. The "lengthened" stem of *finir*, as in the 'H. E. D.,' s.v. 'Abolish,' means precisely the same thing. The lengthened or inchoative stem is due to the Latin *-sco*, as if one were to use *finisco* instead of *finio*.

The present participle is merely selected by way of illustration, because nearly all the E. verbs in *-ish* correspond to F. verbs which have a pres. part. in *-issant*. But when we wish to be exact, we do not refer either to the present participle in particular or to the subjunctive in particular; and reference to the latter is no better than reference to the

former. As Toynbee rightly says, these verbs are distinguished by the use of *-iss-* "in the present and imperfect indicative, in the present subjunctive, in the imperative, and in the present participle and gerundive"; and it is the influence of all these parts in combination that impressed the suffix *-iss-* upon the English mind. If any one was better known than another, it would naturally be the plural of the present tense indicative. The present participle is also striking, and so is the imperfect indicative; I have some doubts as to the very frequent use of the subjunctive mood. However, it does not matter, as we are only concerned with the net general result.

The case of *recevoir* is much the same. Our *receive* is derived from the Anglo-French *receiv-*, answering to O.F. *receiv-*, which occurs in various parts of the verb. Toynbee, § 588, gives the verb *devoir*, which is of a like kind; and we thus see that the stem *doiv-* occurs in the (very important) present tense plural indicative, in the present singular and third person present plural subjunctive, and in the third person singular and plural of the imperative. We owe the stem *receiv-* to the joint influences of all these taken together rather than to any one of them in particular; but if we are to speculate as to the one which was most familiar, we must not omit to notice the form *receiv-ent* in the present indicative. WALTER W. SKEAT.

CHALMERS BARONETCY (9th S. i. 47).—If Capt. T. Scott was in the military service of the late East India Company, it is quite probable that his widow may have drawn a pension from some fund of that company. If she did, her marriage with Sir C. W. Chalmers, Bart., should be found registered in the records now at the India Office (Funds Department), Whitehall, as she would then have ceased to receive that pension. If she was married in India, the marriage should certainly be found in the records of the Administrator-General's Department at that office. C. MASON.

29, Emperor's Gate, S.W.

'THE PRODIGAL SON' (8th S. xii. 385, 453).—MR. PEACOCK's information is quite correct. There are sets of illustrations consisting of eight subjects. Among my French printed Books of Hours are two which contain such sets in the borders. Both are printed by P. Pigouchet for S. Vostre, one 1498, the other 1502. The subjects are: 1. The prodigal son receives his portion outside the house and is about to proceed on his journey. 2. He is making merry with harlots at the sign of the

Crescent Moon. 3. He leaves the house in rags and is mocked by the harlots. 4. He is making a bargain with the owner of the swine. 5. He is eating husks with the swine. 6. He returns home penitent. 7. The feast of reconciliation. 8. The elder brother returns from the field and is met outside the house by his father.

I have another of these most charming of all books, printed by Kerver, 1505, which contains four of the scenes (Nos. 1, 2, 3, 5); and one by Hardouyn, which also has four scenes (Nos. 2, 3, 4, 5). No. 4 is not only printed from two blocks of different design, but each of them is repeated. All the different volumes agree in representing the sign of the Crescent Moon as the scene of the prodigal's revelry.

These little pictures, 1½ in. in height by ¾ in. in breadth, are full of quaint grace and natural expression, and are marvellously finished. They are cut in metal, probably brass or copper.

Seeing that this is one of the most beautiful narratives in the world, it is not surprising that pictures from it have been popular with all classes. Some of those intended for the "people" are very grotesque. The most beautiful and touching of all is Albert Dürer's copper of the prodigal son praying, kneeling among the swine: a most sorrowful, pity-compelling face, said to have been intended by the artist for a portrait of himself.

I have also the Wierx New Testament illustrations on copper, which comprise four of the prodigal son, the same scenes as Nos. 1, 2, 4, 6, in Pigouchet's set. These are fine works of art, full of quaint and interesting detail, to adequately describe which would fill a page of 'N. & Q.' I will only point out that in No. 2 a fool with cap and bells has laid down his bauble, while he holds both hands extended from the tip of his nose, "taking a sight" at the foolish prodigal, and the harlot beats him with her slippers as he is thrust down the steps by two young men. This is the only old representation known to me of "taking a sight," so much practised by vulgar boys three score years ago. R. R.

A set of plates such as Mr. PEACOCK mentions was in my father's house, Rutland, Vermont, even before 1823, when Irving's account of them was published. They were coloured, showing the prodigal in red coat and leather breeches. To the best of my memory their size was 8 in. by 12 in. JAMES D. BUTLER.

This subject reminds me of a story of a clergyman who, preaching on this parable, said that the father was so delighted at the return of his son "that he killed the fatted

calf, which had been in the stable for years, and years, and years." CELEST ET AUDAX.

WILL OF EDMUND AKERODE (9th S. i. 105).—The "charming relic" of 1557 mentioned by Mr. JOHN HEBB is evidently not the original will of the parson of Tewing, which is doubtless yet contained among the national records in one of the probate registries. The item offered is but an official copy of the will with probate attached—the actual document delivered to the executor, which alone gives the authority or power to act. It is entirely a private deed, and as such can be freely offered or sold for what it is worth. I have a large number in my possession—mostly, however, pertaining to my own family. I may add that the Master of the Rolls is not the lawful custodian of wills or of other instruments mentioned. The latter, with other papers connected with the estate of the deceased, are very frequently (and often most unfortunately) deposited or allowed to remain in a lawyer's possession after the executorship is closed, and after many years, or sometimes through death, are turned out and either sold or destroyed as waste. Only last year I heard of a typical case, where a whole roomful of papers were so treated in one of our London Inns of Court; and the only relic that has found rescue is a most interesting volume of antiquarian and topographical MSS. and drawings by a well-known collector.

WALTER CROUCH.

POPULAR NICKNAMES FOR COLONIES (9th S. i. 109).—Rhodesia is not a name for a colony, and not a nickname. Westralia is little used except in adjectival form. West Australians call their colony "W. A."; but they sometimes say "our Westralian gold-fields," "our Westralian hard-wood forests." D.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Rubā'iyat of Omar Khayyām.* Translated by Edward Heron-Allen. (Nichols.)

THIS handsome and erudite volume is the latest and, as yet, the most conspicuous outcome of the Omar Khayyām cult or craze. Consisting as it does of a facsimile of the manuscript in the Bodleian, with a transcript into modern Persian characters, its most direct appeal is made to the Orientalist. A new translation is, however, furnished, together with introduction, notes, and a bibliography, and by means of these it approaches the lovers of the poet in his English dress, with whom, and not with Persian scholars, we have to class ourselves. On the merits of the Bodleian MS. we will not presume to speak. It is the oldest MS. available to the student, is dated A.H. 865 (equivalent to A.D. 1460 of our chronology), is written, according to the catalogue, in Nasta'lik=small and cursive (or, in Mr.



Heron-Allen's opinion, in a hand midway between Nasta'lik and Shikasta), and is said to be one of the most beautiful Persian MSS. of its age in existence, being written upon a thick yellow paper in purple-black ink, profusely powdered with gold. For further particulars concerning a MS. of high interest, and the means by which the effects have been reproduced, the reader is referred to the introduction. Older MSS. are probably in existence in the ancient cities of Central Asia. None, however, that will serve as a point of departure for the student has as yet been traced. It would seem as though the recently aroused enthusiasm for Omar has not extended beyond Western Europe, and is not even understood in the East. So magical was the effect of Fitzgerald's rendering of Omar Khayyām that subsequent and more accurate versions are apt to prove disappointing. Concerning the manner in which the task was approached and accomplished, and concerning the fortunes of the rendering, we know much from Fitzgerald's own writings, and from the introductory matter to the translation of Mr. Justin Huntly McCarthy. Mr. Heron-Allen has, however, thrown new light upon many points by which readers have hitherto been puzzled. That Fitzgerald, while adhering closely to the spirit of his original, and informing it with fresh beauties, did not hold to the sequence of ideas, and incorporated two or more quatrains in one, was known. The original of what is perhaps the most familiar stanza—

A Book of Verses underneath the Bough,  
A Jug of Wine, a Loaf of Bread—and Thou  
Beside me singing in the Wilderness,  
Oh, Wilderness were Paradise enow—

is thus found in two quatrains, numbered respectively 149 and 155 in Mr. Heron-Allen's translation, in which the latter quatrain is thus rendered:—

If a loaf of wheaten bread be forthcoming,  
a gourd of wine, and a thigh-bone of mutton,  
and then, if thou and I be sitting in the wilderness,—  
that would be a joy to which no sultan can set bounds.

In the case, however, of quatrains that have hitherto baffled all students—such as, for instance, that beginning

Oh Thou! who man of baser earth didst make,  
and the second, opening

Heaven but the vision of fulfilled desire—

Mr. Heron-Allen has discovered that they are taken from the 'Mantik at tair' of Ferid ud din Attār, which Fitzgerald had closely studied immediately before he turned his attention to Omar Khayyām. This discovery, interesting and valuable in itself, explains why later renderings of the 'Ruba'iyat' leave behind them a sense of disappointment, since we do not find therein the passages for which we most earnestly look. The idea that Fitzgerald's book is a translation has, indeed, to be dismissed. It is, as Fitzgerald himself said, "the paraphrase of a syllabus of the poem." It comes as a series of detached passages rather than as sustained satire or arraignment. Such as it is, it is a work of genius, and as such the world has welcomed it. In no other form will the 'Ruba'iyat' be equally welcome to the present generation. It is pleasant, however, to have Mr. Heron-Allen's new and admirable translation, which, if it is not Fitzgerald, is at least Omar, and gives us a fine impression of the master.

Concerning the method in which the work is

executed, we may say that after his interesting introduction Mr. Heron-Allen gives an English translation, in which the 158 quatrains are numbered and unaccompanied by notes. Then follows the beautifully executed facsimile. This, again, is followed by the transcript of the text into modern Persian, at the foot of which the translation is reprinted, while the opposite page is occupied with notes. This is a convenient arrangement which may be commended for imitation. At the end comes the bibliography. Mr. Heron-Allen has executed his task admirably, and his book will be seized upon by all lovers of Omar. He has received important aid from Oriental scholars, which is duly acknowledged. In speaking of the work it is but just to the publishers to say that it is got up in an exquisite and a luxurious form, with every attraction of type, paper, illustrations, and binding. It is as well suited to grace the boudoir as to be cherished in the library, and will, we doubt not, be called on to do both. It may be helpful to some few readers unfamiliar with Oriental languages to say that the word *ruba'iyat* is properly translated "quatrains."

*Bygone Norfolk.* Edited by William Andrews. (Andrews & Co.)

THE plan adopted in 'Bygone Norfolk' is different from that followed in the case of most of the counties that have been included in the series to which it belongs, though similar proceedings appear to have been followed in the case of 'Bygone Cheshire,' which we do not recall. Instead of trusting the work to some well-known Norfolk scholar, such as Mr. Walter Rye or Dr. Jessopp, Mr. Andrews has assigned separate chapters to different writers, and has himself exercised over all a supervision tantamount to editorship. Something may be said in favour of a plan of this kind. The man most familiar with the ecclesiastical architecture of a county may know little concerning its guilds, and nothing whatever concerning its popular speech or customs. At the same time we are conscious, in the present case, of a feeling that the whole in appearance, and in the impression it leaves, is fragmentary. Separate chapters are, as a rule, in competent hands, and the completed volume is qualified to hold its own in an excellent series. What most commends it to us is the space assigned to what may perhaps be called popular subjects. That Norwich Cathedral, the famous shrine at Walsingham, and the church of St. Nicholas, Great Yarmouth, would receive adequate treatment was to be expected. A chapter on the guilds, which in Norfolk were both numerous and important, must necessarily be included in a local history aiming at completeness; and "Echoes of King's Lynn," by the Rev. W. B. Russell Cayley, though they might with advantage have been more numerous, do not come as a surprise. Mr. W. H. Jones, however, the editor of the *Norfolk Chronicle*, sends very interesting accounts of "Norwich Pageants" and "Packthorpe, its Mayor and Fair." Mr. James Hooper conveys very useful information concerning "Horkeys, or Harvest Frolics," and Mr. H. E. Gillett gives "Some Saws and Proverbs of Norfolk" and "The Sports and Pastimes of Old Norfolk." The local saws are far from complete. We are pleased, accordingly, to hear that these are being collected with a view to separate publication. We miss the lines on "Cromer crabs, Runton dabs," &c., and those on

Blickling flats, Aylsham fliers,  
Marsham peewits, and Hevingham liars.

Mr. Hooper favours the conjecture that *horkey*, pelt by Wright and Halliwell *hawkey*, is derived from the hack-cart, quoting Herrick:—

The harvest swains and wenches bound  
For joy to see the hack-cart crown'd.

Essays also appear on "The Babes in the Wood," which, not for the first time, is claimed as a Norfolk legend, so far as regards, at least, its English form; on "Eugene Aram at Lynn"; and on "Cowper's Last Days," by Mr. John T. Page. An abundant literature exists on Norfolk and its antiquities. There is, however, room for Mr. Andrews's popular and entertaining volume.

THOUGH published only for a trade purpose, the *Royal Hotel Guide to Norwich*, by Mr. James Hooper, is a work of solid historical and antiquarian interest, as well as a pleasant illustrated guide to the antiquities and features generally of one of the most interesting and picturesque of cities.

THE January number of the *Edinburgh Review* is rather dull; but the articles are instructive, if somewhat commonplace. "The Harley Papers" contains much that is new, and gives a brighter and, as we think, a more correct picture of Robert, Earl of Oxford, than that which historians have furnished. We are glad to meet, if only in passing, with Brilliana, Lady Harley (born Conway) whom the writer truly describes as "an admirable woman." Many of her letters were published by the Camden Society some five-and-forty years ago. These, coupled with the others now brought to light, furnish a most pleasing picture. We should like to see them united in a properly annotated edition. "The Birds of London" tells us of many of our feathered friends visiting London who confined themselves entirely, we had, in our ignorance, imagined, to rural places. "The Annals of a Publishing House" is devoted to the late Mrs. Oliphant's account of the Blackwoods. It is evidently the work of one whose knowledge of the literary history of the earlier years of the century is wide and accurate. We fear the admirers of Mr. Rudyard Kipling's verse will think scant justice has been dealt out to him in the article which bears his name.

In the *Fortnightly* Mr. Sidney Lee, writing on Shakspeare and the Earl of Pembroke, finally dismisses the theory that the Mr. W. H., "the onlie-beggetter of these ensuing sonnets," indicates the Earl. The first argument of Mr. Lee is that the Earl never was or could have been Mr. W. H., seeing that when he was born, on 9 April, 1580, he was Lord Herbert, by which name only he was known until he became Earl of Pembroke. That Thorpe would speak of this young nobleman as Mr. W. H. Mr. Lee holds to be inconceivable. The sonnets "offer no internal indication that the Earl of Pembroke and Shakspeare ever saw one another," and the traits that are common to Pembroke and Shakspeare's friend are "wholly indistinctive." With the disappearance of the Earl disappears Mary Fitton, whose only claim to be the dark lady rests on the assumption that her lover Pembroke was commemorated in the sonnets. Perhaps the best part of Mr. Lee's brilliantly sustained argument is that concerned with the word "Will." We heartily commend this paper to our readers as a fine piece of criticism.

Mr. Frederick Gale's 'Forty Years in the Lobby of the House of Commons' is a very amusing contribution, written from a point of view that would have delighted Col. Newdegate, with whom, incidentally, it deals. It pays a touching tribute to John Bright. Mr. Ford Madox Hueffer writes on 'The Millais and Rossetti Exhibitions,' awarding a preference to the Rossetti pictures. Mr. John A. Stuart writes on 'Authors, Publishers, and Booksellers,' Mr. William Johnstone describes a journey 'From Canton to Mandalay,' Mr. E. H. Parker deals with 'The Corea,' and there is an anonymous paper on 'M. Hanotaux.'—The *Nineteenth Century* opens with 'Barking Hall: a Year After,' a poem by Mr. Swinburne, intended as a sequel to the verses published a year and a half ago, and "written for the birthday of the author's mother." The lines have Mr. Swinburne's fervour and perfection of workmanship. Very amusing to outsiders is Mr. Michael MacDonagh's 'Quaint Side of Parliament,' in which a humorous account is given of the numerous pitfalls that beset the new member, and sometimes harass those even of most experience. Mr. W. Fraser Rae communicates 'More about Sheridan,' and supplies documents of interest previously unprinted, including a correspondence between Sheridan, Fox, and the Duke of Bedford. Proof is afforded of the customary injustice and ingratitude of the Whigs. Nothing was done for Sheridan by the Prince Regent, Mr. Fraser Rae insists, and he speaks of many fictions from "august lips." Sheridan, according to Mr. Gladstone, quoted by Mr. Rae, was "a true, brave, and also wise politician." "He was," adds his latest biographer, "a patriot whose only price was his country's welfare.....devoid alike of selfish greed and personal claims." Miss I. A. Taylor tells in full the story of the unfortunate Lord Edward Fitzgerald. The Count de Calonne gives some striking details of 'French Officialism,' a thing that does more than almost any other to sap the manhood of France, and has perhaps more to do with the instability of French affairs and the frequency with which the red spectre stalks than is generally understood or believed. Mr. D. R. Fearon, C.B., has a thoughtful article on 'Dante and Paganism.'—The frontispiece to the *Century* consists of a pleasing portrait of Ruskin in middle life. It is followed by a record of conspicuous valour, under the title 'Heroes who Fight Fire.' This is very uninspiring to read, and the pictures with which it is accompanied strike dismay into the mind of the weak-hearted or weak-headed. An illustrated account is supplied of the 'Great Exposition at Omaha.' A thoroughly up-to-date article follows in 'The Steerage of To-day,' furnishing curious and lamentable proof how soon, in a steerage passage, the yoke of civilization is thrown off, and both sexes, without shame, show the animal sides of their natures. A facsimile of the MS. of Burns's 'Auld Lang Syne' is given. An account is furnished of 'The United States Revenue Cutter Service,' further particulars of Bedouin life are printed, Mr. Brander Matthews supplies an account of Thomas Raynesford Lounsbury under the title 'An American Scholar,' and there is a whimsicality by the author of 'The Cat and the Cherub.'—*Scribner's* is this month very military and very patriotic. The frontispiece consists of a picture of 'The Battle of Bunker Hill.' Mr. Henry Cabot Lodge begins 'The Story of the Revolution,' which is to last through the year, and Capt. Mahan tells very vigorously the story of 'The Naval Campaign



of 1776 on Lake Champlain.' The illustrations to these articles assign the whole a very warlike look. A curious picture is furnished of 'The Police Control of a Great Election.' Mr. T. R. Sullivan deals with 'Wilton Lockwood,' a portrait painter concerning whom Englishmen will have to know more than now they know, and reproduces some very fine portraits. 'A Book-lover's Wish' is for a first edition of Herrick's 'Hesperides,' a legitimate and not an unrealizable aspiration. The author of 'Silverspot' claims friendship with a crow. We maintain that he never reached even intimacy, nor, indeed, got beyond recognition.—In *Temple Bar* Mr. Arthur G. Chater writes on 'Shakspeare and Wagner,' indicating many points of resemblance. In Wagner he finds a man who—at the time when, in the middle of the century, æsthetic thinkers in Germany were anticipating that "a future German Shakspeare would arise to found a greater art than that of Goethe and Schiller"—was even then working in their midst, to be rejected, as the Jews rejected their Messiah, because "He was not in conformity with their preconceived notions." Mr. Ralph Nevill gives a dramatic account of 'Jean Cavalier, Camisard Chief and English General,' the most distinguished of the insurgent chiefs of the Cevennes, the son of a peasant and the apprentice of a baker, who had an interview with Louis XIV., was the hero of the battle of Almanza, was Lieutenant-Governor of Jersey, and is buried in Chelsea Churchyard. His memoirs constitute attractive reading. Mr. Nevill imparts some romance to his early career.—To the *Cornhill* the Rev. W. H. Fitchett sends a second of his 'Fights for the Flag,' dealing with Blake and the Dutchmen. 'Some Real Tiger Stories' are sufficiently startling and amusing. Under the title 'A Gay Cavalier' Miss Eva Scott describes "wild George Goring, of unsavoury reputation. 'A Desert Dream' is very impressive. 'The Brigands of Calabria,' 'My First Shipwreck,' and 'Concerning Breakfast' are interesting portions of a capital number.—Col. Jarrett continues in *Macmillan's* 'Macaulay and Lucian,' a somewhat startling conjunction. A copy of the works of the great satirist, the most modern of ancient writers, which came into his hands—having previously belonged to Macaulay, by whom it had been carefully read and underlined—supplies the basis of the paper. It is a scholarly and readable contribution, though we are not so profoundly impressed as is the Colonel with the coincidences brought to light. 'Some Memories of a Prison Chaplain' present prisoners in an unfamiliar light. Col. Sir G. S. Clarke deals with Mr. Hannay's 'Short History of the English Navy.' 'The French Invasion of Ireland' is concluded.—Mr. T. S. Omond contributes to the *Gentleman's*, under the title of 'English Prosody,' some valuable observations on English versification. 'The Story of a Famous Society' describes the formation of the unfortunate Guild of Literature and Art. 'Up Stream' may be read with interest.—Mr. Strong's article in *Longman's* on 'The Kindest-Hearted of the Great' attracts much attention, supplying as it does the further fortunes of the characters in 'Vanity Fair' as told by Thackeray to the sixth Duke of Devonshire. The same paper contains two unpublished letters of Dickens. The general contents are eminently readable, and Mr. Lang is once more at his best.—'Monarchs at Home,' in the *English Illustrated*, depicts the life of the King and Queen of the Belgians. Some studies of the first Napoleon, under

the title 'The Great Adventurer,' are good in themselves, and very agreeably illustrated. 'A Wonderful Woman of Merrie England' supplies an account of Lady Elizabeth Percy, who was thrice married before she was sixteen, and depicts the murder of Thomas Thynne in Pall Mall, 12 Feb., 1682. 'The Queen's Personal Interest in India' is attractive, and presents portraits of many of Her Majesty's Indian attendants. 'How to Reach Klondyke' has some fine illustrations.—*Chapman's*, which reaches us late, has a translation of Tolstol's rather severe 'Guy de Maupassant and the Art of Fiction.'

A REPUBLICATION of Cassell's *Illustrated History of England*, to be completed in fifty-three sixpenny weekly parts, has begun, and is to be entitled "The Diamond Jubilee Edition." Each part contains about ninety pages, strikingly and profusely illustrated. Each subscriber is entitled to a plate, 30 in. by 24 in., at a purely nominal sum, of the Thanksgiving Service at St. Paul's on 22 June, 1897. In this plate previous marvels in the way of cheapness are eclipsed.—Cassell's *Gazetteer*, Part LIII., extends from Styal to Tealby. Its most important articles are on Sunderland, Swansea, Tamworth, and Taunton. It has views of Taplow, the Tay Bridge, the Crystal Palace (under Sydenham), and many other spots, picturesque or noted.

MESSRS. SAMPSON LOW & Co. write:—"We are preparing to publish, early in the spring, Vol. V. of the 'English Catalogue of Books,' 1890-1897. As we wish to make it as complete as possible, may we ask those of your readers who have published books between 1 January, 1890, and 31 December, 1897, for the full titles, sizes, prices, month and year of publication, and author's and publisher's names, to be sent as soon as possible, addressed to Editor, 'English Catalogue of Books,' St. Dunstan's House, Fetter Lane, London?"

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

BETA ("Ships that pass in the night").—These lines are from Longfellow's 'Tales of a Wayside Inn,' Part III., 'The Theologian's Tale: Elizabeth,' canto iv.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, FEBRUARY 19, 1893.

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Notices to Correspondents.

## Notes.

## "MEDICUS ET POLLINCTOR."

THE supposed lethal exploits of professors of the healing art are ancient subjects for jesting. (And the most inveterate jokers are perhaps the swiftest in invoking the physician's aid.) In De Quincey's brilliant essay on 'Murder considered as One of the Fine Arts,' naturally this theme could not be omitted. De Quincey refers to an epigram on the subject which he found, not indeed quoted, but fully described, in one of the notes of Salmاسius on Vopiscus.

Now Vopiscus is an author not much in demand at Mudie's, but an examination of the fine edition of the 'Historiæ Augustæ Scriptores' printed in ample folio at Paris in 1620 might do the patrons of the circulating library some good, if only by inspiring them with the awe and respect due to a really handsome book. On the title-page is an engraving of a ship sailing gallantly upon a sea of curly waves. No doubt it had another symbolism, but the barque has carried Vopiscus and his five companion historians for more than two and a half centuries, and is in no greater danger of perishing now than on the day it was launched—a handsome book,

well printed, well edited, well indexed. Into these extensive annotations of the later Roman historians Salmاسius has emptied the fruits of his wide scholarship. And it is perhaps not with unmixed regret we find that, even in those days of giants, the giants sometimes stumbled. Apparently trusting to memory, Salmاسius attributes to Lucilius what all the editors of the 'Greek Anthology' regard as of uncertain authorship. The Opium-Eater's description of the contract between "Medicus et Pollinctor" is that the doctor agreed to kill all his patients for the benefit of the undertaker, who in return gave half of the linen bandages which he stole from the corpses. The wholesale character of this transaction is somewhat minimized later on. When the article appeared in *Blackwood's Magazine*, Christopher North apparently looked up the epigram and added the Greek text, and this translation of the original:—

Damon, who plied the undertaker's trade,  
With Doctor Krates an agreement made.  
What grave-clothes Damon from the dead could  
seize,

He to the Doctor sent for bandages;  
While the good Doctor—here no bargain-breaker—  
Sent all his patients to the Undertaker.

When De Quincey revised this essay in 1854 for the fourth volume of 'Selections Grave and Gay,' he omitted Wilson's translation—if it is Wilson's; but it has been restored by Masson, and is quoted, without acknowledgment, by Lord Neaves in his charming monograph on the 'Greek Anthology.' De Quincey is wrong in saying that the names of these classical exemplars of professional friendship are unknown, for, as we have seen, Krates was the name of the skilful physician, and Damon that of the enterprising undertaker. Herder, in his German version of the epigram, gives an ingenious twist to the verse by calling them Damon and Pythias. He regards *pollinctor* as the equivalent of grave-digger. The Roman *pollinctor* was a subordinate of the real undertaker, the *libitinarius*, who took charge of all the arrangements of the funeral. This functionary derived his title from the goddess Libitina, the cheerful divinity who presided over corpses and burials, and at whose temple he exercised his calling. The special office of the *pollinctor* was to "lay out" the body and prepare it for the tomb. He also, possibly, made the mould of the dead man's face from which was obtained the waxen image used in the funeral procession. The Rev. William Shepherd in his version of the epigram, which preceded that of Christopher North, regards sexton as the fitting equivalent:—



A sexton and a grave physician  
Once made a gainful coalition.  
The sexton gave his friend the garment  
Of each corpse brought for interment;  
The doctor all his patients hurried  
Off to the sexton to be buried.

Probably, as a modern equivalent, undertaker is best. Another paraphrase of the epigram may be allowable:—

A doctor and an undertaker made  
A treaty firm of friendship and of trade.  
What linen Damon from the dead could lift  
Krateas had, for bandages, as gift,  
And recommended, as each patient died,  
That Damon should the funeral provide.  
Their friendship grew from more to more,  
Since every death increased their double store.

In none of the varying forms to be found in Wellesley's 'Anthologia Polyglotta' is there any hint of a distinctive circumstance mentioned by the Opium-Eater, namely, that the doctor was only to receive half of the stolen linen. It might not be a bad exercise for the ingenuity of a casuist to determine how far this modern variation of the form of contract is either commendable or permissible. The patients in the condition in which Krateas transmitted them to Damon were of no further professional avail, and there was thus no extra generosity on his side in parting with them in totality, whereas Damon sent linen which he could easily have sold to some member of the general public, or perhaps even have made the basis of a second bargain with one of the medical rivals of Krateas, and thus have paved the way for greater professional gains on his own part. Perhaps no one but De Quincey could have adequately discussed and moderated the contending claims of friendship and self-interest in an ethical problem so intricate as this.

WILLIAM E. A. AXON.

Moss Side, Manchester.

"RANDOM OF A SHOT."—In 'N. & Q.' 3rd S. iv. 183; vi. 57, the late PROF. A. DE MORGAN drew attention to the curious change that the word *random* has undergone since its first introduction into English, "to fire at a random" (or, rather, *randon*) having the opposite meaning to the modern "to fire at random." (See also Skeat's 'Etym. Dict.' s.v. 'Random.') Again, in 'N. & Q.' 4th S. iv. 435 a correspondent asks the etymology of *random*, and adds:—

"Webster and others maintain that it is derived from the Norman-French *randum*. I should rather imagine the origin of the word to be the Dutch and Flemish *ronde om*, round about."

Now, whatever be the origin of *random* in its modern sense, and of the older *randon*,

meaning range of firing, I cannot but think that in the phrase "random of a shot" the word is either derived from or confused with the Dutch *random*, "right round." In Danvers's 'Report on the Records of the India Office,' p. 65, we read:—

"On the 15th August, 1695, articles of agreement were signed with the Raja of Sillebar at a continuance of the English settlement at that place, and a grant to the Company of an area of two miles of ground, 'or the *randum* of a *shot* from a piece of ordnance, next about and round said towne, for their proper use and possession,' for the erection of bulwarks, factories, &c."

An earlier example of the phrase is given in Pringle's 'Diary and Consultation Book of the President Governor and Council at Fort St. George, 1685,' p. 170, where, in articles of agreement entered into by the East India Company with certain Sumatran princes, and signed 20 January, 1684, we read:—

"That we doe hereby give and grant unto the Hon<sup>ble</sup> East India Comp<sup>y</sup> and their Successours for every [*sic*] y<sup>e</sup> Quella or Sea Port Townes of Priaman and Ticou and two myles of ground or y<sup>e</sup> *Randome* of a *Shott* from a p<sup>t</sup> of Ornanse [*sic*] next about and Round y<sup>e</sup> Towne, for their sole and proper use and Possession."

I have found no other instances of this phrase, and I cannot quote any direct equivalent for it in Dutch; but the following bear on the subject. In 1640, having taken the fort of Galle, in Ceylon, from the Portuguese, the Dutch addressed to the King of Kandy a letter in which they made various requests, among others for some villages or gardens lying around the fortress, in order to obtain provisions for the garrison, "since the rule of war allows us to enjoy the aforesaid privilege as far as our cannon-balls can reach" ("sooverre onse canonogels connen affreycken"). In the king's reply (as translated into Dutch) the expressions are used, "sooverre een groff canonschoot can reycken," and "sooverre een canonschoot conde toedragen." It will be seen that there is no use in any of these cases of the word *random*; but perhaps some reader of 'N. & Q.' who is a better Dutch scholar than I am can quote an example of its use in this connexion.

DONALD FERGUSON.

Croydon.

BYRON AND SHELLEY IN PISA.—According to the writer of the column 'Art and Letters' in the *Daily News* of 11 Oct. last:—

"Lovers of Shelley will be interested to know that within the last few days a memorial tablet has been affixed to the house in Pisa where the poet wrote 'Adonais.' The house is on the south side of the Lung' Arno, a few paces below the Ponte Vecchio. The palace where Byron lived is on the

ther side of the river, nearly opposite the Shelley house. The inscription on the tablet is as follows:

Percy Bysshe Shelley  
Trascese in queste mura  
Gli ultimi mesi del 1821  
L'inverno del 1822

Qui

Tradusse in versi immortali

Gli affetti e le immagini

Che Pisa gli ispirò

E compose

L'elegia in morte di John Keats

'Adonais.'

The misspelling of the poet's name is curious, and the local patriotism which ascribes to Pisa the inspiration of the poet's verse is characteristic. There is also a tablet on Byron's house (the Palazzo Lanfranchi, now Toscanelli). The inscription here is simpler:—

Giorgio Gordon Noel Byron

qui

Dimorò dall'autunno 1821 all'estate del 1822

E scrisse sei canti del 'Don Giovanni.'

One of the poems written by Shelley at Pisa was 'The Sensitive Plant.' In the Botanical Garden in the town the visitor will find one or two pots of the sensitive mimosa; in the air which Shelley also found so genial, the sensitive plant lives all the year in the open."

Byron occupied the *piano nobile*, or first floor, of the Palazzo Lanfranchi, and Leigh Hunt occupied the ground floor with his wife and family of "intractable children," as Byron called them, in 1822, and wrote there the 'Legend of Florence.' Leigh Hunt complained of being relegated to the ground floor, which in Italian palaces was usually occupied by servants, forgetting that he paid no rent and that Byron had defrayed the cost of the furniture of the rooms reserved for him, besides advancing him 400*l.* to defray the cost of transferring himself and family to Italy ('*Corr. of Leigh Hunt*,' i. 188).

The practice by the Pisan municipality of specifying the date when the house was occupied by the person commemorated is worthy of imitation by the South Kensington authorities, in preference to the blunt announcement that So-and-so, born such a year, died such a year, lived there, which we see inscribed on some London house fronts.

JOHN HEBB.

**BIBLIOGRAPHY.**—I shall be glad to know about what time the very ugly style of dividing title-page information was first used, and what technical book mentions it, and what is the object of showing on what lines the words of a title come. These questions occur to me from reading a note of MR. JOHN PICKFORD at 8th S. xii. 226, where he gives this title:—

"Oxford and Cambridge | Nuts to Crack: | or, Quips, Quirks, Anecdotes, and Facetiae | of | Oxford and Cam."

I do not give the whole, as the above shows what I want to discuss. MR. PICKFORD says that the book is not one of any great rarity or value. Then, if so, what are those ugly lines for? If, however, it is necessary to show each line of a title, why cannot it be done without this disfigurement? Why will not this do?—

"Oxford and Cambridge, Nuts to Crack: or, Quips, Quirks, Anecdotes, and Facetiae, of, Oxford and Cam."

I have copied all the capital letters, though I disagree with their use here to unimportant words. A title equally bad appears 8th S. xii. 368. Instead of | for marking the lines, I suggested a comma turned backwards; but I am informed the printer has no such sign, which I consider most fortunate, as it shows that it is not in common use. It appears to me that a comma reversed would answer all purposes, and not be obtrusive. I must ask the reader to imagine the commas after *Cambridge*, *crack*, *facetiae*, and of have their tails turned the other way.

At present it seems quite impossible for bibliographers (here meant for people who make lists of books) to adopt a more simple style of printing. It is all left to the printer, who takes the bookseller's catalogue for his sample. In 'The Encyclopædia of Sport,' now publishing, the paragraphs entitled "Bibliography" are, to my eye, printed in the most detestable manner, and so are all the so-called bibliographies I have lately seen, though I admit they look better than MR. PICKFORD's copy of the title, which is hopelessly ruined.

The only thing I can compare this style of printing to is broken glass bottles on the top of a brick wall.

RALPH THOMAS.

**THEATRICAL OBSERVANCE OF THE ANGELUS IN SPAIN.**—The following passage is quoted from an article entitled "Observations made in a Journey through Spain, by a Private English Gentleman," to be found in the *Hibernian Magazine* for August, 1778. It seems to me worthy of preservation in the columns of 'N. & Q.,' as I have never remarked in any work on the theatre any allusion to the old stage custom dealt with. *Apròpos* of the performance of the new tragedy 'The Death of Alexis; or, the Pattern of Chastity,' the writer says:—

"Everything in this country must have the air of devotion, or rather superstition; even during the representation of the piece just mentioned I heard a bell ring, and immediately all the spectators fell upon their knees. The comedians set the example, and the two actors who were upon the stage in the middle of the scene stopped, moved



their lips, and muttered some words in a whisper with the rest of the people. This ceremony over, they all got up, and the play went on. On inquiring, I was told that this was an office of devotion called the Angelus, which I believe none but the Spaniards would have thought of performing at such a time and in such a place. But the mystery of the farce is that a certain convent enjoys the privilege of this transitory devotion, and a deputation of the friars, who receive money for it at the door (under pretext of relieving the poor), by this method share part of the profits of the theatre. This deduction from their revenue excepted, the comedians enjoy the same rights as the rest of the citizens. They do not live excommunicated, as in France, nor are they denied the funeral service at their death; *but they do not erect monuments to their memory, as in England.*"

The italics are mine. W. J. LAWRENCE.

"SYBRIT" AND BANNS IN LATIN.—In Thomas Haywood's 'English History and Merlin's Prophecies' occurs the following passage, describing the ceremonies at the coronation of Queen Mary :—

"Then six Bishops went to the place prepared for the Nuptiall Ceremony, the King standing on the left hand and she on the right. Then the *Lord Chancellour* asked the Bands [*sic*] betwixt them, first in Latin and then in English."

I have not seen Haywood's book, but give the reference and quotation from the letter of a friend, who had been discussing with me the etymology of the East Anglian word *sybrit*, or *sibbit*, the local word, still in use, for banns. It has more than once been contended that this word is derived from some old Latin formula, *si quis sciet*, or the like.

I shall be very glad if any reader of 'N. & Q.' can supply a Latin form of banns. Nall has a long note on the word *sybrit*, and scoffs at Moor's derivation "from the beginning of the banns, as they used to be published in Latin, *si quis sciverit*." Nall, commenting on this, says :—

"Later on, in his appendix [to 'Suffolk Words and Phrases,' 1823], Moor admits, with compunctious visitings, the sad downfall of his exultation over this happy etymology. On consulting the Latin liturgies no such passage could be found."

JAMES HOOPER.

Norwich.

[Is not the correct title of this work of Thomas Heywood 'The Life of Merlin, surnamed Ambrosius: his Prophecies and Preditions interpreted and their Truth made good by our English Annals' ?]

MORTIMER'S HOLE, NOTTINGHAM.—As the extract below, which refers to an interesting matter of English history, elucidates some doubts on the subject, I have deemed it worthy to be enshrined in 'N. & Q.'

The Rev. John Lambe, M.A., of Clare Hall, Cambridge, rector of Ridly, co. Kent, and schoolmaster of Southwell, co. Nottingham,

who was born at Nottingham in 1685, states, in one of his own MS. commonplace (or note) books, in my possession, dated 1720, as follows :—

"There [*i. e.*, at Nottingham] Mortimer was seized going to bed to Queen Isabel [wife to Edw. II.], by the King and his friends who were brought into the Castle by torchlight thro' a secret way under ground, beginning far of [off] from the said Castle till they came even to the Queens Bed-chamber; by these words of Stow it is plain that the hollow Entrance on the top of the Rock on the South side of the Castle is very ignorantly called by some, Mortimer's Hole; The place *always* *show'd* for Mortimer's Hole when I was a boy [*i. e.*, between 1692 and 1700] was on the left side of the way to Lenton in a narrow bottom between two hilly Rocks upon one of which (almost over against [= opposite to] the great Yard of the Castle to the North) there stands a poor Cottage sometime an Alehouse, it is a little way before the Entrance into the Park along the foot way to Lenton. Mortimer was carried to London and hang'd on y<sup>e</sup> Com'on Gallows at the Elmes [Tyburn], where he hung by the Kings [Edw. III.] Order 2 days and 2 nights [in 1330].

"As to Mortimers hole *My* Friend Mr Athorpe Counsell<sup>r</sup> at Law in Nott: is of another Opinion he is very positive, that the hollow passage on the South side of the Rock, which goes down to a Spring-Well in Brewhouse Yard now com'only called Mortimer's hole, is the Real one; and that it always was called so.

"There are large Remains in Nott. Park near the Lene River, of a Religious house cut all out of the Rock underground so that Cattle feed upon it, and now and then are in danger of Slipping their feet into the Chimney Tops. It was as appears by several Rooms still remaining, certainly a large place, but Dugdale and Thoroton say nothing of it and I can find no account of it, but I Suppose it to have been a Cell to the Great Priory of Lenton."

W. I. R. V.

A PSEUDO-DICKENS ITEM.—In the excellently compiled 'Dictionary of Authors' (recently published by Mr. George Redway) the author has inserted in the bibliography under 'Dickens, Charles,' the following entry among the introductions, prefaces, &c., for which the novelist was responsible :—"Methods of Employment, 1852." To one who, like myself, has a special acquaintance with the subject of Dickens's writings, this seems a strange theme to be associated with the author of 'Pickwick,' and, desiring to ascertain upon what foundation the alleged authorship is based, I examined the Catalogue in the British Museum Reading-Room, with the result that I there discovered the work in question duly recorded (press-mark 787 a. 43). This little production is a 12mo. pamphlet of thirty-seven pages, the full title of which reads as follows :—

Methods of Employment. Being an Exposure of the unprincipled schemers, who, through the means

of Advertisements, profess to give Receipts by which industrious persons of either sex may realize from 1*l.* to 5*l.*, and even 10*l.* per week. With Remarks by Charles Dickens, Esq. London: Printed and Published for the Author, by H. Elliot, 475, New Oxford Street. 1852. Price Fourpence.

The "Remarks" consist of a lengthy quotation (extending from pp. 7 to 10 inclusive) from an anonymously-written article in No. 104 of *Household Words* (20 March, 1852), entitled 'Post-Office Money Orders.' That this was not written by Dickens is conclusively proved by the fact that it is reprinted in a collection of papers entitled 'Old Leaves: gathered from *Household Words*' (1860), the author of these being Mr. W. H. Wills.

It is, perhaps, worthy of remark that the preface to 'Methods of Employment' bristles with errors in orthography. I conjecture that Dickens's name was "writ large" upon the title-page in order that public attention might be directed to this curious production, as was the case with regard to other pamphlets, referred to in my article published in the *Athenæum*, 11 September, 1897. F. G. KITTON.

"COLLEY THUMPER."—In Mr. A. P. Hillier's recently published 'Raid and Reform' the following passage introduces and explains the curious term "Colley Thumper," and perhaps it deserves a corner in our ever-beloved 'N. & Q.':—

"He [Mr. Barnato] took the keenest interest in our welfare, and undoubtedly used every influence he possessed to expedite our release. But when once inside the gates of the prison the lifelong habit of banter almost invariably came over him, and many were the little jokes he scored at our expense, and many the stories he told. On one occasion, when making somewhat caustic reference to the whole movement which had placed us there, and including Rhodes, Jameson, Reform Committee, and every one else connected with the movement in his strictures, he remarked that we had all tried to play a game of poker with the Transvaal Government on a 'Colley Thumper' hand. The term was a new one, and we asked him what he meant by a 'Colley Thumper.' In explanation he told the following story: An English traveller with a not very extensive knowledge of poker found himself on one occasion engaged in a game with an astute old Yankee on board an American steamer. Playing cautiously, the Englishman did pretty well, until he suddenly found himself, to his great satisfaction, in possession of a full hand. The players alternately doubled the stakes until they were raised to 100*l.* The Englishman then called the American's hand, and the American deliberately put down a pair of deuces, a four, a seven, and a nine. The Englishman, with a triumphant smile, put down his full hand, and proceeded to gather up the stakes. 'Stop,' said the Yankee, 'the stakes are mine; yours is only a full hand, mine is a "Colley Thumper"; it beats everything.' The Englishman had never heard of such a hand before, but he determined not to

show his ignorance, and reluctantly relinquished the stakes. The game then proceeded, until at length the Englishman found himself in possession of a pair of deuces, a four, a seven, and a nine. Betting went on freely until the stakes were raised to 500*l.* The Englishman again called, and the Yankee put down a straight. 'Ah,' said the joyful Englishman, 'mine is a "Colley Thumper." True,' said the American, 'but you forget the rules. It only counts once in an evening.'

JAMES HOOPER.

"MOULDY."—Walking on the Finchley Road a few years ago, I was pestered by a lot of ragged urchins with the not more tempting than musical invitation, "Throw out your mouldy coppers." In Mr. Farmer's 'Slang and its Analogues' a "mouldy un" is said to be a penny; similar information is given in the 'Dictionary of Slang' of Messrs. Barrère and Leland. In Douglas Jerrold's 'Rent Day,' however, Toby Heywood says: "If my uncle had made me a ploughman instead of a mongrel scholar, I might have had a mouldy guinea or two" (Act I. sc. i.). This looks as if *mouldy* had been in use in the sense of hoarded. It seems worthy of the attention of the editor of the 'Dialect Dictionary,' over whose new honours I rejoice. H. T.

"DOWN TO THE GROUND."—This phrase, in the sense of "completely," "utterly," seems to be now regarded as slang; but it was once classical English. It is to be found in our Authorized Version, Judges xx. 21, 25, and one is glad to see that the Revisers have not been frightened from retaining it.

HAPHAZARD.

IRISH TROOPS AT THE FIRST CRUSADE, 1097.—I see that Tasso, in his 'Jerusalem Delivered,' bk. i. st. 44, after saying that William (Rufus, I suppose), "the younger son of the monarch," conducted a body of English archers to the Crusade, mentions a number of Irish troops who also went to Jerusalem. I will insert the whole passage from Hoole's translation:—

More numerous was the British squadron shown  
By William led, the monarch's younger son.  
The English in the bow and shafts are skilled;  
With them a northern nation seeks the field,  
Whom Ireland, from our world divided far,  
From savage woods and mountains sends to war.

Can this be an historical fact? Tasso may be excused for writing that William went to the Crusade when we know that he stayed at home, but how could he make the mistake when he enumerates the different nations who went to capture Jerusalem? In st. 38 the poet had already alluded to Robert of Normandy and his followers. I have never read that in the time of our four Norman



kings there was any communication between England and Ireland except, as Freeman tells us, the consecration of some Irish bishops by the Archbishop of Canterbury. This is a subject that ought to have some interest for your readers. I will not insert William of Malmesbury's reference to the Scotch who also went to the Crusade; it is rather too coarse.

DOMINICK BROWNE.

Christchurch, New Zealand.

"BREECHES" BIBLE.—It is usually said that this rendering of Gen. iii. 7 was first printed by Caxton in his 'Golden Legend' of 1483; but this is erroneous, as it is to be found in his Chaucer, 'Parson's Tale,' 1475. Before that Wycliffe had used the same word in that place, but his Bible only existed in MS. till long after Caxton's day.

R. R.

Boston, 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.

"CULAMITE."—This is said to be a term used for a Wesleyan in Lincolnshire. In Thompson's 'Hist. of Boston' (1856), p. 703, the term is said to have been specially applied to a Methodist of the New Connexion, and to have been originally "Kilhamite," from Mr. Alexander Kilham, one of the founders of that sect. Can any one who knows tell me whether the above explanation is correct?

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

"DEWARK."—This word is used in the neighbourhood of Keighley (Yorkshire) to express two-thirds of an acre, an exact measure of land. Is the word common in other localities? I suggest "day's work" as a probable source. The ground is hilly and stony, so that the "dewark" represents fairly accurately the amount of land that a man could plough in a day.

FRED. G. ACKERLEY.

Keighley.

RIFLED FIREARMS.—If my memory is not deceptive there is an old rifled cannon in the fine collection of arms preserved in the Arsenal at Bern, and I believe that weapons of similar make exist in other museums. What was the term used to describe them before "rifled" came into vogue? Was it "wreathed"? In the correspondence of

Richard Cromwell, once Lord Protector, given in the *English Historical Review* for January, the following lines occur in the fifth letter:—

"Your brother wrote for the little gun, he may have it, but I think it is not so proper for shott it being a wreathed barrell as for a single bullet, w<sup>th</sup> w<sup>ch</sup> he will not venture to shoote at a Pheasant."

Could this "wreathed barrell" have been anything but "rifled"? G. W.

"THE LITTLE MAN OF KENT."—Who was "the Little Man of Kent"? I have an engraving, rather larger than a cabinet photograph, of a half-length figure of a very curly-headed boy, in white shirt, thrown open and turned over at the neck, his hands folded in front of him; a stormy sky and landscape in the background. It bears the above inscription, and was "published March 17th, 1795, by Joseph Singleton, No. 1, Harvey's Buildings, Strand." No artist's name is mentioned. I should be grateful for information as to the history of this portrait.

EVELYN M. WOOLWARD.

Belton, Grantham.

ELIZABETHAN DIALOGUES ON THE GOVERNMENT OF WALES.—In a 'Dialogue of the Present Government of Wales,' written in 1594 by George Owen, the historian of Pembrokeshire, reference is made by one of the speakers, Demetus, to a "little written pamphlett," which he is represented as reading at the time, and which is further described as "a little dialogue between Bryto and Phylomatheus touching the government and reformation of Wales, but chiefly it noteth the disorders and abuses thereof." Though Demetus makes no quotations from the "pamphlett," the foregoing description of it should be amply sufficient for its identification, if either the original MS. or a transcript of it has been preserved to the present day. Is it still extant? Is it referred to or quoted by any other writer than George Owen?

D. LLEUFER THOMAS.

Swansea.

HAMMERSLEY'S BANK.—I believe it is stated in Ward's 'History of the Borough of Stoke-upon-Trent' that William Spode assumed the name of Hammersley. Your readers are probably acquainted with the curious financial history of Hammersley's Bank, Pall Mall, as narrated in Daniel Hardcastle's 'Banks and Bankers,' 1842—how it was started by Thomas Hammersley, a clerk in the house of Herries & Co., who prevailed upon Messrs. Morland & Ramsbottom to set up a new bank with him, afterwards dissolving partnership, only

to reform as Hammersley, Montolieu, Greenwood, Brooksbank & Drewe. It struck a contemporary like Harcastle that the affairs of the bank were wrapped in mystery, and he speaks of the partners relying for success on a "dexterous use of the credit system." I believe William Spode and his brother Charles both entered the bank, adopting the name of Hammersley. Can any reader give me any more information?

P. B. WALMSLEY.

90, Disraeli Road, Putney, S.W.

BREADALBANE.—I want a copy of the 'Genealogy of the Breadalbane Family,' by Joseph McIntyre, published at Edinburgh, 1752; also a later edition. I should be glad to learn condition and price. Can any one give address of a trustworthy genealogist in Edinburgh whose prices are reasonable? Reply direct to

EDWARD A. CLAYPOOL, Genealogist.  
Chicago, U.S.

RAPHAEL ENGRAVING.—Could any correspondent give me information as to the value of some small engravings of Raphael's cartoons "graved by Sim: Gribelin," "in the year 1707"? C. A. B.

'NEW ZEALAND,' A POEM, 1842.—This is a missionary brochure, dedicated to the Rev. Edward Coleridge by "An Etonian." What is the author's name? C. W. S.

'TOM JONES' IN FRANCE.—The *Monthly Review* of March, 1750, p. 432, says: "The newspapers inform us that the celebrated 'Tom Jones' has been suppressed in France as an immoral work." Is this true?

W. ROBERTS.

ARABS AND AGRICULTURAL SCIENCE.—I have read that the Arabs made agriculture a science; that they regulated it by a code of laws, and improved it by irrigation. They also, I find it stated, made a science of the cultivation of plants, of garden and orchard fruits. On what authority does the statement that the Arabs made agriculture a science rest? I shall be glad of any reference which will allow me to trace the code of laws by which they regulated agriculture. The above statements are made in Marmery's 'Progress of Science.'

R. HEDGER WALLACE.

SIR THOMAS DICKENSON, OF YORK.—Thomas Dickenson, a merchant of York, was chosen a sheriff in 1640. In the Civil War he espoused the cause of the Parliament, and after the surrender of York by the Royalists in 1644 was appointed governor of the

garrison left in Clifford's Tower. In 1647 he filled the office of Lord Mayor, and again in 1657, in which year he was knighted by Oliver Cromwell. He was twice elected M.P. for York, in 1654 and in 1658. Is anything further known of this individual, his antecedents, his marriage, or his descendants?

C. J. BATTERSBY.

Welbury Drive, Bradford.

AUTHOR OF POEM WANTED.—

Swallows sitting on the eaves,  
See ye not the gathered sheaves;  
See ye not that winter's nigh?

ALFRED AINGER.

APULDERFIELD FAMILY.—Have any papers about this Kent family been printed in the *Transactions* of any society, giving additions or corrections, since that printed in *Topographer and Genealogist*, vol. iii. (1858), in which the end of the pedigree is given as conjectural? A pedigree in Add. MS. 5534 gives a most straight descent, which, however, does not fit in with the information of that volume. One branch of the family owned Stourmouth in this county, but died out, and no mention is made how it passed to that other branch whose daughter Elisabeth took it, by her marriage, to Sir John Fineux. Any particulars, other than that in Hasted, Philipot, the volumes of 'Arch. Cantiana,' and the before-mentioned work, would be most acceptable.

ARTHUR HUSSEY.

Wingham, Kent.

NICHOLAS CLAGETT was Bishop of St. David's (1731-42) and of Exeter (1742-46). At neither city is a portrait of him known; but some years ago I was informed by the late Bishop of St. David's (Dr. Basil Jones) that he possessed a pencil sketch of Bishop Clagett, copied from a painting the present habitat of which he had unfortunately forgotten. Is anything known as to this picture? R. S.

TO PLAY GOOSEBERRY.—The meaning of this is familiar to most people, but the origin of the expression remains obscure, despite even an inquiry on the subject many years ago in the pages of 'N. & Q.' As so many fresh subscribers must have been enrolled since then, it may be permissible to repeat the query at the present time, as it is not, perhaps, one that will be dealt with in the 'H. E. D.' R. B.

Upton.

ORIGINAL EDITION OF GIRALDI CINTHIO.—Furness in his variorum edition of Shakespeare's 'Othello' mentions, in his notes on



the source of the plot, that he has reprinted the tale on which 'Othello' is founded from the original edition of 'Gli Hecatommithi,' issued in Vinegia, M.D.LXVI. This is not quite correct, as the original edition, in two volumes, was printed "Nel Monte Regale Appresso Lionardo Torrentino, M.D.LXV." I shall be grateful if any of your readers can tell me the meaning of 'Gli Hecatommithi.'

MAURICE JONAS.

SOURCES OF QUOTATIONS WANTED.—Can any of your readers give the sources of the following quotations?—

"Jam non consilio bonus, sed more eò perductus, ut non tantum rectè facere possim, sed nisi rectè facere non possim."

Quam nihil ad genium, Papiniane, tuum!

The former is the motto before the later editions of Wordsworth's 'Ode to Duty'; the latter is on the title-pages of the 'Lyrical Ballads,' editions 1800, 1802, 1805. It is mentioned in 'Anima Poetæ,' a compilation from S. T. Coleridge's note-books and marginalia, and was likewise quoted by the illustrious Selden in the prefatory address "From the Author of the Illustrations" to the reader of Michael Drayton's 'Polyolbion.'

R. A. POTTS.

PLURAL OF NOUNS ENDING IN O.—What is the plural of these nouns? Can they all be brought under a common rule?

HAPHAZARD.

[In school days, very long ago, we were told that nouns in *s*, *sh*, *ch*, *x*, and *o* formed the plural by adding *es*. When it was preceded by a vowel the plural was only in *s*, as *folio*, *folios*. We have incurred some unfavourable comment for writing (as personally we always should) *potatoes*, *cantoes*, *quartoës*, &c. The vowel sound of *y* suggests that the plural of 'embryo' should be *embryos*. Chillingworth, quoted in 'H. E. D.,' has *embrio's*, Tate *embryos*, and French *embrioes*. You have the choice of *embryons*.]

LEONARDO DA VINCI'S 'FLORA' AT HAMPTON COURT.—Among the pictures at Hampton Court there is the portrait of a lady called 'Flora.' It is attributed to Leonardo da Vinci, and the face is the same as that of 'La Gioconda,' by the same painter, at the Louvre—that face which Mr. Walter Pater used to admire so much, and which has held so many spectators spell-bound. 'Le Directeur des Musées Nationaux et de l'Ecole du Louvre' has been kind enough to send me the following answer to a query about 'Flora,' which I venture to submit to the combined learning of the many friends of 'N. & Q.':—

"Monsieur, — En réponse à votre lettre, j'ai l'honneur de vous exprimer mes regrets de ne pouvoir vous dire si le portrait de femme 'Flora' qui est à Hampton Court reproduit la figure de la

'Joconde' du Musée du Louvre. C'est dans les nombreuses publications anglaises relatives aux tableaux de Hampton Court que vous pourrez trouver quelque renseignement à ce sujet. Recevez, Monsieur, l'assurance de ma considération distinguée."

Is it known whose face Leonardo da Vinci put into this famous picture?

PALAMEDES.

CRITICISMS ON PEDIGREES.—In 1894 or thereabouts, when the last edition of Burke's 'Landed Gentry' was published, an article appeared in some magazine or paper criticizing some of the pedigrees; among them that of Swinton of Swinton. I should be much obliged to any one who would tell me where I could find that article.

GEORGE S. C. SWINTON.

36, Pont Street, S.W.

HANSOM.—Information wanted about Mr. Hansom, the inventor of the hansom cabs now in general use. J. T. THORP.

Leicester.

### Replies.

SWANSEA.

(9th S. i. 43, 98.)

IN referring to the foregoing place-name Mr. J. P. OWEN calls attention to a pamphlet written by Col. Morgan, of this town, in which a new theory is advanced by him as to the origin of the name of Swansea, in which it is pointed out, if not conclusively, yet quite sufficiently, that it is not due to English, Danish, or any other alien source, but to a purely Celtic one, thereby brushing aside all other and hitherto believed-in definitions. Mr. OWEN also refers to me as endorsing the views of Col. Morgan. PROF. SKEAT, under a misapprehension, I think, takes exception to a statement by Mr. OWEN that *Sein* would develop into *Sweyn*, later *Swan*, in Welsh, while PROF. SKEAT says it is an impossible development in English.

At first sight the derivation of Swansea, apparently, is a very easy one, as it is so English in form, and many people have come to the conclusion that the name is simply made up of the two vocables *Swan* and *sea*, or *Sweyn's* and *eye*. Even many Welshmen are almost unable to resist this conclusion, and I am not surprised to learn that Mr. OWEN appears to have had an unquestioning faith in this theory, as attested by his adoption of it in the course of teaching English history and his taking the name of Swansea as a capital illustration of the presence of Danish

invaders on the Welsh coast; but it may be open to some doubt, especially as regards Swansea, whether it is quite safe to continue this teaching on the same lines in the absence of more positive proof, a proof which is wanting in nearly all the following authorities who have tried their hands at the task of discovering the true origin of the name.

Camden, writing in the time of Queen Elizabeth, says the name signifies the "Swine of the Sea," and in order to justify the fitness of this definition he adds that porpoises abound in the bay. This definition is unsupported by facts, and it is, moreover, a merely phonological fancy.

Hearne, in his 'Itinerary' in 1722, says "King Swanus, his fleet drowned at *Suena-wick*, alias *Suanesey*, i. e., *Swanus Sea*," but he adduces no historical evidence in support of his assumption, and has apparently confounded Swansea with Swanage, a corruption of Swenawick, on the south coast of England. This definition also appears to be a phonological fancy.

Edmunds, in his 'History of Place-Names,' is of opinion that the name is derived from *Sweyn*, King of Denmark, and he explains it in this way: *Swans-ea*, Sweyn's water or harbour, but gives no historical proof in support. He appears to have followed Hearne, but with a slight variation.

Col. Grant Francis, in his 'Charters of Swansea,' condemns Camden's definition as contrary to facts, and claims credit for originating the idea that it was of Danish origin, and he assumes that it might be found to coincide with some historical circumstances of a local character—in fact, that Swansea, as now written, simply concealed the two words *Sweyn* and *eie* or *ey*, that is, Sweyn's inlet, water, or haven. He also produces no historical evidence in support, but proceeds upon a mere assumption.

Blackie, in his 'Dictionary of Place-Names,' says the name means Sweyn's town on the water, from *Sweyn*, King of Denmark, and *ea*, *ey*, or *ay*, Anglo-Saxon affixes, meaning island, running water, &c. This is also an assertion without historical proof.

Canon Taylor, in his 'Words and Places,' is discreetly silent, and makes no reference whatever to the place. This is the more remarkable as he ranks as one of the best authorities on this particular subject. Is his silence due to his inability to obtain sufficient historical data to found a theory? He, however, remarks upon *Swanage*, on the south coast of England, that it is a corruption of *Swenawick*, and quotes from the 'Saxon Chronicles,' A.D. 877, of the defeat of a Danish fleet at *Suena-*

*wick*, on the south coast, and says it has been conjectured, with some probability, that a chief bearing the common Dutch name of Sweyn may have been in command, from whom was derived *Sweyn's Eye*, and that *Swanage* is simply a phonetic corruption of *Swenawick*.

Col. Morgan, in his 'Pamphlet on the Name of Swansea,' suggests that Swansea is a corruption of some Welsh name, and that that name was *Sein Henyd* or *Seinghenyd*, the Welsh name of Swansea mentioned in 'Brut y Tywysogion' in A.D. 1215. The name of Swansea as used by the Normans in that year was *Sweyne-he*, a fair imitation of *Sein Henyd*. The pronunciation of *Sein Henyd* and *Sweyne-he* was almost identical, granting a fair allowance for linguistic differences. If *Sweyne-he* was then pronounced as *Sweyn-e-he* in three syllables, it would be as near to the original as could be expected from a Norman or a Saxon.

It would occupy too much space to follow Col. Morgan in his history of the Welsh name *Sein Henyd* and the Norman form of it, *Sweyne-he*. These particulars can best be learnt by a perusal of the pamphlet, and the same may be said of my pamphlet criticizing and endorsing his views. It is a remarkable fact that nearly all the foregoing philologists have adopted the Danish theory of origin without producing a single historical fact in support. It never occurred to them, probably, that the name of a Welsh town might be traced to a Celtic source—all have treated the subject from an English point of view—a common mistake with English philologists, and, indeed, I cannot see how it is possible for them to trace the origin of a Welsh name, as Swansea is, without a knowledge of the Welsh language, both grammatical and constructive. Col. Morgan dissents from all the other authorities above named, and says that Swansea is a Welsh name, and traces its origin to *Sein Henyd*, and I think it would be a difficult matter to disprove his assertion.

It is not difficult, I think, to account for the presence of *Sweyn* in *Sweyne-he*, as we may safely assume that it is in substitution of *Sein* in *Sein Henyd*, from the Norse word *Sveinn*, which PROF. SKEAT refers to in his note.

E. ROBERTS.

3, Brunswick Villas, Swansea.

"ONE TOUCH OF NATURE" (8th S. xii. 506; 9th S. i. 93).—Truly MR. SPENCE was justified in renewing at 8th S. xi. 423 the protest against the habitual misapplication of these words and their context. It might be well to do this periodically—say in January and



July. At the latest reference a correspondent writes on a suggested verbal alteration, with absolute disregard of the fact that what he justly calls "the often-quoted passage" is not, as quoted, to be found in Shakspeare. It is unreasonable to complain that the suggestion does not elucidate the passage, since, with all its pretension, it approaches nonsense so nearly as to baffle elucidation; but the passage as written by Shakspeare is, notwithstanding its greater length and its illustrative metaphor, so unpretentious as to need none. All will agree with B. H. L. that "it is not easy to see why a small piece of nature should make the whole world kin." Most will agree with Ulysses that the appreciation of brilliant novelty is one little bit of nature that is common to all mankind.

There is no need to enter on the ultimate meaning of the word "touch"; it has been treated by experts. I find the expression "a touch of irony" used under 'Shakspeariana' in the number of 'N. & Q.' in which the reply of B. H. L. appears. B. H. L. might see PROF. SKEAT's note at 6th S. xi. 396, with references to his further treatment of the subject elsewhere, and MR. SPENCE's note at 8th S. xi. 423.

If the Editor will bear with me, I will take this opportunity to remark, with regard to my gratification at finding that the latter gentleman expressed himself to the same effect that I had done (8th S. x. 22), that I had no intention of conveying that what I called a paraphrase was a conscious one. I fear that, using the saying in its ordinary sense, I joke with difficulty. At the same time I demur to the retaliatory imputation of foolishly stepping where the wiser would fear to tread. I am under the impression that the Editor is tolerant of any suggestions of his correspondents, as his correspondents are invariably satisfied with his decisions. But were his hands in need of strengthening, it would, I think, be rather for the purpose of rejection than reception. KILLIGREW.

I think it is to PROF. SKEAT that we owe the explanation that "touch" in this passage means "defect" or "bad trait," from confusion with the once common word *tache* (see 'N. & Q.,' 6th S. xi. 396). But, in despite of this high authority, I cannot feel that this solution of the difficulty is entirely satisfactory. Shakespeare, unlike his contemporary Spenser, was not addicted to the use of archaisms. Modernity, as understood in Elizabethan days, was reflected strongly in his writings. If he had meant to say defect or blemish, I believe he would have made use

of plain English, and not employed an obsolete French word. "One natural blemish" would have served as well as "one touch of nature." My idea, which I put forward "with all reserve," is that "touch" is used by Shakspeare in the common signification of test, as we find it in the "touch" of the Assay Department of the Mint or in the word "touchstone." The poet, I take it, means to say that the kinship of mankind can be tested in one natural way, through their unanimity in praising new-born gawds, &c. This explanation would apply with equal force to the "natural touch" in 'Macbeth,' IV. ii. 9, although in that passage the nature of mankind is tested by one of its finest attributes instead of, as in the passage under reference, by one of its salient weaknesses. And in this case the "wisdom of the many" has rejected the right interpretation, and given to the "wit of one" a proverbial force which it was not originally designed to bear.

W. F. PRIDEAUX.

We need not read *tache* for "touch" or *marks* for "makes." We use "touch" thus commonly enough in such phrases as "He did not show the least touch of anger," or "All you want is a touch of common sense." As to "makes," that is easy enough too, and so is "all the world." The whole simply means that the smallest or slightest feeling of sympathy common to any number of people brings them together—sets them at ease: this principle acts through the world.

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

Longford, Coventry.

"WINGED SKYE" (9th S. i. 6, 75).—The editor of 'The Oxford Scott' may care to be referred to 'History and Traditions of the Isle of Skye,' by Alexander Cameron of Lochmaddy. There does not seem room for the shadow of a doubt that Scott wrote the line as it stands in the texts issued between 1815 and 1834:—

Both barks, in secret arm'd and mann'd,  
From out the haven bore;  
On different voyage forth they ply,  
This for the coast of winged Skye,  
And that for Erin's shore.

When Scott sojourned at Dunvegan he would undoubtedly hear the poetical name given, "the derivation of which," says Cameron, "is somewhat obscure; but that it is so called from its winged formation (*sgiaith* in Gaelic signifying wing) is most probable."

A SCOT.

I am not MR. ROBERTSON's critic, but I may perhaps be permitted to call attention to the fact that Buchanan alludes to this designa-

tion in his history (1582), where, in his description of the island, he says :—

“Insula priscorum Scotorum sermone Skianacha, joc est, alata, vocatur, quod promontoria, inter juæ mare se infundit, velut alæ se obtendunt. Usus tamen obtinuit, ut Skia, id est, ala, vulgo diceretur.”

In the description of the Western Isles compiled by Dean Munro in 1549 it is said :—

“This ile is callit by the Erishe Ellan Skyane, that is to say in Englishe, the Wingitt ile, be reason it has maney Wyngs and points lyand furth frae it, through the devyding of thair loches.”

On p. 131 of ‘Description of the Western Islands of Scotland,’ by Martin, 1703, is :—

“Skie (in the ancient language Skianach, i.e., Wing’d) is so called because the two opposite Northern Promontories, Vaternis lying North-west, and Troternis North-east, resemble two wings.”

Dean Munro and Martin were Highlanders, and conversant with the Gaelic language, in which *sgianach* means a wing or pinion, and the usual manner of speaking of Skye in Gaelic as Ant-eilean Sgianach literally means the Winged Island.

FRANCIS C. BUCHANAN.

Clarinish, Row, N.B.

THE LORD OF ALLERDALE, CUMBERLAND (8th S. xii. 127, 213, 451).—That Ralph de Merlay married a daughter of an Earl Cospatric we have distinctly asserted in the Newminster Charters, in a charter of King Henry to Ralph, giving the young lady and lands by treaty with her father (“per convent inter me et patrem suum”). I have not the charter by me, but it hardly seems possible that the father of this lady, by name Juliana, was the Earl Cospatric, son of Earl Uchtred. Uchtred died in 1016, and Cospatric I have always supposed in 1065. His brother Eadwif was killed by Hardicanute’s order; and his niece, the wife of Earl Siward, died early enough for Siward to marry a second wife before his death in 1055. Cospatric’s great nephew, Earl Waltheof, was beheaded in 1075. The father of three marriageable (?) daughters, could this Cospatric be great-great-grandfather of Robert, who claimed Whithorn in 1290, two hundred years after his (Cospatric’s) death? We have to remember there was a Cospatric, son of Maldred, son of Crynan, and that this Cospatric had a son and grandson of the same name, dying respectively 1139 and 1147. Then, again, there is a Cospatric, son of Orm, son of Ketel, which Orm married Gunilda, daughter of Cospatric, son of Maldred.

Cospatric, son of Earl Uchtred, had himself a son Uchtred, father of Dolphin, father

of a Maltred, whose son Robert did homage 11 Henry III. and was ancestor of the great Nevilles, so I have always understood. In the Whitty Charters there are entries “ex dono Uchtred fil Cospatric” and “ex dono Torfin de Alistone (?) fil pdci Uchtredi fil Cospatric.”

T. W.

Aston Clinton.

A BOOKBINDING QUESTION (8th S. xii. 207, 292, 353, 452; 9th S. i. 73).—The reason for what MR. FLEMING terms the “upside down” lettering of book-backs is to be sought in the rule observed by printers with regard to matter laid sideways in a page, the top or head of such matter invariably appearing, when printed, on the left, so that the lines read from the bottom upwards. A very common example of the same way of reading is seen also in the vertical headings of table columns. Printers consider this arrangement convenient to readers, and no one, so far as I know, has ever impugned their judgment: a departure from the time-honoured rule would be set down to craziness. So much for the inside of a book. With regard to printed covers for periodicals and other ephemeral publications, printers left to their own business notions treat the vertical lettering as matter placed sideways; consequently the reading is in the same upward direction. I notice, however, several exceptions among the monthlies; but such exceptions are of recent origin and must be referred to outside interference. Your correspondents may, if they will, ponder the question whether the “upside down” reading against which they protest is connected with the fact that every line set by a compositor is placed “upside down” in his composing-stick, in which position he can read the type easily, without the least need for the performance of an “acrobatic feat.” I do not believe, however, in any such connexion. Most likely the binder has adopted his lettering from the printer; but my own binder is unable to give any other answer to the question why he letters upwards than that a binder invariably does so unless ordered by his customer to the contrary.

I prefer the upward reading, complaint against which, such as has appeared in your columns, seems to me frivolous for the following reasons. In the first place very few books are lettered vertically compared with those that are lettered transversely. Secondly, the greater number of books lettered vertically are periodicals and board-bound trifles like the shilling shockers, most, if not all, of which have the title repeated on



the side or broad surface of the cover, including the four magazines mentioned by MR. FLEMING at the last reference. Thirdly, the number of books that usually lie on a table is far too limited to found a grievance on. Few if any are likely to have vertical back lettering except in the case of paper-covered periodicals, which, being lettered more readably on the side, could do without the back lettering so far as the reader is concerned. Fourthly, a person "seated anywhere within reading distance" cannot see, much less read, the back lettering of more than one or two books unless the others are specially placed. This last fact imposes upon him the necessity of shifting his seat if he would see all the backs, at which he might grumble with as much reason as at the way of the lettering. And I would remark in conclusion that "reading distance" ought to mean reaching distance. Others, whose sight is superior to mine, may dispute this; but at all events the very trifling effort of moving an accidental book in order to read the back lettering is not an "enormity" that should provoke to the use of "profane language." Were a table covered with books lettered "upside down," the case would be altered; but, as I have endeavoured to show, the presence there of any such book other than the magazine in paper cover (against which complaint is barred by reason of the side lettering) is rare—accidental, as I have just remarked. F. ADAMS.

106A, Albany Road, Camberwell.

This is a question for printers as well as bookbinders. Some years ago (1889-1894) I issued, for circulation in the colonies, a series of over one hundred volumes of "Favourite and Approved Authors." Having noticed that the stacks of the cheaper publications on the bookstalls had to be laid on their front side, that is turned upside down, in order that the titles on their backs might be read, I issued my series lettered down the backs, instead of up the backs, as is usual.

E. A. PETHERICK.

3, York Gate, N.W.

If a jury of architects were called upon to decide the question whether a word which had to be written on a plan in a vertical position was to read upwards or downwards, I believe they would all, without any hesitation, agree that the correct way was for it to read upwards, and as long as we remain right-handed I would submit that this is the correct way for all vertical writing to read. And if it should be asked how there could be a right way and a wrong way in the matter, I would reply that the natural way is the

correct one, and if any one has any doubt as to which that is, let him sit down squarely at his desk and attempt to write, let us say, "Corridor" vertically in any other way than upwards. Of course this applies to vertical titles only; if a book from its size or character has to pass its life lying down, then a title along the length of its back becomes a horizontal one and should be treated accordingly; but how many such invalids are there?

BEN. WALKER.

Langstone, Erdington.

It is of course with much trepidation that I venture to express an opinion diametrically opposed to MR. J. B. FLEMING on this subject. When a correspondent not only uses strong language, but sneers at another who happens to have an Apostolic name; speaks of the present almost universal method of lettering narrow-backed books from foot to head as "enormity" and as being "provocative of much profane language" and as "damnable iteration"—most readers will consider him to be unreasonably earnest over a small matter. Most book-lovers and collectors with a sense of order do not allow their books to scatter on a drawing-room table, but prefer to place them on their shelves, and when there prefer them to read (with their companions) from foot to head. People who want no acrobatic feats can place them (if they wish to read their titles as they sit beside them) face downwards at their pleasure. For my part (and I find many book-loving friends with me), I am conservative enough to hope that bookbinders will continue invariably to letter books, not thick enough for horizontal lettering, from foot to head, as heretofore.

W. HENRY ROBINSON.

Walsall.

Surely the direction of the lettering has had a different origin from that perceived by MR. FLEMING, and one that makes it quite reasonable. When such a book is upright on a shelf, an observer inclines his head naturally to the left, not to the right, and the present custom is in agreement with this. Secondly, if lying on the table, the book is taken up with the left hand, to be opened by the right, and is so raised that the title, thus printed, is at once legible. If a magazine is lettered also on the side its back title is superfluous.

W. R. G.

It is a fact worthy of notice that the Kelmscott Press, whose work is considered a criterion in matters of book-production, followed the English custom and issued Swinburne's 'Atalanta in Calydon' with the lettering on the back wrong side up. Possibly

this was the rule at the Kelmscott Press. And yet he would be an "Ostrogoth and a Jutlander" who would put a Kelmscott on the shelf to rub sides with other volumes. I have a 'Macbeth' printed in Paris endorsed from foot to head, and a *paper-backed Ruskin* printed in New York, bearing the title from head to foot! Mr. FLEMING should not omit the music publishers when he issues his circulars. Oratorios are almost invariably wrongly endorsed. ARTHUR MAYALL.

INDIAN MAGIC (9th S. i. 88).—There is a great deal on this in the works on the supernatural by Dr. Lee, of Lambeth, 'The Other World,' ii. 214-221; 'More Glimpes,' 11-20; and in 'Glimpses in the Twilight' there is a whole chapter, vii., on the subject. Dr. Lee gives facts which, if correct, lead to the belief that the feats are done in the power of the devil, and may be checked by an act of faith on the part of a devout observer. Probably my writing those words "if correct" is an unwarrantable concession to modern ideas, for I at least refuse no credence to the facts.

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

Longford, Coventry.

EDWARD GEORGE KIRWAN BROWNE (8th S. x. 196).—I am now in a position to answer my own query which appeared in your columns so far back as 5 September, 1896. Mr. Browne was born on 26 August, 1821, at Chittagong, in India, where his father, Capt. Edward Browne, H.E.I.C.S., was then on active service. Capt. Browne's father was the younger son of Edward Browne, Esq., of Ardskea, co. Galway, Ireland. His wife Sarah, youngest daughter of Henry Swinhoe, solicitor, of Calcutta, and her party were the first white ladies who had been seen in the neighbourhood of Chittagong, where their appearance caused great astonishment among the natives.

Capt. Browne's death occurring in 1824, his wife soon afterwards came to England with her son, who passed through the usual course of an English education, and entered Trinity College, Cambridge, but left the university without taking a degree. He was ordained by Dr. Edward Stanley, Bishop of Norwich, and on 26 August, 1844, was appointed to the curacy of Bawdsey, Suffolk. Having taken a great interest in the Tractarian movement from the beginning, he found it impossible to remain in the Church of England, and accordingly he was received into the Roman Catholic Church on 26 December, 1845. A list of his publications, chiefly on religious subjects, will be found in my former communication; and I

may add that during the last fourteen years of his life he was translator for a periodical entitled *The Annals of the Holy Childhood*. He died on 25 July, 1883, and was buried on the 28th of that month in the Catholic cemetery at Kensal Green. He married at Wigan, in 1853, Miss Grace Mary Bailey. By this lady, who died at Forest Gate on 19 March, 1897, he left two sons, the elder of whom is the Rev. Wilfrid Browne, O.M.I., and the younger Mr. J. E. Nott Browne, of the City of London. Both the daughters joined the order of Our Lady of Sion. The elder of them, Sister Dieudonnée de Sion, was buried at Kensal Green in November, 1887.

THOMPSON COOPER, F.S.A.

BREWSTER'S 'LIFE OF NEWTON' (9th S. i. 43, 78).—It is many years since I have been in Cambridge, and I am not sure that I have ever seen the window in question. Brewster himself alludes to the anachronism of introducing Bacon; still there is a certain degree of fitness in this, as Bacon laid down the true rules of philosophical investigation on which Newton worked. But there is no special appropriateness in bringing in George III., and therefore I thought it was probably a misprint. It is true that Sir William Herschel thought that George III. knew more of astronomy than Napoleon did; but that he might have done without knowing much. Had Newton been a scientific agriculturist, perhaps "Farmer George" might have been more appropriately introduced. But if it were necessary to bring in a sovereign, it should surely have been Queen Anne, from whom Newton received knighthood, and that in Cambridge. In conclusion, I should like to ask W. C. B. what he means by the "treble" anachronism on the window.

W. T. LYNN.

Blackheath.

WREN AND RIDOUT FAMILIES (9th S. i. 87).—Lieut.-General Jordan Wren, 41st Regiment, was the recipient of one of the gold Cumberland medals, of which only four were struck after the battle of Culloden; he bequeathed it in the following terms to his nephew, Capt. John Christopher Ridout, 46th Regiment, of Banghurst House, Hants, as next of kin:—

"My gold Cumberland Medal I bequeath to a loyal possessor till time shall be no more, in honour of a Prince by whose courage and conduct the English maintained their Religion and Laws, and whose bust dignifies the gold."

At Capt. John Christopher Ridout's death, in 1817, the medal came into the possession of his son, Capt. Cranstoun George Ridout, who at Elbodon commanded the right squadron



of the 11th Light Dragoons, and charged the French cavalry ten times, having two horses shot under him, and only escaping unhurt owing to the course of a bullet being turned by the Bible he carried in his valise. Capt. C. G. Ridout was in the 2nd Life Guards from 1819 to 1825, when he retired from the service; he died at Brighton on 3 June, 1881, in his ninety-sixth year, and was buried in Banghurst churchyard. I do not know the maiden name of Lieut.-General Jordan Wren's wife, and presume that a sister of his and also Sir Christopher Wren's must have been mother to Capt. John Christopher Ridout, 47th Regiment. W. C. L. FLOYD.

HENCHMAN (7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310, 482; iv. 116, 318; 8th S. iii. 194, 389, 478; iv. 16; v. 172; vi. 245; vii. 110; viii. 335; ix. 249).—The Deputy Keeper of Public Records has very kindly made extracts from the documents referred to in HERMENTRUE's note (8th S. iii. 478), adding an earlier instance that had escaped that lady's industry, and has given the present (and permanent) references, which I think ought to be recorded in 'N. & Q.' I arrange them in order of date, along with a later one, which has since reached me.

1360, Issue Roll No. 224 (34 Edward III., Easter), m. 20:—

"Hengestmanni domini Regis. Mustardo, Garlek' et duobus sociis suis hengestmannis domini Regis; in denariis eis liberatis de dono Regis videlicet cullibet eorum vjs. viiij*d.* per breve de privato sigillo inter mandata de hoc termino, xxvjs. viiij*d.*"

1377–80, Roll of Liveries by Alan de Stokes, Keeper of the Great Wardrobe (Accounts, &c., Exchequer, Q.R., Bundle 400, No. 4, m. 23):—

"Hans Wynsele, henxtman domini regis pro vestura et apparat' suis."

1402, Roll of Expenses incurred on behalf of Blanche, daughter of Henry IV., in the year of her marriage (Accounts, &c., Exchequer, Q.R., Bundle 404, No. 11):—

"Alberto Blike et Petro Stake, henxtmen domine euntibus cum domina de Colonia versus partes Alman', utrique eorum ad diversas vices xxxjs. viiij*d.* —de dono domine, lxiijs. iiij*d.*"

1420–2, Account of Robert Rolleston, Keeper of the Great Wardrobe, June, 8 Henry V., to August, 10 Henry V. (Enrolled Accounts, Exchequer, L.T.R., Wardrobe, No. 6, m. 11):—

"Ad iij lintheamina facta de telo lini Braban, ad intrussandum robas et hernes dicte regine et henxmen suorum erga dictam coronationem."

1445–6, Account of John Norreyes, Keeper of the Great Wardrobe, Michaelmas, 24 Henry VI., to Michaelmas, 25 Henry VI. (*ibid.*):—

"Liberavit domine Margarite regine Anglie.....ut in diversis robis.....eidem regine ac dominabus, domicellis et henx' suis necessariis."

1463, in 'Manners and Household Expenses of England' (Roxburghe Club), 157:—

"Item, payd for iij bowis. more ffor the hynsmen [sum wanting]."

J. A. H. MURRAY.

GOUDHURST, IN KENT (9th S. i. 87).—In the reign of Edward I. a dispute occurred between the vicar of this parish and the prior and canons of Leeds, to whom the living had been appropriated. The name of the village is there spelt Guthurst, and I presume there is no reason to doubt that the signification is the same as that of the famous park near Chichester, which is so well known in connexion with the Goodwood races. There is a village called Gayhurst or Gothurst in Buckinghamshire.

W. T. LYNN.

Blackheath.

Without venturing on an opinion, I may mention that Flavell Edmunds, in 'Traces of History in the Names of Places,' has ('Vocabulary,' p. 217, Lond., 1872): "*Goud*, E., perhaps from the woad, a plant used by the Briton in the production of the blue dye wherewith they stained their bodies. Ex., Goudhurst (Kent), woad wood."

ED. MARSHALL, F.S.A.

BAYSWATER (8th S. xii. 405; 9th S. i. 13, 55).—Why did *Bayard* become "a proverbial name for a horse, quite irrespective of colour"? Was it because bay was by far the most usual colour met with amongst horse-flesh? Are bays the most abundant at the present day? I think, according to common sense, that, however greatly the sense of *Bayard* was subsequently expanded, the name must originally have been given to bays only. In the Greek-English lexicon of Liddell and Scott, *Bayard* glosses *Ξάνθος*, one of Achilles' horses. Is there any example in classical literature of the sense of *Ξάνθος* having become expanded in the same way as that of *Bayard*? The name of the other horse, *Βάλιος*=Pyeball, would seem to show that both of them were named from their colour. In the ballad 'Richard of Almaigne,' to be found in Percy's 'Reliques,' l. 45 runs as follows: "Thou shalt ride sporeles o' thyr lyard." And in the glossary appended thereto *lyard* is stated to signify grey, "a name given a horse from its colour, as *Bayard* from bay."

S. A. D'ARCY, L.R.C.P. and S.I.

Rosslea, Clones, co. Fermanagh.

It may be worth while to mention that the name of "Bayard's Watering Place" remained

in use for a considerable period in the last century. In the Act 7 George II. c. 11), a portion of the land given in lieu of the Pest Field, near Soho, which is now known as Craven Hill, was described as "two messuages, part of the manor of Tyburn, called Bayard's Watering Place, situate in the parish of Paddington in the County of Middlesex." See *Gent. Mag.*, vol. cci. (1856), p. 79, and Mrs. B. Holmes's 'London Burial-Grounds,' p. 129, which requires correction.

W. F. PRIDEAUX.

PROF. SKEAT's remarks on *Bayard* as a common name for horse recall the fact that of recent years the French have been in the habit of calling a large proportion of their dogs *black*, without regard to the real colour of the dog's skin.

PALAMEDES.

THE LAST LETTER OF MARY, QUEEN OF SCOTS (9th S. i. 64).—The letter which MR. PICKFORD quotes is, of course, familiar to all who have interested themselves in the unfortunate queen. It is printed by Labanoff in his collection of the queen's letters, and it is also to be found in Mrs. Maxwell Scott's 'Tragedy of Fotheringay' (Black). There is one sentence in it which interested me considerably when I first read the letter, and which appears to be wrongly translated in the version which MR. PICKFORD sends. In the original the queen writes: "J'ay pris la hardiesse de vous envoyer deux pierres rares, pour la santé, vous la desirant parfaite avec heureuse et longue vie" (Labanoff, tome vi. p. 493). In the *Standard* cutting this is translated, "I have been so bold as to send you two rare stones, desiring for you perfect health with a happy and long life." I make no pretence to French scholarship, but the translation in Mrs. Maxwell Scott's book seems much more accurate: "I venture to send you two rare stones, valuable for health, the which I desire you to have in perfection, as also I wish you a long and happy life." The interesting point is that the queen avows herself a believer in the medicinal virtues of precious stones, a belief which existed long after her time. For example, in 'Pharmacopeia Londinensis,' of which the eighth edition was issued in 1716, by "William Salmon, Professor of Physick, At the Great House near Black-Fryars Stairs," there is a section devoted to precious stones, from which the following sentences may be quoted: "The Diamond is never given inwardly, but only worn, as in Rings, &c. So its said to take away Fears, Melancholy, and to strengthen the Heart." The amethyst "causeth Quietness by way of Amulet, and so its said to

make fruitful." The jacynth "is a present remedy against Poison, Plague, and pestilential Infection, for which it is both taken inwardly, and worn as an Amulet upon the Heart; it is also a specific against the Cramp, and Convulsions, causes Rest, and stops Fluxes of Blood." Of the pearl, "Aldrovandus saith they are cold and dry, consume moisture, strengthen and comfort the Heart, revive the Spirits, and refresh all the principal parts..... Schroder saith they are so famous, that Men in the greatest Agonies are refreshed thereby. From my own experience this I can affirm, that they are one of the best of Remedies against all sorts of Fevers, chiefly violent Burning and Pestilential Fevers, cure Heart-burning beyond other Medicines, and are the chief of all cordial medicaments," &c. It would be interesting to know what kind of stones the queen did send to Henri III.; for all the jewels in her possession do not seem to have brought peace to her troubled and unhappy life.

W. E. WILSON.

25, Buccleuch Street, Hawick, Roxburghshire.

It may not be generally known that Dudley Castle was very nearly becoming the scene of the final episode in the career of Mary, Queen of Scots. The following is an extract from Dr. Willmore's 'History of Walsall,' p. 265:—

"In November, 1585, Sir Amyas Powlett came on a visit to Rushall, then the abode of Edward Leigh, who was grandfather to the illustrious author of the 'Critica Sacra.' The visit of Sir Amyas was for the purpose of inspecting and reporting upon Dudley Castle as a prospective prison for Mary, Queen of Scots, who was then in confinement at Tutbury. His report, addressed from Rushall to Sir Francis Walsingham, Her Majesty's Secretary, was unfavourable, and the captive queen was thereupon removed to Chartley ('State Papers'). See also Twamley's 'Hist. of Dudley Castle,' p. 36."

WILLIAM LOCKE RADFORD.

I find no allusion in Schiller's play to Mary's supposed concealment of a wafer for her last sacrament. On the contrary, in the last act (sc. vii.) Melvil declares himself a priest, and produces a host in a golden vessel. This, probably, is what MR. PICKFORD was thinking of.

C. C. B.

LARKS IN AUGUST (9th S. i. 65).—Although I am no naturalist, I am a confirmed worshipping of the skylark, and it seems to me that its carol is less frequently heard in the latter end of July, during August, and through the early weeks of September than at any other time. In Lincolnshire it trills blithely till the end of June, or later; and it will sing, though with less strength and verve, in October, November, and throughout the months of winter, if the weather be mild.



On 21 Jan., this year, I heard one pouring out his notes over a ploughed field, and I have still a distinct remembrance of the melody which rained down over the Lincolnshire stubbles in the peaceful autumn days between Tennyson's death and burial. Whether the larks were singing as bravely over the Fens, the Marsh, and the Wolds, I cannot say, but above the Cliff they filled the air with music.

How much of our delight in the skylark arises from tradition and from personal association of ideas, and how much depends on intrinsic merit? A woman-poet of America cries:—

If this be all for which I've listened long,  
Oh, spirit of the dew!  
You did not sing to Shelley such a song  
As Shelley sang to you.

O lark of Europe, downward fluttering near,  
Like some spent leaf at best,  
You'd never sing again if you could hear  
My blue-bird of the West.

This is stark heresy to our ears. The blue-bird could never outstrip the lark in European estimation, nor the sweetest mocking-bird excel the nightingale. But is not the feeling which is evoked by the melody of our own songbirds predominantly due to the suggestiveness of familiar sounds? Only the literary sentiments of an American are stirred by the voice of a small brown speck vanishing skyward, but in an Englishman, Scotchman, Frenchman, German, or any other native of Europe, its cadences may awaken a world of memories, insignificant perhaps in detail, but powerful in combination.

LINCOLN-GREEN.

THE EARL OF DUNFERMLINE (8th S. xii. 489; 9th S. i. 78).—Either your querist, E. C. WEINHOLT, is wrong as to the non-marriage of George Seton, fifth Earl of Winton, or the author of 'Tombstones of the Covenanters' (a popular book) is, for the latter, in his "Old Daily" chapter, prints:—

"At the north side of the old church, close to the wall, are interred the ladies Lillias and Mary Seton, daughters of George, fifth Earl of Winton. Attainted in 1716, after the first Scottish Rebellion, his daughters were sheltered by the Laird of Killoch, and at their express desire buried in Old Daily Churchyard."

J. G. C.

"DIFFICULTED" (8th S. xii. 484; 9th S. i. 55).—This word is used in a letter of Andrew Lumisden (the Scotch secretary of Prince Charles Edward) given in the 'Memoirs of Sir Robert Strange' (London, 1855), vol. i. p. 93:

"The foreign merchants are giving way, except those who have stocks to live on, belong to the

public companies, or have been long in trade, and have correspondents in all countries, which we cannot at this time have. And even with these advantages, the wisest and ablest of them are, in so general a war, diffculted how to conduct their matters with any degree of certainty."—26 Nov., 1747, N.S.

HELEN TOYNBEE.

Dorney Wood, Burnham, Bucks.

LADY ELIZABETH FOSTER (9th S. i. 25, 88).—This lady became Duchess of Devonshire three years after the death of Georgiana (born Spencer), the first wife of William, fifth Duke of Devonshire. It was a portrait of the Duchess Georgiana which "mysteriously disappeared a few years ago." Reynolds painted both ladies. His portrait of the Duchess Elizabeth belongs to the present Duke of Devonshire, and it was exhibited at the Academy in 1788 and 1877, at the British Institution 1813, the International Exhibition 1862, the Guelph Exhibition 1891, Guildhall 1892, with the "Fair Women" 1894, and at the Grosvenor Gallery 1884, of which see the Catalogue under No. 150 and the *Athenæum* review of this gallery. The lady was the second daughter of Frederick Augustus, fourth Earl of Bristol and Bishop of Derry. She married, first, John Foster, Esq. Sir Joshua's group of the Duchess Georgiana and her child, Georgiana Dorothy, afterwards Countess of Carlisle, is one of his best and most admired works of the sort. Of "Juno Devon, all sublime" *i. e.*, Duchess Georgiana, there is no doubt Gainsborough painted certain portraits which have not disappeared. See the Catalogue of the Grosvenor Exhibition, 1885, Nos. 145 and 184; 'The Jockey Club,' part i. 3; Madame d'Arblay's 'Memoirs'; various satirical prints by Rowlandson; Walpole to Mann, 29 May, 1783; the political literature of c. 1780-90; and Coleridge's 'Ode to Georgiana,' anent her 'Passage over Mount St. Gothard.' F. G. S.

THE GREEN TABLE (8th S. xii. 208, 293, 434).—With reference to MR. MOUNT's inquiry on this subject, perhaps the following occurrence, in which the great Daniel O'Connell took part, may interest your correspondent. A man named Hogan was charged with murder. A hat, believed to be the prisoner's, was found near the body of the murdered man, and this was the principal ground for supposing Hogan was the perpetrator of the foul deed. O'Connell, who was retained for the defence, felt the case required the exercise of his utmost powers. The counsel for the Crown made a strong point on the hat. O'Connell cross-examined the witness who identified it. "Are you perfectly sure that this was the

that found close to the body?" "Sartin sure." O'Connell proceeded to inspect the prisoner. "Was the prisoner's name, Pat Hogan" (he spelled each letter slowly), "in it at the time you found it?" "Twas, of course." "You could not be mistaken?" "No, sir." "And all you swore is as true as that?" "Quite." "Then get off the table this minute!" cried O'Connell triumphantly. Addressing the judge, he said: "My lord, there can be no conviction here. There is no name in the hat!" *Vide* 'The Irish Bar,' by J. R. O'Flanagan, Barrister-at-Law, pp. 238, 239 (London, Sampson Low, Marston & Co., 1879). The italics are mine.

HENRY GERALD HOPE.

It may be of interest to note that when James Carey first told the true history of the Phoenix Park murders in Kilmainham Court House he was seated in a chair on a table, facing the magistrates, and with his back half turned to the dock in which were his twenty-one accomplices. I had the fortune to be present, and am never likely to forget the scene or the coolness with which the informer told everything he knew. He had a great eye for dramatic effect, and when he was asked from whom in their opinion the large funds with which the Invincibles were backed came, he waited, in a silence in which a pin could have been heard to drop, and looked all round the court before he answered, "The Land League." GEORGE S. C. SWINTON.  
36, Pont Street.

In an Irish assize court there is a large table immediately below the bench. Round this table sit the counsel engaged in the different cases, and the witness-box is placed on the corner of the table next the bench.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

In many of the county assize courts in Ireland witnesses give their evidence when sitting on a chair placed on top of a table which is fixed in front of the bench. Some of these tables are covered with green baize. In the assize court in the town of Wicklow I have frequently heard a witness, after he has been called, ordered to "come on the table" by an official of the court.

BELLINGHAM A. SOMERVILLE.

Clermont, co. Wicklow.

I was subpoenaed to the west of Ireland several years ago on a Government prosecution, and had to take my turn as witness on a deal table seated on a rickety chair. Not being endowed with Irish assurance, I broke down, and endured a bad quarter of an hour. The Treasury supplied a very liberal cheque

for expenses, which, under the circumstances, I considered dearly earned.

A. H.

ENIGMA (8th S. xii. 487; 9th S. i. 11).—I remember an incident of thirty years ago which may throw some light on this. The enigma had often been discussed in our circle of acquaintances without any approach to success, so at last one of us secretly wrote to the author, who, at that time, was generally supposed to be the famous Wilberforce (S. Oxon.).

No reply came, but about six months after, when all was forgotten, a mysterious letter was handed round one morning for inspection, the purport of which no one could explain. It contained one word only, and was about to be treated as all anonymous letters deserve, when some one spied the impress of the Athenæum Club on the paper. "It is the bishop," said the recipient. The word was "Income-Tax."

NE QUID NIMIS.

East Hyde.

SUTTON ARMS (8th S. xii. 388, 495).—May I ask LORD ALDENHAM if he will kindly communicate with me?

J. FERNIE.

Burton by Lincoln.

T. G. (8th S. xi. 487; xii. 32).—On p. 340 of the first volume of 'A Dictionary of the Anonymous and Pseudonymous Literature of Great Britain' (Edinburgh, 1882), by S. Halkett and J. Laing, it is stated that T. G. was Thomas Godden or Godwin. That work was not within my reach when I sent in my query.

PALAMEDES.

MASONIC SIGNS (8th S. xii. 408, 476; 9th S. i. 53).—My thanks are due to MISS LEGA-WEEKES for her courteous and satisfactory reply to my query. The courtesy of the two previous replies was slightly dashed with humour, which rather spoilt it, while the answers were anything but satisfying. My suspicions are now confirmed that the signs are not in any sense Freemasonic.

J. B. S.

Manchester.

GEORGE JULIAN HARNEY (8th S. xii. 486; 9th S. i. 94).—Your correspondent J. G. C. will find exhaustive biographical notices on this aged Chartist, who died on 9 December last, in the *Newcastle Daily Chronicle* of the following day. Oddly enough, no reference is made therein to the fact that the deceased was a noted authority upon, and student of, Lord Byron, taking until quite recently a keen interest in all matters relating to his memory. In particular, he desired to know that the site of Lord Byron's birthplace,



No. 24, Holles Street, London, had been indicated by the medallion which has long been promised for the spot. But this gratification was denied him, as it still is to many living admirers of the illustrious poet.

CECIL CLARKE.

Authors' Club, S.W.

FRANCIS DOUCE (9th S. i. 87).—Francis Douce died in 1834. I have always understood that the MSS. which he had collected were bequeathed to, and kept at, the British Museum, in a sealed box, which was not to be opened until 1 January, 1900.

EVERARD HOME COLEMAN.

71, Brecknock Road.

He left his letters to the British Museum, with other papers, to remain until 1 January, 1900, before any one opens them. It will be for the authorities in office at the time to settle the question of publication.

ED. MARSHALL, F.S.A.

CASTLEREAGH'S PORTRAIT (9th S. i. 47).—Lord Castlereagh's political character has been differently estimated, but opinion is not divided as to his oratory, which may be described as very poor. Your correspondent's query, therefore, may be answered by the following squib of Tom Moore, Lord Castlereagh's persistent satirist :—

*What's my Thought like ?*

*Quest.* Why is a Pumplike V—sc—nt C—stl—r—gh?  
*Ans.* Because it is a slender thing of wood,

That up and down its awkward arm doth sway,  
And coolly spout and spout and spout away,  
In one weak, washy, everlasting flood !

'Poetical Works,' Shamrock ed., p. 136.

The tedium of Castlereagh's speeches, however, was relieved in some degree by his sincerity, pluck, and perseverance.

F. ADAMS.

106A, Albany Road, Camberwell.

The allusion is probably to the oratorical style of the first Viscount Castlereagh. Byron ('Don Juan,' c. ix. s. 50) describes him as

—that long spout

Of blood and water, leaden Castlereagh.

Further references to the subject of these somewhat prophetic lines will be found in the same author. I believe the line

One weak, washy, everlasting flood  
also refers to Castlereagh's eloquence.

BREASAIL.

DE ROS FAMILY OF HAMLAK (9th S. i. 7).—I cannot find any connexion between the above and the French family of that name in the work of any English writers on the subject. Dugdale, in his 'Baronage,' says,

that they take the name from Roos, a lordship in Holderness (East Riding), co. York, is not to be doubted ; also that Robert de Ros built Helmesley, *alias* Hamlake. Perhaps D'Anisy et St. Marie sur le Domesday might throw some light on the matter. To Hamlake (anc. Hamelac), co. Leicester, I can find no clue.

JOHN RADCLIFFE.

They are commonly supposed to take their name from Roos in Holderness ; see, *e. g.*, 'D. N. B.,' xlix. 216 b. W. C. B.

WOODS ROGERS (9th S. i. 68).—MR. WADE will find some additional information respecting Woods Rogers in a communication sent to 'N. & Q.,' 4th S. x. 107, to which, so far as I can trace, no reply has been received. Has your correspondent consulted the 'Dictionary of National Biography' ?

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Two Duchesses : Georgiana, Duchess of Devonshire ; Elizabeth, Duchess of Devonshire.* Edited by Vere Foster. (Blackie & Son.)

Of the two successive wives of the fifth Duke of Devonshire, after whom Mr. Vere Foster has named his volume, the later, Elizabeth Hervey, though the less brilliant and distinguished, is the more interesting. She is, indeed—first as Mrs. Foster, then as Lady Elizabeth Foster, and lastly as the Duchess of Devonshire—the heroine of Mr. Vere Foster's volume, if heroine there be in a volume consisting wholly of correspondence. Georgiana, her predecessor and intimate friend, is, of course, the duchess celebrated by Coleridge—

O Lady, nursed in pomp and pleasure,

Whence learned you that heroic measure ?—

who entertained Johnson, hanging, while still in the first bloom of youth, upon the sentences that fell from his lips, and who, in the famous Westminster election, is said to have bought with kisses votes for Fox. She is heard of rather than seen through poems of hers, written in the execrable style of the last century, and she is responsible for one or two very pleasing and amiable letters. She is always spoken of as the "dear duchess," and her name is never mentioned except in conjunction with some adjective, such as "angelic" or "heavenly." Three years after her death the duke espoused her friend Lady Elizabeth Foster. The second duchess is the woman whom Gibbon—flattered with the recognition she accorded to his 'History,' then, 1787, in MS.—startled by a sudden offer of his hand, and of whom he said that "if she chose to beckon the Lord Chancellor from his woolsock in full sight of the world he could not resist obedience." Comparing her later with her predecessor, he declared, "Bess is much nearer the level of a mortal, but a mortal for whom the wisest man, historic or medical, would throw away two or three worlds if he had them in pos-

cession." This duchess is the main support of the volume, and her letters—those especially to her son, Sir Augustus John Foster, Minister Plenipotentiary in Washington in 1811 and elsewhere, and his letters to her—constitute the staple of the book. Other letters are from her father, the Earl of Bristol and the Bishop of Derry, Lord and Lady Byron, the Earl of Aberdeen, Canova, Gibbon, Napoleon Bonaparte, Wellington, and very many others.

The Herveys were great letter-writers. No long time has elapsed since the 'Diary' and the 'Letter-Books' of John Hervey, first Earl of Bristol, enriched the world with some correspondence of great interest (see 'N. & Q.' 8th S. vii. 259). To these volumes the present work is practically supplemental. Its author we must assume to be the grandson of the second duchess and third son of Sir Augustus, whose birth in Copenhagen is announced to the duchess by her son on 27 April, 1819. As sidelights on history the correspondence has great value. Comparatively little correspondence takes place during the days of the French Revolution, though the movements of various Herveys and Fosters who were at that time on the Continent were impeded by the difficulties of travel. Of the consternation shown at the successive victories of Napoleon over the Austrians and Prussians a most animated account is given, the official position occupied by Sir Augustus rendering the family very sensitive on the point. On 31 May Sir Augustus receives from the Baron d'Engelstrom, the Swedish Minister of Foreign Affairs, a short order to depart from Stockholm, which he docket, "Ordered out of Sweden by Napoleon's directions." The war in Spain inspires the most active interest, and the action at Corunna and the death of Sir John Moore are mentioned with very mingled sentiments. The death of Pitt produces, naturally, a profound sensation. That, however, of Nelson after the victory of Trafalgar causes the most outcry. The most interesting letter, historically, in the collection is that in which Lady Elizabeth describes to her son the mingled pride and consternation at the news; the illuminations begin, but discontinue, the people being unable to rejoice. Lady Elizabeth says, "Nelson was the only person I ever saw who excited real enthusiasm in the English." From the domestic standpoint the correspondence is no less interesting. After the Bishop of Derry comes into the earldom of Bristol his character becomes sadly tarnished. His attempt to persuade his grandson to espouse the Comtesse de la Marche, the illegitimate daughter of William II. of Prussia, would be comic if it were not despicable. A very animated account of the excitement caused by the appearance of the Infant Roscius is furnished. Lady Elizabeth goes into raptures over his graces and perfections. The portraits which adorn the volume constitute a great attraction, though the famous stolen portrait is, of course, missing. Mr. Vere Foster has executed his task admirably, and his volume has abundant value and interest. It is never dull, and our only doubt is whether his accessories are in every case to be commended.

*Alien Immigrants to England.* By W. Cunningham, D.D. (Swan Sonnenschein & Co.)

IN his very scholarly and profoundly interesting work on alien immigrants Dr. Cunningham elects to start from the reign of Edward the Confessor, and to treat the Norman invasion as the first great wave of "alien immigration into England." Much may be

urged in favour of this starting-point, and something against it. Did space permit of our treating his work at the length it demands, we might challenge an arrangement that, while accepting Saxon, Roman, and Dane as forming an integral portion of our nation, regards as aliens the Normans, who came with a pretence of legality, and sought to some extent to maintain existing institutions. Dr. Cunningham's difficulty is, however, kindred with our own—want of space. His purpose is not to deal with the establishment of the English race and constitution, but to write a short, pregnant volume for the "Social England Series," and show the effects of successive waves of immigration. This purpose he has accomplished, and we have no right and no disposition to ask more. A curious hybrid growth is your Englishman. "Saxon and Norman and Dane are we," says the great Laureate, and we have the admixture of a score or a hundred races more, without going into the region of myth in search of a remote ancestry. What helps us is that, from our Saxon or Danish invaders to the victims of religious or democratic mania in France, every country has sent us its noblest, bravest, and wisest, until, in our braggart mood, we may claim to be, like Miranda in the description of Ferdinand, "created of every creature's best." Dr. Cunningham's aim—an aim splendidly carried out—is to show the influences, social, political, economic, and other, of the immigration to which our shores have been perpetually subject. Materials are, naturally, abundant, since there are few aspects of our life which have not thus been influenced. Visitors to our shores, except in the case of Norsemen, can scarcely have come in search of sunshine, nor are they likely to have sought us out on account of our general loveliness and affability to strangers. Persecution, as a rule, sent hither the Frenchman and the Fleming. Some came, however, for the sake of the exceptional privileges accorded to traders—as in the case of dwellers in Aquitaine—or artificers, manufacturers, and artists. In our Walhalla we thus count a Vandyke, a Handel, a Garrick, a Jean Cavalier—we know not how many more, if we include descendants, such as Grottes, Romillys, Brunels, and the like. We are giving our readers, on purpose, the reflections suggested by Dr. Cunningham's book, instead of seeking to explain its method or scheme. For it is a book to be bought, studied, and kept at hand, not one to be obtained from a library, read, and dismissed. But this much will we say, that successive chapters deal with the Norman invasion, the later Middle Ages, the Reformation and religious refugees, intercourse with the Dutch, and later immigrations, under which are included the Huguenots, the Palatines, and the Emigrés. The section on the Palatines uncloses an almost forgotten book, and is full of practical suggestions for the times that are. For, indeed, Dr. Cunningham's book has an actual as well as an historical interest, and its study may be as strongly commended to the so-called statesman as to the antiquary. Quite needless is it to dwell upon the antiquarian subjects, such as guilds, church briefs, and the scores of others on which light is cast. Very numerous references to Flemish immigrants will be found in the Acts of the Privy Council. These have necessarily been studied by Dr. Cunningham. See, for instance, what is said under date 13 July, 1576, concerning "the strangers dwelling in the towne of Colchester," and granting permission for them to settle "in the towne of



Halstede in Essex, and there to use their trade of making of baies" (baize). The manufacture of bay (whence, in the plural, baize) was introduced into England by French and Netherlandish immigrants in the sixteenth century. A picture of the Bay Hall, Colchester, is among the illustrations to the work. We are sorry to quit Dr. Cunningham's admirable volume. In so doing we commend it with more than customary warmth to the consideration of our readers.

*The Lives of the Saints.* By the Rev. S. Baring-Gould, M.A. Vols. IX. and X. (Nimmo.)

Of the enlarged and illustrated reissue of Mr. Baring-Gould's 'Lives of the Saints' two further volumes, for August and September, have now appeared. We have on the appearance of successive volumes dealt with the claim of this, the best and probably the definitive edition of a book which, so far as the immense majority of the English public is concerned, serves every purpose. For the few the 'Acta Sanctorum' of the Bollandists may be indispensable; for all others this learned and eminently judicious compilation will handsomely suffice. In the ninth volume the longest and, historically, the most important article is that on St. Louis, for which—in addition to the precious documents left us by Geoffroi de Beaulieu, the confessor of the king, Guillaume de Nangis, and other contemporary writers—more recent documents, such as the 'Life' by Le Nain de Tillemont, have been consulted. The illustrations to this are numerous, comprising the coronation of St. Louis at Rheims, St. Louis opening the gates of the Paris prisons, St. Louis under discipline, feeding a leper from a window in the Abbey of St. Denis, and burying the decomposed bodies of crusaders (from a mural painting at St. Sulpice), the enamelled shrine of St. Louis, and the tomb of Louis, his eldest son. In the case of St. Bernard of Clairvaux, a likeness after Cahier is given, together with the vision of St. Bernard after Filippino Lippi. In the case of St. Roch it is disappointing for those with no previous information to find how little is known, and to learn that over such records of his travels as exist the sponge has to be drawn, since the particulars are necessarily fictitious. Even more deficient in trustworthy details of interest is the life of St. Ouen, after whom is named the lovely church in Rouen. The Assumption of the Virgin on 15 August is illustrated by a frontispiece after Andrea Orcagna's bas-relief tabernacle in the church of S. Michele in Florence. There are also the 'Last Moments of the Virgin,' after Quentin Matsys, her bed of death, after Albert Dürer, and other similar scenes, after a picture by Mantegna in Madrid, one by Botticelli in Florence, and from the Vienna Missal.

The September volume reproduces an exquisite sixteenth-century altar-piece; has a view of Notre Dame, Paris, as it appeared in the twelfth and thirteenth centuries; a Nativity from the Vienna Missal; a second from a fresco by Domenico del Ghirlandajo; a marriage from the same source; a St. Jerome explaining the Scriptures from a Bible written for Charles the Bald; a last Communion of St. Jerome, after a picture by Domenichino in the Vatican; a curious picture by Schraudolf of holy angels; and many other designs of no less interest and beauty, together with very numerous plates by Cahier. The attractions of the edition are fully and worthily maintained.

WITH the February part of the *Journal of the Ex-Libris Society* are issued the title and preliminary matter to the seventh volume. Complete sets of this excellent publication are now scarce and precious. The present number contains No. 15 of 'Modern Book-plate Designers,' which the editor, Mr. W. H. K. Wright, devotes to J. Winfred Spenceley, of Boston, U.S.A., many of whose designs are reproduced. Some of these are novel and effective. An account is begun of the book-plates of the society known as the Set of Odd Volumes.

WE hear with deep regret of the death, on the 9th inst., at Southfields, Longford, near Coventry, of the Rev. C. F. S. Warren, M.A., aged fifty-three. The deceased gentleman, a zealous friend and contributor, was in constant communication up to the close. He was a son of the late Rev. Charles Warren, who for very many years held the Trinity College living of Over, Cambridge. Mr. Warren graduated from Corpus Christi College, Cambridge, in 1867, and became curate of his father's parish. Afterwards he was for a time chaplain to the Bishop of Truro and assistant librarian of Bishop Phillpotts's Diocesan Library at Truro. Latterly he has lived in retirement near Coventry, and occasionally assisted the local clergy. He began to contribute to 'N. & Q.' in 1863, in his undergraduate days, and communications from him appear in the present number.

'FULHAM, OLD AND NEW,' by Mr. Charles James Fèret, will be shortly published at the Leadenhall Press, in a very handsome form and with over 650 illustrations, at the subscription price of three guineas. Our readers cannot fail to have noticed how assiduous and indefatigable in the collection of information Mr. Fèret, whose volume is appropriately dedicated to the Bishop of London, has been. Eight years have been devoted to the collection of materials and the writing of the volume.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

L. C. PRICE ("Pitt Club").—See 'N. & Q.,' 7th S. v. 137, 357; vi. 89; 8th S. viii. 108, 193.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, FEBRUARY 26, 1898.

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## Notes.

## WILLIAM BASSE.

WHATEVER interest attaches to William Basse is derived from the pleasing mention of him by Isaac Walton in the 'Compleat Angler.' Basse also rendered homage to the memory of Shakespeare in an "elegy" which nowadays would be said to "lack distinction." His verses are characterized by a genuine love of country life and sports. He was a practical farmer, and possessed some knowledge of trees and plants and their medicinal properties. Dull versifier though he be, his works have been recently published in sumptuous form under careful editorship. Pity it is that a low-priced selection from "rightly born" poets like Michael Drayton and George Wither, say in two moderate volumes for each, and without the incubus of that *fin de siècle* monstrosity the "memorial introduction," cannot be had.

Basse appears to have been befriended by the Lords Norreys, of Rycote, Oxfordshire; but he is not mentioned in the will of Lord Henry (1601) nor in that of the unfortunate Lord Francis (1624). He was factotum to Richard, Viscount Wenman, who dwelt at Thame Park, a short distance from Rycote. Lord Wenman made his will 15 August, 1638, "in the presence of William Basse my ser-

vant," and Basse attested it as the sole witness—"Ita testor William Basse." His fidelity was rewarded by Lord Wenman as follows:—

"Item I give vnto my servant William Bas an Annuity of Tenn poundes per Annum To be paid him during his naturall life, The first payment to beginn within Sixe monethes after my death and see halfe yearly."—Will in P. C. C. 47 Coventry; proved 30 April, 1640.

From the Thame register we learn that Basse christened a daughter Elizabeth, 20 November, 1625; buried a daughter Jane, 10 September, 1634; and was left a widower in September, 1637, by the death of his wife Elinor. He himself died in 1653. Apparently the sole record of the fact is the entry in the Administration Act Book, P. C. C., 1653 and 1654, vol. ii. f. 283, under March, 1653/4:—

"On the twentieth day issued forth letters of administration to Elizabeth Brook als Basse the wife of John Brooke, the naturall and lawfull only child of William Basse late of Tame Park in the County Oxon deceased to administer the goods chattells and debts of the said Deceased shce being first sworne truly to administer."

The estate was valued at 30*l.* 17*s.* 8*d.*

Basse wrote some commendatory verses for the second book of William Browne's 'Britannia's Pastorals.' The two poets may have been kinsmen, as Elizabeth, daughter of William Basse, one of the procurators-general of the Arches Court of Canterbury, was the wife of Ambrose Browne, Esq., of Betchworth Castle, Surrey, a cousin of William Browne's (cf. wills of William and Anne Basse, 1624, respectively registered in P. C. C. 78 and 88 Byrde; and 'Poetical Works of William Basse,' ed. R. Warwick Bond, 1893, p. 101).

If there be aught in the suggestion that Basse was a Northamptonshire man, and went to Northampton Free Grammar School, where he attracted the notice of that very learned lady Agnes, daughter of Sir George Fermor, of Easton Neston, afterwards the first Viscountess Wenman (cf. Mr. Warwick Bond's Introduction, p. xii), then his parents may have been John Basse, of Piddington, in that county, husbandman, and Johane, his wife. Piddington is six miles distant from Northampton. In his will, dated 27 June, 1607, but not proved until 1 April, 1617 (P. C. C. 33 Weldon), John Basse bequeathed his son William ten pounds and a silver spoon, to be given him by the elder son and executor, Robert, upon his attaining the age of twenty-eight. Another son bore the pleasant name of Ananias. The testator appointed as his overseer John Bird, of Pinford, Bucks, "my kinsman," thus establishing a connexion with the Basses of that county.



If, on the other hand, the connexion of William Basse with two leading Oxfordshire families makes it probable that he was a native either of that county or of Bucks, then he may be identical with William Basse, younger son of William Basse, yeoman, of Seer Green, formerly a chapelry of the parish of Farnham Royal, Bucks. His grandfather, Thomas Basse, of the same place and occupation, in his will dated 27 February, 1608, and proved 1 October, 1610 (P. C. C. 85 Wingfield), not only bequeathed him a legacy of "thirtie shillings fower pence," but added a more substantial proof of his affection:—

"Also Item I giue and bequeathe vnto the sayed William Basse the sonne of the sayed William One yerelie Annuitte of twentie six shillings Eighte pence to be payed hym yerelie out of my Lease of that one Messuage or Tenement wherein one John Kibble nowe dwelleth scituat and beyngin Chalfont St Giles in the said Countie of Buckingham and one of the closes and groundes therunto belonging made sealed and deliuered by me vnto one Raffe woolman for and during the last seauenteene yeres of one and twentie yeres thereby granted. Item I giue and bequeathe to the saided william Basse the sonne of the sayed William Basse All that messeuage or tenement with theire and euery of theire appurtenances wherein the sayed Raffe woolman dothe nowe inhabite and dwell scituat and beyngin in Chalfont Sainct Giles aforesayed in the sayed Countie of Buckingham To haue and to hold the same vnto the sayed William Basse the sonne of the saided William Basse and to his heires and assignes to the only vse and behoofe of the sayed William Basse the sonne his heires and assignes for euer."

The elder brother, Thomas Basse, is similarly provided for; but William was evidently the favourite grandson. From an entry in the Thame register there seems to have been a Thomas Basse living in the town or neighbourhood. It is also worth noting that the two elder sisters of William Basse, of Seer Green, were named Elizabeth and Jane, the names, it will be seen, of the poet's two daughters.

GORDON GOODWIN.

'DICTIONARY OF NATIONAL BIOGRAPHY':  
NOTES AND CORRECTIONS.

(See 6th S. xi. xii.; 7th and 8th S. *passim*.)

Vol. LII.

P. 1 b, line 19. For "bears" read *beare*.

P. 12 b. Edward Boteler, late Fellow of Magdalene College, Cambridge, Rector of Wintringham, printed the sermon which he preached at Burton-Stather, 21 Sept., 1658, at the funeral of the Earl of Mulgrave, 8vo. 40 leaves, London, 1659; reprinted in Wilford's 'Memorials,' 1741.

P. 13 b. Sheffield and Tangier. See Roches-

ter's 'Poems,' 1707, pp. 118, 121; Garth's 'Poetical Works,' 1775, p. viii.

P. 19 b. Penenden. On p. 5 b "Pennenden."

P. 21 a. Did "Defensatrix Fidei Dei Gratia" ever appear on any coin?

P. 23 b (and often). For "catholic" read *Roman Catholic*, as on pp. 72 a, 101 a, 122 b, 138 b, 154 b, 169 b, 188 b, 193 b, 220 a, 371 a, 404-5. Surely one can endure persecution for adhering to "the catholic faith" without being a Roman Catholic.

Pp. 24-6. Abp. Sheldon was a patron of Samuel Shaw, 'Immanuel,' 1763, p. x; Bp. Patrick's 'Autob.,' 1839, pp. 77, 175; Wordsworth, 'Ecl. Biog.,' 1818, v. 364; vi. 29. Towerson dedicated to him his 'Commandments,' 1676. 'Diary of John Shaw,' Surt. Soc., vol. lxxv. p. 154.

P. 25 a. For "Sneltsen" read *Snelston*.

P. 28. George Shelley. De Morgan, 'Arith. Books,' 1847, p. 73.

P. 38 a. There was an issue of Shelley's 'Works' by Chas. Daly, in a small vol., 1836.

P. 44 a, line 16 from foot. For "Besley" read *Beoley*, as on p. 23.

P. 49. Shenstone. See 'Mem. of Amos Green,' 1823, pp. 73, 278.

P. 51. Tho. Shephard. Baxter's 'Reform'd Pastor,' 1656, p. 157.

P. 51 a. For "Darly" (*bis*) read *Darley*; for "Touteville" read *Stoutville*. See Dugdale's 'Visit. of Yks.,' Surt. Soc., p. 87.

P. 54. John Shepherd. See Roberts, 'H. More,' iii. 47.

P. 57. Wm. Shepherd. See Masson's 'De Quincey,' 1889, ii. 128, &c.

P. 59. Sir F. Sheppard. Rochester's 'Poems,' 1707, p. 25.

P. 62. John Sheppard. See Roberts, 'H. More,' iv. 171.

P. 72. Sir Ed. Sherburne. Wrangham's 'Zouch,' ii. 143-4.

P. 74. Henry Sherfield. In 1612 Hen. Sherfield and Nich. Duck had a grant of the manor of Carnanton, Cornwall. 'State Pap., Dom.; Morris Fuller's 'Life of Bp. Davenant,' 1897; 'Laud Commem. Vol.,' 1895.

P. 78 a. "the Miss Berrys?"

Pp. 92-3. Rd. Sherlock. Smith, 'Bibl. Anti-Quak.,' 1872, pp. 394-5.

Pp. 93-5. Bp. Tho. Sherlock. W. Law's 'Works,' 1892, i. 87; viii. 137. Blackwall, 'Sacr. Class.,' 1737, ii., calls him "admirable" and "learned."

P. 93 b, lines 8, 6, 5 from foot. For "as canon of" read *in a canonry at*. For "but which . . . of" read *but of which*.

P. 94 a, line 27 from foot. Correct press. There was a fourteenth ed. of the 'Trial of

Witnesses,' 1765. In January, 1756, the authors and sellers of a blasphemous book 'Remarks on the Bp. of London's Discourses' were taken into custody.

P. 95 a, line 1. "Besides those" what?

Pp. 95-7. Wm. Sherlock. His book on Knowledge of Jesus Christ, see Patrick's *Autob.*, 1839, p. 69; Prior wrote a long poem to him on his 'Death,' *Poems*, 1718, p. 130; the Trinitarian and Socinian controversies, see Locke's 'Letters,' 1708, pp. 175, 184; Nelson's 'Bull,' 1714, pp. 339, 375, 495; Sherlock and South, Garth's 'Poet. Works,' 1775, p. 64; Pomfret's 'Poems,' 1807, p. 101. In 1718 C. Norris published a 'Dialogue between Dr. Sherlock, Dean of Chichester, and Dr. Sherlock, Master of the Temple.' Two of Sherlock's separate sermons were: Sermon before House of Commons at S. Margaret's, 29 May, 1685, on Eccles. x. 17, 4to., Lond. 1685; Sermon at Funeral of Benj. Calamy, D.D., 7 Jan., 1685/6, on S. Matt. xxiv. 45-6, 4to., Lond. 1686.

P. 96 b. Sherlock's 'Defence' of Stillingfleet was published as by a "Presbyter of the Church of England"; there was a Second Part as well as a Continuation, 1682.

P. 101 b. For "Wilton" read *Witton*.

P. 106 a. For "Ullesshelf" read *Ulleskelf*.

P. 106 b. "Over his initials": better *under* (as four lines above).

P. 112 a. Georgiana Shipley. Roberts, 'H. More,' i. 312, &c.

P. 112 a. Bp. Shipley. W. Wilberforce's 'Correspondence,' vol. i.

P. 118 b. For "Joemund" read *Jesmond*.

P. 120 a. Pearson reprinted the 1686 ed. in 1870, and that of 1687 in 1871; for others see the *Bookworm*, May, 1870. For "Skipton" (*bis*) read *Shipton*.

P. 138 a. For "Harold" read *Harrold* (as pp. 137, 139, &c.).

P. 139 a. "Coppenthorpe"? Copmanthorpe.

Pp. 139-40. Walter Shirley. Benson's 'Life of Flechere,' 1825, pp. 142-5, 178, 195; Berridge's 'Works,' 1864, p. 533.

P. 144 b. Was she elected a vice-president on her death? "Rector of Bishopsgate," *i.e.*, S. Botolph's.

P. 146 a. Bp. Shirwood's early Rome-printed books at Corpus, see 'Dict. of Book Collectors,' 1893.

P. 154. Dr. Tho. Short. Bp. Patrick's *Autob.*, 1839, p. 102.

P. 161 a. For "Nichol's" read *Nichols's*.

P. 162. John Shower. See Nelson's 'Bull,' 1714, p. 262; Watts, 'Horæ Lyricæ,' 1743, p. 265.

P. 190 b. R. W. Sibthorp printed the name of his parish "Tattershall." Others who replied to his 'Some Answer' were G. E. Biber

and H. Drummond. See Carus, 'Life of Simeon,' 1848, p. 449; Owen, 'Life of Jones of Creaton,' 1851, p. 178; 'Life of Bishop D. Wilson,' 1860, i. 256; Mark Pattison's 'Memoirs,' 1885, pp. 194-6; J. B. Mozley's 'Letters,' 1885; G. V. Cox's 'Recollections'; Purcell's 'Cardinal Manning,' 1896; *Church Quarterly Review*, 1880. He printed at least nine separate sermons and addresses.

Pp. 195-202. Mrs. Siddons. Masson's 'De Quincey,' 1889, ii. 446-54.

P. 209. Algernon Sidney. Thomson's 'Summer,' l. 1527.

P. 229. Philip Sidney. Many epigrams in Owen.

P. 236. Robert Sidney gave 100*l.* to the University Library, Oxford. Willet, 'Synopsis Papismi,' 1600, p. 961.

Pp. 255-7. Simeon. Owen's 'Life of Thomas Jones,' 1851; Berridge's 'Works,' 1864; Southey's 'H. K. White,' 1813; Jowett's 'Life of C. Neale,' 1835; 'Life of Josiah Pratt,' 1849; Sargent's 'Life of Thomason,' 1833; 'Memorial Sketches of David Brown,' 1816; 'Eclectic Notes,' 1856; 'Life of W. Wilberforce'; funeral sermons by Prof. Scholefield and J. B. Cartwright were printed; Preston's 'Memoranda of Rev. C. Simeon,' 1840; an epigram on his fondness for woodcocks was printed in the *Standard*, (17<sup>th</sup>) March, 1895.

P. 256 a. For "Law's" read *the old*.

P. 268 b. "Yarm, Shropshire." ? Yarm, Yorkshire.

Pp. 293-4. George Sinclair. Ray's 'Three Discourses,' 1713, p. 263.

P. 295 a. For "Holkam" read *Holkham*.

P. 304. Sir John Sinclair. Mathias, 'P. of L.,' p. 28; Roberts, 'H. More,' iv. 66-7; 'Life of W. Wilberforce.'

P. 315. R. C. Singleton. 'Hist. of Radley Coll.,' 1897.

P. 334 b, line 29. For "are" read *were*.

P. 343 a. Newland is near Malvern in Worcestershire; here Skinner superintended the building and arrangement of the Beauchamp Almshouses, of which he was the first Warden. See the *Durham Univ. Journal* for some notes. For "St. Barnabas" read *St. Barnabas's*.

Pp. 347-8. Bishop Robert Skinner. Nelson's 'Bull,' p. 25.

P. 364 a. James Slade. The second ed. of vol. i. of his 'Plain Parochial Sermons' was 1832.

P. 376. Sir H. Slingsby. See Black's 'Ashmol. MSS.,' col. 1398 (his wife); his 'Tryal' was printed, 4to., Lond., 1658; account of his execution in 'England's Black Tribunal,' third ed., 1680, p. 168.

P. 379. Sloane. Locke's 'Letters,' 1708,



pp. 178, 185, 194, 260-1, 264, 289; Leibnitz, 'Théodicée,' 1760, i. 206; Ray, 'Creation,' 1717, pp. 208, 307; Garth attributes "impudence to Sloane," 'Poetical Works,' 1775, p. 21.

P. 381. Bp. Smalbroke. See 'A Defence of Scripture History.....in answer to Mr. Woolston.....with a preface containing some remarks on his Answer to the Lord Bishop of St. Davids,' 1730.

Pp. 383-4. Bp. Smalridge. One of his printed single sermons was preached at St. Paul's, before the Lord Mayor and judges, 29 January, 1709/10, on 1 Thess. ii. 4, 8vo., Lond., 1710. See Nelson's 'Bull,' p. 406. Edward Ivie, his chaplain, dedicated to him 'Epictetus,' 1715.

I. 392 a, lines 22, 23. The bracket after "1609" should be placed after "Durham."

Pp. 401-2. Leonard Smelt. His speech at York, 1779, printed 1780, and the controversy thereon, Davies, 'York Press,' pp. 285-7; 'Correspondence of Gray and Mason,' 1853, pp. 449, 486; 'Correspondence of Walpole and Mason,' 1852, ii. 60-1, 129; Roberts, 'H. More,' 1835, i. 274; ii. 194-5; iii. 17; 'N. & Q.,' 6th S. vi. 332.

P. 403 a. For "Horsham" read *Howsham*.  
W. C. B.

"QUOD EXPENDI HABEO."—The familiar epitaph beginning with this line received notice in the *Standard* from 12 to 20 December. It may be a suitable occasion to trace the history of the sentiment in connexion with the Latin form of it. Seneca, in the treatise 'De Beneficiis' (l. vi. c. iii.), has:—

"Quæ ad nos pervenerunt, ne sint, effici potest: ne fuerint non potest: pars autem beneficii, et quidem certissima est, quæ fuit.....Potest eripi domus et pecunia et mancipium, et quidquid est in quo hæsit beneficii nomen: ipsum vero stabili et immotum est."

He then illustrates the subject by reference to a saying of Mark Antony:—

"Egregie mihi videtur M. Antonius apud Rabirium poetam, quum fortunam suam transeuntem alio videat, et sibi nihil relictum, præter jus mortis, id quoque si cito occupaverit, exclamare: 'Hoc habeo quod cunque dedi.'"

Commentators on the passage refer to Martial's epigram (v. xliii. 8, 9):—

Extra fortunam est quidquid donatur amicis:  
Quas dederis solas semper habebis opes.

Upon this the Delphin editor has the note "Memores amici accepta beneficia reponunt." In the 'Gesta Romanorum' there is the story:—

"Legitur de quodam imperatore Romano constructe sibi basilicam optimam, et fodiens in fundamento palatii invenit sarcophagum aureum tribus

circulis circumdatam et super sarcophagum talis erat superscriptio: 'Expendi, donavi, servavi, habui, habeo, perdidit, punior: primo quod expendi habui, quod donavi habeo.'"

An explanation follows. The attribution ('Gesta Romanorum,' cap. xvi., 'De Vita Exemplari,' Berl., 1872, p. 300) to a Roman emperor is for the purpose of the form of the collection of stories, without implying a fact capable of proof. The collection, which once bore the name of Helinandus, was probably by Berchiorius, circ. A.D. 1350. See *Quarterly Review*, No. 277, p. 100.

Muretus, in his note on the passage in Seneca (p. 114, 'Senec. Opp.,' Par., 1619), shows the prevalence of the idea. He refers to the history of Cræsus (as in Xenoph., 'Cyrop.'), to the history of Alexander, without reference, and to a modern instance:—

"Alphonsus Siciliæ rex interrogatus quid servaretur sibi, qui tam multis tam multa donaret, 'Ea,' inquit, 'ipsa quæ dono, cætera enim in meorum numero non habeo.'"

It gave form to the familiar Latin epitaph, the earliest example of which, so far as I can make out, is that which was "formerly under the effigy of a priest, at St. Peter's, St. Albans" (T. F. Ravenshaw, in his 'Antiente Epitaphes,' Lond., 1878, p. 5; Weever, in his 'Funeral Monuments,' 1631, p. 581).

This has long been thought to be the earliest occurrence of the epitaph. John Hackett, in his 'Select and Remarkable Epitaphs,' 1757, vol. i. p. 38, observes:—

"But the oldest, and from which the others may have been taken, is in the choir of St. Peter's Church at St. Albans."

It became a very common epitaph of which there are various instances, but all, so far as I have seen, later than that of St. Albans. The epitaph can be seen in 'N. & Q.,' 1st S. v. 179, 452; viii. 30; xi. 47, 112; 7th S. xii. 506.

ED. MARSHALL, F.S.A.

THE FRENCH EMBASSY AT ALBERT GATE.—The announcement recently made that the Government of the French Republic has purchased the large mansion on the east side of Albert Gate for the sum of 25,000*l.*, the British Crown retaining the ground rent, recalls some interesting reminiscences concerning the house and its vicinity. Like most London suburban districts, Knightsbridge in earlier times was in bad repute so far as the safety of travellers was concerned. Norden, writing in 1593, describing the bridges of most use in Middlesex,

"enumerates 'Kingsbridge, commonly called Stonebridge, nere Hyde Park Corner, wher I wish noe true man to walke too late without good garde, unless he can make his partie good, as did Sir H.

myvet, Knight, who valientlye defended himself, after being assaulted, and slew the master thiefe with his own hand."\*

Given down to the commencement of the present century the locality retained a very indifferent character:—

"Knightsbridge long retained its suburban character. It was retired and it was notorious; a lurking-place for footpads, the resort of duellists, a haunt of roysterers and holiday-makers."†

The bridge referred to by Norden in the foregoing quotation crossed the Westbourne, which, having its source in several small streams in the vicinity of West Hampstead, after passing through Kilburn, Bayswater, Kensington Gardens, and Hyde Park, continued by way of Albert Gate, William Street, and Lowndes Square, on its course to the Thames at the Hospital Gardens, Chelsea. It was the bridge here mentioned, together with the name of the manor—Neyte—that gave the modern name Knightsbridge to the hamlet, or the chapelry, as it is named by Lewis. The reason for the title "chapelry" is that

"eastward of the gate is a chapel dedicated to the Holy Trinity, formerly attached to a lazaret-house or hospital on the same site, supported by voluntary contributions as early as the year 1595, when John Glassington, a surgeon, was governor of the house. In 1629 the hospital chapel was erected into a district chapel for the hamlet, but the hospital was then in existence and remained some years longer."‡

The present chapel was built in 1789, and the school attached to it was founded in 1783, and supported by voluntary contributions.§ The ground at Albert Gate was purchased by Government from the Dean and Chapter of Westminster and other owners, and the roadway into the park was opened to the public on 6 April, 1842: "The gates were not then erected nor the noble mansions which stand on either side of the entrance."|| The iron gates were finished on 8 Aug., 1845. The stags erected on them were brought from the Ranger's lodge in the Green Park. This lodge stood on the Piccadilly side of the park, where the trees now stand by the curb of the footpath. A writer in the *Times* of 21 March, 1845, complaining of an enclosure in the park, asks, "Is it to be planted, or converted into a garden for the benefit of the twin giants untenanted as yet?" The dates 1842-5 indicate the period within which Mr. Thomas

Cubitt, a member of the firm that assisted in converting the Five Fields, Chelsea, into the fashionable district Belgravia, obtained the lease of the ground and erected the two large mansions on the east and west sides of Albert Gate, named by the wits the "Two Gibraltars," the idea, I suppose, being that they guarded the strait leading into the park, as they were at that time far loftier than any building in the vicinity. The ground had been previously occupied by the Cannon Brewery and an old tavern, at first known as the "Old Fox," but afterwards as the "Fox and Bull." It was a resort of the roysterers and wits, and is mentioned, under its earlier name, by Addison. It is said, but I know not on what authority, that the sign, blown down in 1807, was painted by no less a hand than that of Sir Joshua Reynolds. When the large mansions were completed, the one on the east side was purchased by George Hudson, the York linendraper, who obtained notoriety during the period of the railway mania, for the sum of 15,000*l*. He was then known as the Railway King. When the *débâcle* came and he lost both throne and fortune, the house became untenanted, and Hudson retired on an annuity purchased for him by subscription, on which he lived till his death in 1871. The mansion remained unoccupied for some time after this, but was ultimately taken by the ambassador of France, and has been since occupied by the successive representatives of that country. It was in this mansion that Count Walewski and his countess gave a *bal costumé* in 1854 which was attended by the Queen and Prince Consort: "Contrary to custom and almost contrary to etiquette, Her Majesty and her Royal Consort, and the Court, honoured the representative of Louis Napoleon with their presence."\* In the following year, when Napoleon III. visited London, it was in this house that he held an official reception. It is said to be the intention to pull down some of the small houses adjacent, to build a ball-room and a banquetting-room, as well as to increase the accommodation for the staff of the embassy. As there are but three small houses between the embassy and the chapel, the extension cannot go very far eastward.

B. H. L.

'PARS OCULI.'—In the *Transactions* of the Essex Archaeological Society, vol. vi. part ii. p. 122, N.S., in the will of Ralph Bushy, clerk, these words occur: "Item, lego Radulphi Haynes unam togam, et unum librum qui vocatur Pars Oculi." Mr. H. C. Malden, who is remarking upon this will, says: "One

\* Ellis's Introduction to Norden's 'Essex,' p. xv, quoted by Ashton in 'Hyde Park.'

† Wheatley and Cunningham, 'London Past and Present.'

‡ Wheatley and Cunningham.

§ Lewis, 'Topographical Dictionary.'

|| Ashton, 'Hyde Park,' c. xxii. 255.

\* 'Annual Register,' May, 1854.



wonders of what his library consisted that he should leave Ralph Haynes the book mentioned; possibly Haynes was a medical student." The question is, What was the book? Is it not likely that it was a copy of the priest's directory, a kind of *Pie* directing the order of services? That this seems probable and explains the difficulty, I think, is shown in the following note in 'Tracts of Clement Maydeston,' Henry Bradshaw Society's series, p. xlv of Introduction:—

"John de Burgh\* tells us that he based his 'Pupilla Oculi' upon an earlier manual called 'Oculus Sacerdotis.' This consisted of various portions with fancy names, 'Dextra pars oculi,' 'Sinistra pars,' 'Cilium oculi sacerdotis,' &c. Hence we frequently find in inventories, wills, and catalogues, 'Pars Oculi' as the title of a manuscript."

H. A. W.

#### MINATORY INSCRIPTIONS ON FLY-LEAVES.—

In my copy of 'De Conservanda Bona Valtudine, Scholæ Salernitanæ Opusculum,' small 8vo., printed by Christian Egenolphus at Frankfurt, 1553, and owned in 1565 by W. Parett, occurs this inscription on a fly-leaf:

Væ tibi qui rapidâ librum furabere palmâ  
Nam videt altitonans cuncta secreta deus.

J. ELIOT HODGKIN.

Richmond.

HOUSES WITHOUT STAIRCASES.—In many places there is a popular belief that a certain house was built without a staircase, and that the mistake was not discovered until the house was ready for occupation. The late Sir Julian Goldsmith's house in Piccadilly, at the corner of Brick Street (now the Walsingham Club House), was said to have been so built. The Lyceum Theatre was said to have been built without a staircase to the gallery, and it has been held that it was only when the theatre was about to be opened to the public that the omission was detected by the architect, Mr. Charles Beazley, who was compelled to provide a temporary external staircase. This tale, I need scarcely explain, is a fable, and was contradicted by the architect himself at the time, but like other fables is still believed.

I recently came across a statement that Prof. Blackie built himself a house at Altnacraig, near Oban, N.B., in which the architect forgot the staircase. I have looked through Miss Stoddart's 'Life of Blackie,' but though there are several allusions to the house at Altnacraig and to the architect (who, I suppose, was not Prof. Blackie), I find no reference to the staircase being omitted.

\* John de Burgh was the author of 'Pupilla Oculi,' and Chancellor of Cambridge, 1384."

Perhaps some Scotch correspondent can inform me whether this legend (as I assume it to be) has appeared in print or whether it is merely gossip.

JOHN HEBB.

Canonbury.

THE POSSESSIVE CASE IN PROPER NAMES.—Amongst the older people of Wakefield, and in the neighbourhood of that town, the sign of the possessive case is rarely used in proper names. For instance, they speak of "John wife," instead of "John's wife." In Derbyshire I have heard the same thing with regard to surnames, as when a man says "Mr. Bagshawe park," instead of "Bagshawe's." That the practice is ancient may be seen in such a name as "Matilda Dickwyemalkinson," which stands for "Dick's-wife's-Malkin's-son," and contains a whole pedigree in itself. This name is taken from 'The Returns of the Poll Tax for the West Riding of the County of York,' in 1379, p. 42. It would appear that such names as Johnson and Williamson did not originally consist of John's-son and William's-son, but of John-son and William-son.

S. O. ADDY.

'THE CHALDEE MS.'—In the course of an excellent, well-informed article on 'The House of Blackwood,' in the January number of the *Quarterly Review*, the writer speaks twice of "the Chaldee MSS." "Hogg," he curiously says in the more important of the passages, "suggested the Chaldee MSS., and wrote a rough draft of it." Now, apart from what, after all, may be a clerical error, is this statement accurate? Hogg, we used to be told, made a beginning with the article, and the idea recommended itself so strongly to Wilson and Lockhart that they started with his fragment, and elaborated the famous *brochure*. Ferrier's statement on the subject seems quite definite. Introducing 'The Chaldee MS,' in his edition of the 'Noctes Ambrosianæ,' iv. 295, he says:—

"The first thirty-seven verses of Chapter I. are to be ascribed to the Ettrick Shepherd: the rest of the composition falls to be divided between Prof. Wilson and Mr. Lockhart, in proportions which cannot now be determined."

THOMAS BAYNE.

Helensburgh, N.B.

CURIOUS SIGNBOARD.—At St. Petersburg, as is known, many of the shops still have their frontage gaily decked with painted boards on the outer walls, presenting bright-coloured pictures of the various articles to be had or made to order there. In the surrounding villages a pair of scissors and a topboot, cut out of paper, and stuck in a window-

ane, announce more modestly the abodes of  
 snip the tailor and Snob the cobbler. The  
 illiterate are thus enabled to judge at a glance  
 where they are likely to get what they may  
 require. It is asserted that some time ago  
 there existed a signboard such as I have  
 mentioned in one of the smaller streets of the  
 metropolis, exhibiting a lifelike group of pretty,  
 well-dressed cherubs, with bonny bright eyes,  
 curly locks, and a strong family likeness,  
 underneath which stood an explanatory intima-  
 tion in Russ, "Sikh diel master," importing  
 that a "skilled hand at making these" resided  
 within. Inquisitive dames, upon entering,  
 discovered that the advertiser was a tailor—  
 or the ninth part of a man, according to  
 popular adage—and that his announcement  
 applied merely to the little coats and jackets  
 in which the dear children who figured on his  
 signboard were arrayed. H. E. M.  
 St. Petersburg.

### Queries.

We must request correspondents desiring infor-  
 mation 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.

POEM ON THE SWALLOW.—I want to know  
 the name of the author of a little poem on  
 the swallow, beginning

Twittering swallow, fluttering swallow,  
 Art come back again?

and ending

Nought for answer can we get,  
 But twitter, twitter, twitter, twet!

It goes back before 1850, as it is included  
 in the Scottish School-book Association's  
 'Readings in Prose and Verse,' No. IV., pub-  
 lished about 1845. I have not seen it (nor  
 several of the other pieces in the same collec-  
 tion) elsewhere. Unfortunately, authors'  
 names are not given. J. A. H. MURRAY.  
 Oxford.

PETER SHAW, M.D., was editor of Boyle's  
 works, and Physician in Ordinary to  
 George II. and George III. Sir Benjamin  
 Brodie, in his autobiography, speaks of a first  
 cousin of this Dr. Peter Shaw, who bore the  
 same name, as having been the father of his  
 (Sir Benjamin Brodie's) grandmother, Mrs.  
 Margaret Brodie, wife of Alexander Brodie,  
 of Brewer Street. This great-grandfather of  
 Sir Benjamin Brodie is understood to "have  
 come of a staunch Jacobite family"; to have  
 "lost all his property in consequence of his  
 devotion to the Jacobite cause"; and to have  
 "married as his second wife a Miss Antrobus."

Can any one kindly give me certain in-  
 formation as to whether this Dr. Shaw was  
 a relation of the Sir John Shaw who was  
 made a baronet as a reward for his services  
 to Charles II.?  
 ARTHUR DENMAN.

1, Hare Court, Temple, E.C.

PARODY ON 'TOM BOWLING.'—'Poor Jack  
 Stoker' is the title of a parody on the nautical  
 song 'Tom Bowling,' a song well known to  
 old students of the R.N.E. College. Can any  
 of your readers kindly inform me where I can  
 obtain a copy?  
 CYCLOPS.

[Have you consulted Mr. Walter Hamilton's  
 collection of parodies?]

POEM.—Can any of your readers give me  
 information about a poem of five verses,  
 printed on a single sheet, and published  
 about 1677? The title runs 'A Song upon  
 the Praise of Chloris her Dull Eye.' The  
 second verse, which I quote below, recalls a  
 well-known piece by Matthew Arnold:—

Oh never thinke, that for your Wound,  
 There can a Remedy be Found,  
 When looks so Unconcern'd do prove,  
 They are not Mortalls she must love.

C. H. D. E.

McLENNAN'S 'KINSHIP IN ANCIENT  
 GREECE.'—I have recently bought this  
 pamphlet of McLennan's. It is a cutting  
 from a magazine from p. 569 to p. 588, but it  
 bears neither the name of a magazine nor a  
 date. Will a reader of 'N. & Q.' kindly give  
 me this information?  
 H. GAIDOZ.

22, Rue Servandoni, Paris.

SYMBOLISM OF COLOURS.—Some references  
 to this subject, and especially to the sym-  
 bolism of blue and red, are desired. Ruskin  
 probably has something to the purpose.

A. S. P.

[See 5th S. v. 166, 315.]

GALFRIDUS WIBERN.—A seal of brass with  
 this name and apparently a rod or broom  
 made of twigs in the centre was lately found  
 in Dublin. From the shape of lettering, &c., it  
 appears earlier than *temp.* Edward I. Can  
 your correspondents trace the owner's name,  
 which is not Anglo-Irish?  
 W. F.

INIGO LOPEZ DE MENDOZA, MARQUES DE  
 SANTILLANA.—Would any of your con-  
 tributors tell me if there be any Spanish  
 history, &c., in the English vernacular, con-  
 taining full particulars of the ancient family  
 of Inigo Lopez de Mendoza, Marques de  
 Santillana, or Tendilla, or Toledo, son of  
 John II. of Castile, and successors? The  
 marquis was living during the reign of  
 Ferdinand and Isabella. Also, is there any



member of the Spanish nobility known by that dignity at the present date?

M. HENRY.

THE SIEGE OF SIENA.—I have a curious old Italian silver *posata*, or table set of knife, fork, and spoon, once the property of the Portuquerri family, and in 1565 owned by the heroine of that name who is said to have fought on the walls of Siena in its defence. I should feel greatly obliged by any information as to this lady, and also as to the siege of Siena referred to. I should be grateful, also, for the names of any books in which I might find an account of the incident.

F. B.

BLIND GEORGE OF HOLLOWAY.—Who was this worthy, vaguely commemorated in Jonson's 'Tale of a Tub,' II. i. ?—

*Puppy.* All the horn-beasts are grazing! this close Should not have pull'd me hence, till this ash-plant Had rung noon of your pate, Master Broombeard.

*Hilts.* That would I fain see, quoth the blind George

Of Holloway: come, sir.

*Audrey.*

O their naked weapons.

PERCY SIMPSON.

AUTHOR OF BOOK WANTED.—I have in my library a book entitled 'The Life and Exploits of His Grace the Duke of Wellington,' with sixty engravings; printed by W. J. Sears, 3 and 4, Ivy Lane, Paternoster Row, and published by George Berger, Holywell Street, Strand. There is no date that I can find, nor does it appear who collected "the Life," &c. I have had the book since 1847. I shall be glad if some one will kindly tell me the date of publication and the author. Among other illustrations, somewhat *à propos* of the letters in the *Standard* at present about Highland pipers under fire, there is one (p. 59) of the wounded piper of the 71st Highlanders (named Stewart) at the battle of Vimiero. He is depicted as sitting on a bank, a broken gun-carriage wheel and dead soldiers to his left, artillery firing to the right, his comrades marching to the attack, and himself, whilst playing the pipes, saying, "Weel, my bra' lads, I can gang na langer wi' ye a-fighting, but de'il burn my saul if ye want music."

WM. GRAHAM F. PIGOTT.

OATH OF ALLEGIANCE.—The ancient records of the Corporation of Wigan include a MS. oath-book. In this is inscribed the form of oath taken by officials on appointment or election, and a memorandum of the taking of the oath, with the signature of the person appointed to office, is registered. In the year 1778, upon the passing of a new form of oath, whereby Catholics taking the same were

eligible for various hitherto denied privileges, there seems to have been in Wigan a general acceptance of this oath, and in the above-named book there appear the signatures of upwards of four hundred local Catholics, with that of the priest then in charge of the Wigan Mission at the head. Was the taking of this oath by Catholics in a body carried out in other parts of England? N. M.

JOHN BOURKE.—Of which branch of the family of De Burgh was John Bourke of Tullyrey, whose daughter Honora married Ulick De Burgh, the third Earl of Clancricarde, who died 20 May, 1601?

WM. JACKSON PIGOTT.

Dundrum, co. Down.

FIELDING.—It appears from Mrs. Henderson's 'Recollections' of the late John Adolphus that Henry Fielding, the novelist, purchased a ninety years' lease of a house near Canterbury for one of his daughters, and that, at the age of ninety-six, she was compelled to leave the house, the lease having expired. Is anything further known of this? One of Fielding's sons appears to have been Vicar of St. Stephen's, Canterbury.

G. W. WRIGLEY.

68, Southborough Road, South Hackney.

ORDERS OF FRIARS.—In addition to the four principal orders of friars—the Dominicans, the Carmelites, the Franciscans, and the Augustinians—there were others of some importance, such as the Crutched Friars, the Observants, the Bonhommes. These last had only two houses in England, one at Ashridge, co. Bucks, the other at Edington, co. Wilts. I am inclined to believe that this name was given to friars in general in this country before the Reformation. The author of a collection of 'Forms of Bidding Prayer' (Oxford, 1840) gives in the glossary at the end "*Bone hommes*, good men; a name they called the begging friars by." This seems to mean that the name was applied to the friars generally. Halliwell gives "*Bonhomme*, a priest." I should be glad to know whether in this country friars, of whatever order, were called in the Middle Ages *bonhommes*.

S. ARNOTT.

Ealing.

TYRAWLEY=WEWITZER.—Miss Wewitzer, sister of Ralph Wewitzer, an actor of old men at the close of the last century and beginning of the present, made her first appearance at Covent Garden 14 Nov., 1776, as Elmira in Dibdin's 'Seraglio,' and played during some years with moderate success. She is said to have retired from the stage on marrying the

Earl of Trawley (*sic*). Now James Cuff, or Cuffe, of Ballinrobe, M.P., was created, 7 Nov., 1797, Baron Tyrawley, and died 1821, when the peerage became extinct. James O'Hara, second Baron Tyrawley, had previously died in 1774, when the title of the first creation became extinct. Neither of these seems to have married Miss Wewitzer. Who was the earl in question? The statement concerning the marriage is made in the life of Wewitzer in vol. vi. of Oxberry's 'Dramatic Biography.' URBAN.

SOURCE OF QUOTATION WANTED.—In the first of Keats's letters to Fanny Brawne he quotes:—

To see those eyes I prize above my own  
Dart favors on another—  
Or those sweet lips (yielding immortal nectar)  
Be gently pressed by any but myself,  
Think, think, Francesca, what a cursed thing  
It were beyond expression!

Where are these lines from? RAMORNIE.

OLD ENGLISH LETTERS.—Can any one refer me to an authority which gives the names of the Old and Middle English letters for *th* and *gh* or *y*, written thus: þ and ȝ? B.

DERIVATION OF FOOT'S CRAY.—In Hasted's 'History of Kent' is a statement that

"Foots Cray (Votes Cray and Foets Cray in old deeds and writings) takes its name from the owner of it in the time of the Saxons, one Godwin Fot. Fot in the Saxon tongue is the same as foot in English."

I should be glad of references to any of the above-named old deeds and writings. Mr. Larkin, in his splendid reproduction of Domesday Book so far as it relates to Kent, gives in his extension of the original the following reading of the passage describing what is now Foot's Cray, under the name of Crai (p. 26, l. 2):—

soc

Godvinus tenuit de rege E.

Strange to say, however, his translation of the same passage (p. 115, l. 2) renders it "Goduin (Sot) held it of King Edward." Mr. Larkin is so extremely accurate that this variation shows there must be some difficulty in deciding as to the right reading. I consulted the authorities at the Record Office some years since, and they were not agreed, after examination of the original, whether the word above Goduinus should be read *Fot*, *Soc*, or *Sot*. What meaning respectively would these three words have? *Sot* is given as a cognomen or nickname in another entry in Kent (p. 23, l. 20), where "Seuwart sot tenuit," &c., is translated "Sewart Sot held it," &c.

HARRY MULLER.

Replies.

## ORIGIN OF EXPRESSION.

(9th S. i. 67.)

"NEZ à la Roxelane" is fully explained in Rozan's 'Petites Ignorances de la Conversation.' Roxelane (to copy the French spelling, which, by the way, is unaccented), originally a slave, born in Red Russia, and credited with the possession equally of beauty and wit, was the favourite sultana of Soliman the Magnificent. Fiction portrays her as the owner of a *retroussé* nose, which Marmontel makes the prime instrument of Soliman's failings. Marmontel's story, says Rozan, goes indeed to prove that she would never have been espoused by the Emperor had not her nose been, in Milton's phrase, "star-pointing." Rozan closes his illustrative anecdotes with the observation: "C'est ainsi que le nez de Roxelane est devenu assez célèbre pour donner son nom à la famille des nez retroussés."

Your correspondent's mention of the play 'Cyrano de Bergerac' affords me occasion to advert to the nose of Cyrano himself. This, besides being disfigured, was crooked, easily moving a beholder to laughter, an indiscretion that failed not to provoke a cartel from the poet duellist, who enjoyed the cognomen of "The Intrepid." F. ADAMS.

106A, Albany Road, Camberwell.

In Favart's play of 'Les Trois Sultanes; ou, Soliman Second,' the nose of Roxelane is celebrated in the concluding lines:—

Ah ! qui jamais auroit pu dire  
Que ce petit nez retroussé  
Changeroit les lois d'un empire?

J. F. FRY.

Upton, Didcot.

DUELS IN THE WAVERLEY NOVELS (9th S. i. 42).—MR. BOUCHIER's catalogue of the duels which are recorded in these romances is interesting. Until I read it I was not aware that there were so many. It brings back to my memory the fact that some fifty years ago certain members of the Tractarian party, as High Churchmen were then nicknamed, issued a periodical which was, I think, but am not quite sure, called *The Englishman's Magazine*. It was a quarto, about the same size as the *Athenæum*. It came to an end with the second volume. Somewhere in it was an article which, from internal evidence, was attributed to a gentleman yet living, in which novels and novel-reading were discussed. The writer, as a matter of course, mentioned



those of Sir Walter Scott, and arrived at the conclusion that they may be safely put into the hands of young people, but that a caution should be given, as Sir Walter seems to make it almost impossible for one of his heroes to refuse to accept a challenge.

A curious instance of the casuistic niceties which affect some intellects occurs to me in relation to this magazine. A lad with whom I was intimately acquainted was just emerging from the stage wherein all books connote only things employed in education, when he was given by an aunt the two volumes composing this work. They were unbound: the first volume in the yellow monthly covers, the second in weekly numbers, without wrappers. The boy's tutor, who was a strict Sabbatarian, ruled that on Sundays he might read the yellow-covered numbers, because they were magazines, but that the coverless weekly issues might not be touched on "the Sabbath," for they were newspapers.

ASTARTE.

May I add the following to my list at the above reference?—

'Castle Dangerous.'—Sir John de Walton and the Black Douglas.

JONATHAN BOUCHIER.

SCAFFOLDING IN GERMANY (8th S. xii. 509; 9th S. i. 72).—I quote the following from 'The Sacred Tree,' by Mrs. J. H. Philpot (London, Macmillan & Co., 1897), p. 156:—

"The custom so often met with on the Continent of attaching a young sapling or a branch to the roof of a house newly built, or in process of erection, is another survival, descended, no doubt, from the ancient belief in the benign influence of the tree-inhabiting spirit. In some places it is usual to decorate the bough with flowers, ribbons, and strings of eggs, to symbolize the life-giving power assumed to be the spirit's special attribute."

H. ANDREWS.

KEMP FAMILY OF ESSEX (8th S. xii. 309).—Wm. Hunter, alderman and sheriff of London, 1814-15, impaled with his arms those of Kemp, in right of his wife Eliza, daughter of John Duraval Kemp, of Southchurch, and afterwards Prittlewell, Essex. How was John D. Kemp descended from the Spains Hall family?

THREE GARBS.

KENTISH MEN: MEN OF KENT (9th S. i. 8).—According to the 'Saxon Chronicle' there is no difference in the meaning of the above terms. It states as follows:—"A. 865. This year the heathen army sat down in Thanet and made peace with the men of Kent, and the men of Kent," &c. See also A.D. 853. Again, in "A. 902, and that same year was the battle at the Holme between the Kentish-

men and the Danish-men." They refer to the men who lived in Kent (now a county), which from 473 to 805 had been a kingdom.

JOHN RADCLIFFE.

This question has been so often discussed at considerable length in the pages of 'N. & Q.' the following references will suffice: 1st S. v.; 3rd S. vii., viii.; 5th S. iv.; 8th S. viii. Allow me to correct an error at p. 9 of the current volume. For "8th S. v. 400, 478," read 5th S. iv., &c.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This is one of 'N. & Q.'s perennials. See 1st S. v. 321, 615; 2nd S. viii. 377, 425, 539; 3rd S. vii. 324, 423; viii. 92, 131; 4th S. i. 342, 404; vi. 370; 5th S. iv. 400, 478; xii. 467; 6th S. i. 144; ii. 58; 8th S. viii. 467, 512. W. C. B.

This is called "a distinction without a difference" in some remarks upon the subject in 'Archæologia Cantiana,' ix. 119.

EDWARD H. MARSHALL, M.A.

Hastings.

PHILIP, DUKE OF WHARTON (8th S. xii. 488; 9th S. i. 90).—In St. Paul's Church, Wooburn Green, Bucks, is a stone inscribed:—

D. Philippi Wharton  
Baronis de Wharton

quod mori potuit hic molliter quiescit  
—u aurem viator cineribus parcas  
et abeas.

The space denoted by a dash is covered with the jamb of the vestry door; indeed, the stone is laid across the doorway. Can any contributor suggest what the obscured letters are likely to be? JOHN ROBERT ROBINSON.

Cricklewood, N.W.

At 8th S. x. 448 is a review of a biography of this dissolute peer much later than those referred to by your correspondents. Can this have escaped research or notice?

INDICATOR.

ANCESTORS (8th S. xii. 65, 133, 211, 332, 475).—Passing by any meaning peculiar to Blackstone, as pertaining exclusively to legal technicalities, it is evident, I think, that Lord Macaulay erred in changing Her Majesty's "ancestor" into "predecessor," since, as both words mean primarily the same thing (viz., he who goes, or has gone, before), an alteration of term was unnecessary. In fact, this word "ancestor" is remarkable for having applied to it a meaning at variance with its original one; for in its primal Latin form (*antecessor*) it signifies merely "he who goes before." Now it not only means this, but it also means a progenitor.

This last definition, although false and

improper etymologically, arising from past carelessness or ignorance, has eclipsed to some, but not to all (as the living example of Her Majesty's use of the word, together with that of sundry learned men, shows), its original and strictly correct use.

In short, "ancestor" by derivation means a mere predecessor; but, by subsequent application, it now also signifies a progenitor. The word may be used in either sense, or in both at once. C.

GEORGE COOKE (8th S. xii. 505).—In the appendix (containing some short notes relating to Harefield) to that delightful little book by J. Blackstone, '*Fasciculus Plantarum circa Harefield*' (London, MDCCXXXVII.) p. 116, is the following:—

"As to Houses of Note there are only Four, viz., Moor-Hall, which (with its appurtenances) is a Manor distinct from Harefield. Breakspears, the Seat of the ancient Family of Ashby. Harefield Place, the Seat of the Newdigates, Lords of this Manor; and Rise, the Seat of Sir George Cooke, Knt. The three first are ancient, the last of modern Date, but greatly improved by the present Possessor."

Again, with the list of plants growing wild,

"Junellus Omnium Minimus Chamæshanos..... By the side of the Canal in Sir George Cooke's Garden."—P. 47.

HARRY SIER.

For his parentage see Dr. Howard's *Miscellanea Genealogica et Heraldica*, Second Series, vol. iv. p. 152, where there is a reproduction of his father's book-plate; and at p. 136 of the same volume one of the book-plate of his uncle. T. N.

FRENCH PEERAGE (8th S. xii. 489; 9th S. i. 15).—I do not think the DUKE DE MORO requires a book similar to our British peerages, and I doubt whether such a work is to be found for France. The order of peers in that country was very different from our peerage. Probably what your correspondent wants is simply a *nobiliaire*, or book treating of the noblesse as a whole. Of these a great number are in existence, large and small, old and new. Of small and concise works perhaps the best is the '*Armorial Général de France*,' by Edouard de Barthélemy, Paris, 1867. The *magnum opus* on the subject is the '*Armorial Général*,' in ten folio volumes, produced in the last century by the d'Hozier family, hereditary *Juges d'Armes* of France.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

If the DUKE DE MORO will go to the British Museum Reading-Room, turn to the left, and follow the wall-cases round to nearly the end

on that side, he will find on the lowest (E) shelves a series of large books in French. They contain a very splendid account of the royal and noble houses of France and their scions abroad, from the earliest times to about the eighteenth century. I forget the title of these books. C. L. D.

INDIAN AND FRENCH SILKS (8th S. xii. 488).—The following extract from 'Ireland Sixty Years Ago,' 1849, answers MR. W. ROBERTS's query, "Where was the Earl of Meath's liberty?"—

"The liberties of Dublin consist of an elevated tract on the western side of the city, so called from certain privileges and immunities conferred upon it. It contained formerly a population of forty thousand souls, who had obtained a high degree of opulence by the establishment of the silk and woollen manufacture among them. After the revocation of the edict of Nantz, a number of industrious artisans of the reformed faith, driven from their own country, had taken refuge in this district, and brought the manufacture of silk and woollens to a high state of perfection. About seventy years ago they had three thousand four hundred looms in active employment, and in 1791 there were twelve hundred silk looms alone. This prosperity was liable to great fluctuations. Two years after, when war was declared with France, and the raw material was difficult to be procured, the poor artisans experienced great distress; but the breaking out of the insurrection in '98, in which many of them were engaged, entirely ruined them, so that at the time of the Union they were reduced to utter beggary."—Pp. 49, 50.

W. A. HENDERSON.

The following may be the "Earl of Meath's liberty," mentioned by MR. ROBERTS. Sir William Brabazon, on 31 March, 1545, had a grant of the site and circuit of the monastery of Thomas Court, near Dublin, the church, churchyard, stable, malt-mill, wood-mill, &c., belonging to the same; one carucate of land called Donower, &c., all the tenths of the premises, and all jurisdictions, liberties, &c., spiritual and temporal, &c. This grant was confirmed by patent, 12 March, 1609, to Sir Edward, his son. In 1579 the city of Dublin claimed it to be within the jurisdiction and liberty of the city, and subject to scotte and lotte with the citizens; but they lost their case. See Archdall's *Lodge's* 'Peerage of Ireland,' vol. i. p. 267.

JOHN RADCLIFFE.

"DIFFERENT": "THAN" (9th S. i. 3).—MR. ADAMS emboldens me to express two cautions which are sometimes needed in balancing our statement of authorities:—

1. Bad grammar and clumsy writing may be used by standard authors, otherwise correct and pure, without becoming thereby good and elegant.



2. A few instances of inexact writing drawn from standard authors will not allow us to use their names in justification, unless it could be proved that such a mode of expression was their deliberate and uniform choice.

W. C. B.

MR. ADAMS gives no examples of the construction "Scarcely.....than." There are several in Prof. Hodgson's 'Errors in the Use of English,' from such authors as Bulwer Lytton, Nathaniel Hawthorne, Dr. Doran, and William Black. Examples are also given of other misuses of "than," as, *e. g.* :—

"I know of no way to rid you of the importunity of your friends on my account *than* that of," &c.—'Sidney Biddulph,' vol. iv. p. 304.

"It is said that nothing was so teasing to Lord Erskine than being," &c.—Sir H. L. Bulwer, 'Historical Characters,' vol. ii. p. 186.

"Preferring to know the worst *than* to dream the best."—'Sowing the Wind,' vol. ii. p. 153.

It must be through sheer carelessness that such authors as those quoted write in this manner; but instances of these errors and of others similar to them might be multiplied indefinitely.

C. C. B.

For a concise and clear ruling see 'Errors in the Use of English,' by W. B. Hodgson, Edinburgh, Douglas, 1882, third edition, pp. 112-114.

FRANCIS PIERREPONT BARNARD.

St. Mary's Abbey, Windermere.

JEWISH AND CHRISTIAN CHRONOLOGY (8th S. xii. 508).—This is a very complex subject, because there is no hope of any agreement on the principal items. The Jewish civil year commences with the month Tishri, New Year's Day varying between 4 September and 5 October, a nominal lunation. It follows that the correspondence is only partial, for the Jewish year 4919 A.M. will run into A.D. 1158-9, which years overlap. A.M. 4919 would be the seventeenth year of their 259th lunar cycle, New Year's Day then falling on a Monday, so 14 Tebeth would fall on a Thursday. Then comes the date of new moon, about which I am sceptical. A. H.

ANCIENT BRITISH (9th S. i. 68).—Without going into minute divisions of the subject, and avoiding philological refinements, it may be said that the language of the Britons was the language which is now called Welsh.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

LANCASHIRE CUSTOMS (8th S. xi. 285, 398; xii. 516).—At the beginning of this century Birkdale and Southport were small hamlets, now they form one large town of sixty

thousand inhabitants, and most ancient landmarks have been swept away. The village of Birkdale was distant two and a half miles from the old parish church of Southport or North Meols, and the route for funerals lay in a perfectly straight line through a narrow lane or bridle road, called "Church Gates." This lane was about two miles long.

It is a tradition that about half way in it, near the present cemetery, was what I assume to have been the base of a wayside or weeping cross. It was called "The Breeding or Ghost Stone." Here funerals are said to have stopped; the coffin was placed on the ground, and water from a cavity in the stone was sprinkled on it.

At Aughton an old inhabitant remembers funerals stopping at the pedestals of ancient crosses in that parish, when the "Nunc Dimittis" was said.

At Crosby the Roman Catholics maintain a curious ancient custom, the neighbours of a deceased person meeting in the room where the corpse is laid out and one of the laity reading the 'Litany of the Dead,' and closing by asking the prayers of those assembled, in the following manner: "And now let us say one 'Our Father' and one 'Hail Mary' for the one who has to go next." Numerous crosses still exist in this and the neighbouring villages at which funerals stop. It is an old-world Roman Catholic district.

HENRY TAYLOR.

Birklands, Southport.

"WHIFFING" (9th S. i. 89).—As a sea angler for some years past, I can vouch that "whiffing" is a term of common use on the coast of the whole of the south and west of England, and also I understand in Ireland (and probably Scotland also), as a mode of fishing (verb).

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

This word is in common use in West Cornwall at the present day. It is mentioned in Admiral Smyth's 'Sailor's Word-Book,' also in 'The Sea Fisherman,' by J. C. Wilcocks, in both of which books the same meaning is given as that expressed in Couch's 'British Fishes.'

W. N.

THOMAS PALMER (8th S. viii. 243).—As a slight addendum to a previous article on two manuscript emblem-books of Thomas Palmer in the British Museum, I may note the existence of a few scraps in the Bodleian (Ashmolean MS. 36-37, folio 210). The handwriting is the same as that of the British Museum MSS. The contents are three sets of emblem verses; verses to Sir Christopher

Hatton, Lord Chancellor, comparing him to St. George, and headed with the humorous motto, "Et conculeabis leonem et draconem"; and verses to the University of Oxford, with motto and opening lines referring to the University arms. The motto is, "Quis est dignus aperire librum et solvere signacula eius?" and the opening lines are:—

Moste famouse Vniuersitie,  
and seate of highe renowne,  
To whome broad open lyes the boke,  
adornde with triple crowne.

In reference to this poem, the author signs at the foot of the page, "Splendoris tui studiosissimus Thomas Palmerus."

PERCY SIMPSON.

THE MANX NAME KERRUISH (9th S. i. 87).—This is said to be one of the three most common names in the Isle of Man, and there is a popular rhyme:—

Christian, Callow, and Kerruish,  
All the rest are refuse.

The recognized authority on the subject is Moore's 'Surnames and Place-names of the Isle of Man' (Elliot Stock), and according to this clever little book Kerruish has nothing to do with Fergus; Moore derives it from Feoras or Feorus, the Gaelic equivalent of Pierce. The Irish form of Kerruish would therefore be Mac Feorais, which occurs in Irish history as the patronymic of the Bermingham family.

JAS. PLATT, Jun.

A well-written story, 'What came of a Holiday in Manxland,' appeared in the *Church Monthly* in 1897, and Kerruish was the name of the hero.

EDWARD H. MARSHALL, M.A.

SAMUEL MAVERICK (9th S. i. 28).—H. will find authorities in 'History of East Boston,' by Wm. H. Sumner, published Boston, 1858, by J. E. Tilton & Co.

EDWARD P. PAYSON.

HEBERFIELD AND THE BANK OF ENGLAND (8th S. xii. 504; 9th S. i. 97).—Further information in reference to Habberfield may be found in Pycroft's 'Oxford Memories,' vol. ii. pp. 54-69. It appears that he kept a shop, which was much patronized by Westminster boys, for the sale of birds, ferrets, and other miscellaneous, and frequently illicit objects. This may have given rise to the legend that he was a Westminster boy himself. His chief ostensible business consisted in the purchase and boiling down of dead horses and other animals for glue. In this connexion there is a story that he once threw an exciseman into one of his vats and boiled him down. He certainly refused to deny the accusation on the morning of his execution. He was in a

tavern at the moment of his arrest. When the officers came in he at once seized a roll of notes and held them in the flames with one hand while he warded off the law officers with the other. But he held the notes so tight that part were not consumed, and he was convicted on the evidence of these charred fragments. Most determined efforts were made by his friends to procure his release, and he was accorded a respite of a fortnight on condition that he would furnish the name of the man who gave him the notes. This he refused to do, and that though he was aware that this very man had given the information which led to his arrest. It was Tattersall, to whom he once sold a stolen horse, though Tattersall did not know it to be stolen, who most interested himself in the attempt to procure his pardon.

W. R. BARKER.

PERTH (8th S. xii. 508).—M. will find the following lines as the heading of the first chapter of the 'Fair Maid of Perth':—

"Behold the Tiber!" the vain Roman cried,  
Viewing the ample Tay from Baigle's side;  
But where's the Scot who would the vaunt repay,  
And hail the puny Tiber for the Tay?

Anonymous.

Obviously the lines are Scott's own, and in note A to vol. i. of this novel he alludes to the view from Moncrieff as the one which, it is said, made the Romans exclaim that they had found another field of Mars on the banks of another Tiber.

HERBERT MAXWELL.

It may be worth while to turn to 'N. & Q.,' 7th S. xii. 229, 279, 359.

W. C. B.

ST. PATRICK'S PURGATORY (8th S. x. 236, 361, 463; xi. 229, 431, 493).—On p. 27 of "Lectures on Irish Church History: No. 1, St. Patrick. By John Healy, LL.D., Rector of Kells. Dublin: 1897," one reads:—

"Among other sites, doubtful as regards St. Patrick himself, but connected with subsequent history, may perhaps be mentioned St. Patrick's Island, in Lough Derg—not the Lough Derg of the river Shannon, but a small lake of the same name in co. Donegal. This was a spot which all through the Middle Ages attracted crowds of pilgrims, and even to the present day it is visited by a not inconsiderable number every year. Here was the famous retreat known as St. Patrick's Purgatory, which became at one time renowned all over Europe, and is the subject of one of the mediæval romances. Those who visited the place were said to see visions of a remarkable character, and to endure most frightful torments; but it was said that they came out thoroughly renewed, having received a lesson that would last them a lifetime. The thing was put a stop to at the time of the Reformation, but to the present day the influx of pilgrims is a source of considerable revenue to the owner of the island. As far as we can judge, the place had never any



connexion with the ancient Irish Church. When it is first mentioned in history it is in the charge of Romanist monks, and its story is only instructive as showing how honoured names were in later ages used to give countenance to superstitions which men like St. Patrick would never have allowed for a moment."

PALAMEDES.

SULPICIOUS SEVERUS AND THE BIRTH OF CHRIST (9th S. i. 5).—Severus is not a reliable witness, even from MR. LYNN's own showing. However, Severus places the birth of Christ only a few months earlier than I have shown to be the date, which MR. LYNN will perhaps note, and I have no reason to particularly find fault with the quotation. It would have, perhaps, been more satisfactory had MR. LYNN mentioned the exact date given by Severus, *i. e.*, 25 December, B.C. 4.

What may or may not be the correct reading alluded to is of very little practical use; the really important part of the subject has been treated in a fairly exhaustive manner in these columns under a different heading, therefore I cannot allow the inaccurate date given for the Crucifixion and what of necessity is inseparably connected therewith to pass unchallenged.

As to Herod's death see 8th S. v. 291, and for the date of the Crucifixion, 8th S. xii. 336; the particulars there found have in no essential point been disproved. Eusebius states that Christ was born in the forty-second year of Augustus. Sir Isaac Newton informs us that "the first Christians placed the baptism of Christ in the fifteenth of Tiberius, and then counted thirty years back," fixing the birth in the forty-second year of Augustus. As to the coins said to exist, it is not the first we have heard of coins, genuine and otherwise, as having been brought forward to prove certain events connected with the subject; but MR. LYNN has not thought proper to tell *all* that is known with regard to the coins; had he done, or if he does, this, I venture the opinion the coin proof will not add to the value of his argument on the important question at issue. Coins have been thrown overboard when better and more reliable evidence lies at one's hand.

It is all very good to quote when the quotation can be, from other internal and outside evidence, homologated; but to quote when on other important points connected with the subject your authority is known to be inaccurate displays a weak case, and is positively misleading, at least to those who are not familiar with the subject.

The reign of Tiberius was and is reckoned from the death of Augustus, A.C. 14, and that this year was counted the first is the unani-

mous verdict of history. All the opponents thereof have never, that I am aware of, produced authoritative proof for any other computation of Tiberius's reign. It is perfectly useless—a waste of time and space—to say more on this head. The Evangelist Luke clearly states when Christ was baptized, and to Theophilus, a man of rank and learning, who could only understand the fifteenth of Tiberius in accordance with the empire's records; and if St. Luke used words which had no certain meaning, then why did he say anything about Christ's age?

Nothing whatever has been produced to controvert the statements that Christ's death was in A.C. 33, and Herod's B.C. 1.

ALFRED CHAS. JONAS.

CANNING AND THE 'ENCYCLOPÆDIA BRITANNICA' (8th S. xii. 486; 9th S. i. 17).—Allow me to refer your readers who are interested in this family to the 'Life of Canning,' by Robert Bell, published by Chapman & Hall, 1846, which contains much interesting information concerning the great statesman, and a pedigree of the Canning family traced up to William Canning, "representative of Bristol in several successive Parliaments, and six times mayor of the city between 1360 and 1390." It appears from the memoir that George Canning's mother, Miss Costello, was married three times—first to Mr. Canning, secondly to Mr. Reddish, and thirdly to Mr. Hunn. She died 27 March, 1827, only five months before her distinguished son, the great statesman. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HOODS AS HEAD-DRESSES (8th S. xii. 324, 411, 437).—A curious use of hoods is mentioned in Kirkpatrick's MS. notes on the history of Norwich. Under the year 1472 he says: "This year certain *Raye Whoodes* (that is striped hoods for whores) were devised in this city." JAMES HOOPER.

Norwich.

CHURCH OF SCOTLAND AND BURNING BUSH (8th S. xii. 148, 237, 433, 511).—In mediæval times the burning bush was regarded as an emblem of the Blessed Virgin, as in the antiphon, "*Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem*"; and in the 'Priores' Tale'—

O bussh unbrent brennyng in Moises sight.

We learn from Somner's 'Antiquities of Canterbury' that one window of old glass in that cathedral contained "Moses cum Rubo" and "Angelus cum Maria," with the legend "Rubus non consumitur tua nec comburitur

n carne virginitas," after the manner of the *Biblia Pauperum*.

Of other applications there is that of Calvin, "Rubi species erat in humili et contempto populo. Igni non absimilis erat tyrannica oppressio, quæ consumptionem secum traxisset nisi mirabiliter obstitisset Deus."

The National Synod of the Reformed Churches of France had a seal made in 1583 which bore a burning bush, and in the midst thereof the name of Jehovah in Hebrew characters, and round the circle "Flagror non consumor" (Quick's 'Synodicon in Gallia Reformata,' i. 146). Jean Leger, in his 'Histoire Générale des Eglises Évangéliques des Vallées de Piemont ou Vaudoises,' published at Leyden in 1669, has, among other devices on the title-page, a burning bush with the motto "Quamvis uror non comburor."

The earliest use of the emblem in Scotland, so far as known to Dr. Sprott (whose paper on the subject appears in the recently issued volume of *Transactions* of the Aberdeen Ecclesiological Society), is to be found on the title-page of 'Joy and Tears,' by Muir of Rowallan, published in 1635, where it is introduced with some reference to the troubles of the Kirk.

Samuel Rutherford's 'Letters' contain frequent reference to the burning bush, but it is not till the year 1690 that it figures as the device of the Church of Scotland, and then there was no formal adoption of it; indeed, its appearance may have been owing to the fancy of the printer of the 'Acts of the General Assembly.' See an article in the *Scots Magazine* for July, 1893 (vol. xii. p. 145), by the Rev. James Christie, D.D., Librarian to the Assembly. The motto accompanying it, "Nec tamen consumebatur," is to be found in the version of Franciscus Junius. Both device and motto are used also by the Free Church of Scotland.

GEORGE WILLIAM CAMPBELL.

"NOT A PATCH UPON IT" (8th S. xii. 67, 137).—The following extract from an American classic strikingly confirms the views of your English authorities concerning a special significance of the word *patch*. Daniel Webster, Secretary of State at Washington, on 21 Dec., 1850, thus wrote to M. Hulsemann, the Austrian Chargé d'Affaires:—

"The power of this republic, at the present moment, is spread over a region one of the richest and most fertile on the globe, and of an extent in comparison with which the possessions of the House of Hapsburg are but as a *patch* on the earth's surface," &c.—Works, vol. vi. p. 496.

This Websterian usage of *patch* has now

become doubly expressive. Since his time American children of a land-grabbing mother have added about a million miles to their territorial area, and the end is not yet. *Patch* may have become a tainted word from the way it was used by Wycliff in Mark ii. 21, "No man seweth a *pacche* of new clothe to an olde clothe," &c. See the 'Oxford Dictionary,' s. v. 'Cross-patch.'

JAMES D. BUTLER.

Madison, Wis., U.S.

'TOM JONES' IN FRANCE (9th S. i. 147).—1750, named by MR. ROBERTS, was the date of the appearance of the translation by De la Place, illustrated by the beautiful plates of Gravelot. The edition of 1754 is said to be published in "London," but the name and address of the Paris agent for the sale are given on the title-page. D.

GHOSTS (8th S. xii. 149, 335, 413; 9th S. i. 134).—A. B. G. will find the story that he tells at the last reference of Lady Fanshawe, or Fanshaw, and the Bahr-Geist, quoted *in extenso* from Lady Fanshawe's 'Memoirs' by Sir Walter Scott, in a note to 'The Betrothed,' chap. xiv. Scott spells "Bahr-Geist" so in this note; but in 'Rob Roy,' chap. xiv., he spells it "barghaist," a Scotch and North of England form, I presume; whilst in the introduction to the 'Minstrelsy of the Scottish Border' it appears as "barguest." Scott says in a note to the last: "His name is derived by Grose from his appearing near bars or stiles, but seems rather to come from the German Bahr-Geist, or Spirit of the Bier." JONATHAN BOUCHIER.

I know the story of Lady Fanshawe and the red-haired apparition, and I think that I have read it in Croker's 'Legends of the South-West of Ireland.' The apparition was there represented to be a banshee, which is a fairy with the manners of a ghost. Fairies have been sometimes thought to be the spirits of the dead. Thus the brownie called "the cauld lad of Hilton" was the spirit of a dead servant. E. YARDLEY.

LISTS OF INSTITUTIONS TO BENEFICES (9th S. i. 68).—The only lists that I know are those which have been compiled in modern times from the Bishops' Registers, where the institutions occur dispersed among the entries relating to other matters in the order of date, or all together in their own order of date, not in parochial lists. Those of the counties named would be found in the registers of the dioceses in which the counties are (or were) included. The lists for Middlesex and Essex (to 1710) are in Newcourt's 'Repertorium.' The



principal histories of the other counties might be consulted in the first instance. J. T. F. Durham.

ANNE MAY (9th S. i. 88).—If she was married to Randall Fowke in India (on 21 December, 1713) some particulars of her parentage should appear in the entry of that marriage in the records of the India Office, Whitehall (Administrator-General's Department).

C. MASON.

29, Emperor's Gate, S.W.

"LAIR" (8th S. xii. 507; 9th S. i. 133).—Any one who wishes to understand this word has only to look out the A.-S. *leger* in Bosworth and Toller's 'A.-S. Dictionary.' This, of course, is the most obvious source of information, and is therefore wholly neglected by many readers. The same book explains *leger-wite*, of which *leirwite* is a later spelling. The etymology is correctly given in my 'Dictionary,' and is nothing new. It is correctly given by Kluge, in his 'German Etymological Dictionary,' s.v. 'Lage'; by Franck, in his 'Dutch Etymological Dictionary,' s.v. 'Leger'; and in all foreign dictionaries of a like class. It is also rightly given even in the old edition of Webster, in Todd's 'Johnson,' and most English dictionaries of recent date. Certainly no foreign scholar would feel "tolerably safe in connecting it with W. *llawr*, E. *loor*."

WALTER W. SKEAT.

THE LATE DUKE OF KENT: THE FENCIBLES (9th S. i. 108).—H.R.H. Prince Edward, afterwards created Duke of Kent, the father of Her Majesty the Queen, arrived at Quebec from Gibraltar on 11 Aug., 1791, in either the *Ulysses* or the *Resolution*, the two frigates sailing in company. On 22 Jan., 1794, he left Quebec and travelled overland to Boston, whence he sailed for the West Indies in the *Roebuck*, of six guns, probably an armed merchant ship. On 10 May following he arrived at Halifax in the frigate *Blanche*, in ten days from St. Kitt's. He left Halifax on 23 Oct., 1798, in the frigate *Topaz*, and arrived at Portsmouth in due course. On 6 Sept., 1799, he returned to Halifax in the frigate *Arethusa*, forty-three days from England. He left Halifax finally on 4 Aug., 1800, in the *Assistance*, either a fifty-gun ship or a frigate, and arrived at Portsmouth on 31 Aug. He was never afterwards in America. In November, 1798, the inhabitants of the island of St. John resolved to have the name changed to Prince Edward Island, and this was officially done in June, 1799. But there is no record that the Duke of Kent ever visited the island,

though he made tours in Nova Scotia and New Brunswick. These particulars are given in the 'Life of the Duke of Kent,' by William J. Anderson; and in Beamish Murdoch's 'History of Nova Scotia.'

During the war between England and the United States, in 1812, two regiments of Fencibles were raised in Canada, the Canadian Fencibles and the Glengary Fencibles. Mr. WARREN might possibly obtain particulars about the officers of these regiments from the Secretary of the Quebec Historical Society. His name and exact address are hardly needed, but might be obtained at 17, Victoria Street, S.W., the office of the Canadian Commissioner in London. M. N. G. Wiesbaden.

PORTRAIT OF NAPOLEON BY ROBERT LEFEVRE (9th S. i. 7, 115).—I have reason to think that the portrait of Napoleon to which the DUCHESS OF WELLINGTON alludes is now in my possession. For fifty years it was in the keeping of Mr. Copling, a gentleman who possessed one of the finest collections of Napoleon relics in England. At Mr. Copling's death this picture passed to Mr. W. Fenton, by whom it was sold at Christie's in 1893. A fine engraving by Cousins taken from this portrait is now the property of Mr. Algernon Graves. It represents Napoleon in his usual uniform (green coat, red collar, orders and decorations), wearing a cocked hat, which casts a deep shadow on the upper part of his face. It is a lurid likeness of the great conqueror, and must have been taken most faithfully from the life. It certainly forms a strong contrast to the other, far more flattering portrait of Napoleon by Robert Lefevre (otherwise Febvre), which hangs in the Salon des Rois at Versailles.

RICHARD EGDCUMBE.

33, Tedworth Square, Chelsea.

ACKERLEY (9th S. i. 109).—There is no difficulty. *Acker-* is our Mod. E. *acre*, from A.-S. *æcer*; and *ley* is Mod. E. *lea*, from A.-S. *lēah*. In the A.-S. *æcer* the *æ* was short; but it has been lengthened by dividing the word as *a-cre*, and stressing the former syllable. In the compound *acker-ley* the *a* remains short, because the additional syllable *ley* has been added. Compare *nation* with *national*, *ration* with *rational*, where the addition of *-al* has shortened an *a* which was once long. Middle-English has the compounds *aker-land* and *aker-man*, corresponding to Mod. G. *Ackerland* and *Ackermann*. The A.-S. *æc*, oak, has given us *Acton*, *Ackland*, *Ackworth*, in which the long *a* has been shortened under stress, before two consonants; whereas in *Ackerley* a short *a* has been preserved. The names of *Oak-ham*,

*Oak-ley*, *Oak-ridge* also contain the word *oak*; but the long *oa* shows that they are names of less antiquity than *Ackland* and *Acton*. I need hardly add that (see the 'H. E. D.') *weorn* goes with *acre*, and, from a purely etymological point of view, has no connexion with *oak*.  
WALTER W. SKEAT.

CROMWELL (8th S. xii. 408, 491; 9th S. i. 135).—MISS M. ELLEN POOLE, at the last reference, says:—

"The Protector had a son Oliver, born 1622, but he was 'killed in 1648, fighting under the Parliamentary banners' (see Burke's 'Landed Gentry')."

Is not 1648 an error? Cromwell, in writing to "my loving brother" (*i.e.*, brother-in-law), Col. Valentine Walton, on 5 July, 1644, three days after the battle of Marston Moor, says:

"Sir, God hath taken away your eldest son by a cannon-shot. It brake his leg. We were necessitated to have it cut off, whereof he died.

"Sir, you know my own trials this way: but the Lord supported me with this, That the Lord took him into the happiness we all pant for and live for."

To which Carlyle appends this note:—

"I conclude the poor Boy Oliver has already fallen in these Wars,—none of *us* knows where, though his Father well knew!"

See Carlyle's 'Oliver Cromwell's Letters and Speeches,' five-volume edition, 1871, vol. i. p. 166. JONATHAN BOUCHIER.

Ropley, Hampshire.

"BACCY" FOR "TOBACCO" (9th S. i. 64).—An earlier use of "bacco-box" than the instances mentioned by MR. F. ADAMS is in Charles Dibdin's song 'The Token,' where it is to be found in the seventh line of each stanza. This song was first performed in the entertainment 'Castles in the Air,' produced in 1793. I often smoke "Botes Bacca," a popular brand in Liverpool.

EDW. RIMBAULT DIBDIN.  
Ormes View, Liscard, Cheshire.

SCOTTISH PROBATIONER (9th S. i. 67).—Your correspondent will find in 'N. & Q.' 1st S. vi. 530, a table of 'The Stipends of 833 Scotch Clergy in 1750,' from the printed Acts of the General Assembly of that year, which may be of use to him.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

WARWICKSHIRE SAYING (8th S. xii. 508).—The Warwickshire proverbialist was of one mind with the lady of whom Ovid wrote ('Fasti,' iv. 311):—

Conscia mens recti famæ mendacia risit.

But there are not many who would agree with the provincial, to judge by the number

of actions for libel which disfigure modern life, and especially by the verdicts of juries in frivolous cases where the success of lying for lucre has disgusted me with the whole law of libel. Contrast with "Sticks and stones may break my bones, but cruel words can never harm me," the following proverb of Alfred (Morris's 'Old English Miscellany,' E.E.T.S., p. 128):—

Ofte tunge brekeþ bon,  
þeyh heo seolf nabbe non.

Paraphrased in later English by Skelton ('Against Venemous Tongues,' &c.):—

Malicious tungen, though they have no bones,  
Are sharper then swordes, sturdier then stones.

F. ADAMS.

Is not this simply an expansion of the common proverb, "Hard words break no bones"? which we may contrast with the other, "Soft words butter no parsnips."

C. LAWRENCE FORD, B.A.

Bath.

"Sticks and stones will break my bones, but scolding will not hurt me," was an old saw in York thirty years ago.

JAMES DALLAS.

BROWNING'S 'RING AND THE BOOK,' x. 1375-1380 (8th S. xii. 307, 416; 9th S. i. 32).—No! C. C. B. Browning was incapable of writing anything so inane as "I could believe this..... would confound me." You have found this in the passage only from repeating the retracted error of my first note (thanks to MR. MOUNT)—the elision of the comma after "sorrow" in l. 1376. If this comma be retained (and it appears in all editions) your comment must be rejected.

R. M. SPENCE.

A poet is his best interpreter. Is not the passage in Browning's 'Pope' best explained by reference to the precisely similar phrase in the epilogue to 'Ferishtah's Fancies': "Gloom—would else confound me"? In this passage the elision of the *which*, so familiar to all Browning readers, is clear and unmistakable. Read the passage from 'The Pope' in the same way, "This dread machinery of sin and sorrow, which would else confound me," and the meaning seems perfectly plain.

T. S. OMOND.

TREES AND THE EXTERNAL SOUL (8th S. xii. 503; 9th S. i. 37).—I am glad that SIR HERBERT MAXWELL has called attention to the mistle-toe in connexion with its growth on different kinds of trees. It is, of course, a well-known fact that it is seldom found on the oak. My reference to the Errol oak is to be found in MR. J. G. FRAZER'S 'Golden Bough' (vol. ii.



p. 362), where, after the lines previously quoted by me, the following passage occurs :

"A large oak with the mistletoe growing on it was long pointed out as the tree referred to. A piece of the mistletoe cut by a Hay was believed to have magical virtues. The oak is gone and the estate is lost to the family, as a local historian says."

In a foot-note Mr. Frazer mentions that the above is an extract from a newspaper copied and sent to him by the late Rev. Dr. Gregor, formerly of Pitsligo.

J. M. MACKINLAY, F.S.A.

Glasgow.

EAST ANGLIAN PRONUNCIATION OF "PAY" (8th S. xii. 346, 413 ; 9th S. i. 132).—When Mr. HOOPER says that "East Anglians certainly do not pronounce *pay* to rhyme with *high*," we must really ask him to bear in mind that he only speaks for Norwich. But East Anglia has long been understood to include a place locally known as *Kymebridge*.

WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Artists and Engravers of British and American Book-Plates.* A Book of Reference for Book-Plate and Print Collectors. By Henry W. Fincham. (Kegan Paul & Co.)

"I AM now collecting materials for a list of plates with engravers' signatures, a rather formidable task." Thus wrote the late Sir A. Wollaston Franks to an old collector on March 9th, 1888. The Hon. J. Leicester Warren (afterwards Lord de Tabley), in his invaluable text-book 'A Guide to the Study of Book-Plates' (1880), had already given two tabulated lists of English engravers, but since the issue of that work much new matter had come to light, and it was Sir Wollaston's desire to amplify this, and no one was more competent for the task. Anterior to the period above named Mr. H. W. Fincham, an old and well-informed collector, had been busy on the same lines. He was one of those privileged to enjoy Franks's friendship, and, in consequence, often urged him to print the results of his labours. Other and more important matters, however, engrossed the time of the great antiquary, and when pushed he would urge pressure of occupation and ill health. Mr. Fincham generously offered Sir Wollaston all the data he had accumulated; but the inevitable "No" resulted in Sir Wollaston's promise to assist in the present work; this he did most loyally, and had he lived to see the actual volume, he would have congratulated Mr. Fincham on the thorough and able manner in which he has put it together. It is scarcely a book for seaside reading, but rather one for study and reference, a work no ex-libris collector should be without, and one which demands a place in every public library. The work gives a list of over one thousand five hundred artists and engravers, and notes of some five thousand book-plates, ranging from the earliest times to the present day. The arrangement is perfect: Under each

artist or engraver is found a list of book-plates signed by him, while by the aid of another index one is able at once to refer to the name of the owner of a book-plate and so find by what artist it was executed.

In his introduction Mr. Fincham condenses into three pages matter of the greatest interest. The earliest signature, he tells us, is that of "William Marshall," which appears on the anonymous book-plate of Sir Edward Lyttelton. Marshall is well known as the engraver of many portraits and title-pages of the middle of the seventeenth century, about which period William Faithorne engraved and signed the well-known Bishop Hacket portrait plate.

It has often been stated that the "S. P." monogram plate of Samuel Pepys is referred to in the 'Diary' under date 21 July, 1668; Mr. Fincham, however, clearly shows by a subsequent entry (26 July) that four pictorial engravings were meant, and not a book-plate; thus it will be seen much matter of interest outside the main subject is incorporated into this volume, while it is well and fully illustrated by many reproductions of plates noteworthy for their rarity and referred to in the lists. Some of these illustrations are too crowded, and others might well have been given on a single page; but it is, perhaps, ungracious to cavil at a book on which so much care has been expended by the author and with which so much pains have been taken by the publishers.

Mr. Fincham's volume will remain the standard work of reference for years to come, and though, like many of the best of similar compilations, it is mainly a labour of love, the writer has his reward in the knowledge that his task has been thoroughly executed, and that he has earned the enduring gratitude of all interested in his favourite pursuit.

*Law and Politics in the Middle Ages.* By Edward Jenks, M.A. (Murray.)

IN this work of Mr. Jenks we have an all-important and an eminently valuable and philosophical contribution to the knowledge of social and intellectual growth and development. From whatever aspect it is approached it commands equally our admiration. The point on which it makes to us the most direct appeal is not assigned much prominence. As a contribution to our knowledge of primitive culture Mr. Jenks's book merits a place with the works of Herbert Spencer, Maine, and Tylor, if such collocation is permissible. It furnishes, moreover, an admirably lucid and no less readable exposition of the growth of law and polity, and will repay the most careful study of all concerned with the philosophical aspects of legal and political organization and development. Within the space at our disposal the character and method can neither be analyzed nor even discussed. A work which includes practically in its purview all Occidental and Transalpine Europe is not to be dealt with or dismissed in a few fluent sentences. The author's purpose, so far as it can be epitomized, is to separate and illustrate the institutions and ideas in mediæval life and development which were destined to influence the future, and to show the processes which in Teutonic countries have shaped the social and moral influences now recognized and obeyed. Law, in the author's estimation, is to be contemplated neither as a mass of arbitrary rules of conduct nor as a "deliberate attempt to cover and regulate the sum of existing material activities,"

not as a record of human progress. Not the laws which men felt bound to obey because they were elected as wise and good by great legislators and philosophers are in question, but those to which they yielded an enforced and indispensable obedience. Alongside of the elaborate Roman system imposed on the barbarians there grew up "a group of kindred Teutonic laws, at first utterly incoherent, gradually assuming order and system." In these the growth of the idea of law is to be traced. The most important of the codes of the barbarians have to do with migrations and conquests, and the epoch of law-producing activity coincides with the periods of conquest of Charles Martel, Pepin the Short, and Charlemagne. The mixture of races is essential to progress, and "resistance and attack are alike provocative of definition." Of special interest are the pages in which the maintenance in mediæval times of canon law is explained. It remained a real and active force in men's minds, with its own tribunals, practitioners, and procedure, and yet it was neither made nor enforced by the State. With the Norman Conquest England, the most backward of all Teutonic countries, except those of the extreme North, made such a stride in advance that she was first of them all to answer the question, What is law? Under our early Norman rulers the law of England became a true *lex terre*, so that in the reign of Henry II. Glanville can speak of "the law and custom of the realm," a phrase meaningless in the mouths of jurists across the Channel. So early as the twelfth century the practice of sending round the country ministers "to hear cases in the local courts" was established. Before the end of the twelfth century the king's court, financial, administrative, judicial, is the most powerful institution in the country. When the important series of English charters reached its climax in the Merchant Charter of Edward I., and the perambulation of the forests was ordered, Edward had created "the most effective law-declaring machine in the Teutonic world of his day,.....and gave to England her unique place in the history of the law." We might proceed through the entire work—the early chapters of which, dealing with the sources of law, we have alone touched—and show how fruitful it is in illustration and suggestion, how broad in view, and how thorough in workmanship. Mr. Jenks's book is not, however, to be criticized. It is to be studied and mastered. To all concerned with the genesis and progress of our institutions it will warmly commend itself. Those, even, with no claim to special knowledge of the subjects with which it deals will find its perusal a pleasure, and a mastery of its contents an addition to their intellectual equipment.

*The Towneley Plays.* Reprinted from the Unique MS. by George England. With Notes and Introduction by A. W. Pollard. (Kegan Paul & Co.) Or the collections of printed mysteries, augmented in 1885 by the publication of the 'York Plays,' the 'Towneley Plays' have long been the least accessible. A limited edition, under the charge of Dr. Raine and James Gordon, was issued in 1836 by the Surtees Society, whose third publication it was. In the preface to this all that is known concerning the Towneley MS. is told, and the tradition that it originally belonged to the Cell of Canons of Woodkirk is supported by arguments that still maintain their weight. As the 'Widkirk Mysteries' these plays have always been associated with those of

Chester and Coventry, which were subsequently issued by the Shakespeare Society. The early edition has long been scarce, and opportunities of access to these naïve and primitive productions have been few. The Early English Text Society have rendered, accordingly, a genuine service to scholarship by reprinting the plays in their extra series. For the handsome volume in which they appear Mr. Alfred W. Pollard is responsible, the task being undertaken at the suggestion and invitation of Dr. Furnivall, under whose superintendence a new transcript has—by permission of Mr. Quaritch, the present owner of the MS.—been made, and who has, in addition, supplied notes to the matter. Mr. Pollard's labours have been confined to writing an introduction and adding sidenotes, which are of great utility to a large class of readers. The former is taken to a great extent from the preface to the Surtees Society's volume, in which all known particulars concerning the MS. are given, together with observations of value concerning the resemblances between the language of the mysteries and current West Riding speech. The glossary of the original has been condensed, and an index of names has been added. The lines in the plays are, for the first time, numbered, a matter of much convenience. There is more difference between the texts than we were prepared to expect. The long list of *errata* of the earlier volume has, of course, disappeared. As a rule, the differences are simply orthographical, the exact spelling of the original being now carefully reproduced. Sometimes, however, the alteration is important. Thus, in the 'Processus Noe cum Filiis,'

All creatures that lif may brought thou at thi wish appears in the Surtees Society volume. In the later edition "brought" is replaced by *wroght*. In many cases the insertion of words previously omitted adds to the intelligibility of the text. Very little real difficulty attends the perusal of the volume. The plays, it is known, are of very different orders of merit. Mr. Pollard regards the 'Second Shepherd's Play' as a work of genius. It certainly has abundance of humour. Every part of the task has been well accomplished, and the volume may count as one of the most valuable of the fine series to which it belongs.

*Lichfield, its Cathedral and See.* By A. B. Clifton. (Bell & Sons.)

*Winchester, its Cathedral and See.* By Philip W. Sergeant. (Same publishers.)

We have here two more of the series of cheap and trustworthy illustrated guides to our cathedrals issued under the superintendence of Messrs. Gleeson White and E. F. Strange, a series in praise of which we have often spoken. In no respect of interest and value do these later volumes yield to their predecessors. It is needless to say that each cathedral dealt with has its own transcendent charm. There is no English cathedral that has not. In spite of the horrible devastation to which it was subject, Lichfield remains the most perfect gem among English ecclesiastical edifices. We know what can be said concerning rival buildings, but withdraw no word. There is no cathedral at home or abroad with so much symmetry, picturesqueness, and charm. Seen across the Minster Pool, it is a dream of beauty. Fuller, in his 'Church History,' quoted by Mr. Clifton, says, and we echo the sentiment, "Surely what Charles the Fifth is said to have said



of the citie of Florence, that it is a pittie it should be seen save only on Holy-dayes; as also it was fit that so fair a Citie should have a Case and Cover for it to keep it from wind and weather, so in some sort, this Fabrick may seem to deserve a shelter to secure it." But, alas! the beauty, grace, and distinction of the loveliest of piles could not keep it from Puritan cannon-balls. One would almost like to believe the lesson contained in the legend that when Lord Brooke, decreeing, in fanatical rage, its destruction, prayed for a sign from heaven that his purpose was grateful, he met with his answer in a bullet fired from the steeple by "dumb" Dyott, and was slain on the day of St. Chad, the name of which saint the cathedral bare. Our wishes are as much aesthetical as devout, but are not the less sincere. The account of the shrine, the edifice, the close, and the city, and the illustrations are alike excellent.

If Lichfield is the loveliest of English cathedrals, Winchester is the largest. It is, indeed, the largest cathedral in Northern Europe. Not wanting is it either in majesty or beauty, though its attractions are of a kind that grow on the worshipper, and do not reveal themselves at first glance. As Hartley Coleridge says of his mistress—

You must know her ere to you  
She doth seem worthy of your love.

Like Lichfield, too, Winchester has its legend as well as its history. Did not Waller permit the most outrageous desecration of its shrine? And when the body of that profane and sensual prince William Rufus, who had expired without the Christian viaticum, was buried in the tower, "attended by many of the nobility, but lamented by few," did not the tower show its resentment of such intrusion by falling the following year—never, alas! as it seems, to rise again? No less praiseworthy is Mr. Sergeant's volume than that of Mr. Clifton. It is, perhaps, a stupidly personal confession to make, but the perusal of the volume led to an immediate reference to the railway guide, and a resolution to revisit the cathedral with Mr. Sergeant's book in our pocket. To us this series of Messrs. Bell offers unending attraction. No guides so cheap, so useful, and so trustworthy are to be found to those cathedrals which are our most splendid architectural possession.

*Rob Roy.* By Sir Walter Scott. Edited by A. Lang. (Nimmo.)

'*ROB ROY*,' in our thinking the best of the Waverley novels, has been added to the cheap reissue of the "Border" series, with all the notes and plates of the more expensive edition. We have reread the book, as we always do when it comes under our hands, and have also reread Mr. Lang's quite admirable introduction. So real is to us the novel that, wild as the notion seems, we should like to see among the illustrations plans of Frank Osbaldistone's various excursions, and should especially wish to note the spot where he met Di Vernon and her father, to our thinking one of the most divine situations in romance.

*Who's Who, 1898.* (A. & C. Black.)

RECENT additions to this popular and serviceable publication have largely increased its utility. These include over a thousand new biographies, lists of recipients of New Year's honours, of current abbreviations, of peculiarly pronounced proper names, representative British newspapers, societies learned

and other, University degrees, &c. It will serve, among many purposes, to simplify matters to readers of newspapers and periodicals, and is an indispensable adjunct to every collector of books of current reference. We still miss from the biographies the names of J. G. Frazer, the author of 'The Golden Bough'—the most epoch-marking English book of recent times—Alfred Nutt, and others.

*Masters of Medicine.—Sir James Young Simpson and Chloroform.* By H. Laing Gordon. (Fisher Unwin.)

WE must heartily commend the choice of Sir J. Y. Simpson's life to form the third in this interesting series. John Hunter ranks as the father of surgery, William Harvey as the father of physiology, and hence of modern medicine, while Simpson represents almost a beau-ideal of the clinical physician, a great personality in the healing art, whose force of character is shown possibly by nothing so much as by the success of his advocacy of chloroform for producing anaesthesia. His life has been written in a very clear and pleasing fashion by Mr. Gordon, and we may congratulate the editor of "Masters of Medicine" upon the high level of accomplishment which has been reached and kept.

Many readers of 'N. & Q.' will know the name of Simpson as that of no mean antiquary, for, as a hobby and relief from his professional work, he would throw his vast fund of energy into such subjects as the provision of medical officers for the Roman army, leprosy in these islands, ancient sculptures on cave walls, &c. Probably whatever profession Simpson had entered he would have reached first-rate eminence, but in medicine his energy, enthusiasm, absolute genius, with a great "saving gift of common sense" and an admirable "bedside manner," all told in his favour, and impressed his patients to the uttermost.

MR. FERET'S 'Fulham Old and New,' mentioned *ante*, p. 160, will be in three volumes, not one, as indicated.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. N.—The proof in question was not ours.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, MARCH 5, 1898.

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## Notes.

## THE MANOR OF LISSON.

In the *Builder* for 6 Nov., 1897, it was suggested that "Lylleston" would be an appropriate name for the terminus of the Great Central Railway in the Marylebone Road, as it is situated on land once belonging to that ancient manor. I cannot say if this suggestion will be carried out, but I venture to think it is in accordance with the prevalent feeling that old London sites should be commemorated by the perpetuation of their original names. Personally, I should prefer the modern "Lisson" to the more antiquated "Lylleston." In the case of a railway station the name should come "trippingly on the tongue."

A short sketch of the history of this manor, supplementary to the account given by Lysons ('Environs of London,' ed. 1811, ii. 544), may be not without interest. According to Domesday, Lilestone was assessed for five hides. In the time of Edward the Confessor it had been held by Edward the son of Suain, a vassal of the king, but at the date of the Survey it was in the possession of Eideva, who held it of King William. It was included among the eleemosynary lands, and with its profits was worth sixty shillings. Arable land, meadow, pasture, and woodland were all represented in this manor, which seems to have occupied the area filled by the Portman and Eyre estates, as well as the

manor of Lisson Green, which was sold in lots in 1792. Very shortly after the Conquest we find that the office of die-sinker, combined with that of keeper of the dies of the Royal Mint, was held in virtue of the tenure of this manor. The earliest charter relating to this tenure dates from the time of Henry I. It states that the king has yielded to Otho Juvenis the "misterium"\* of his father, "scilicet misterium cunecorum et omnia alia misteria sua et omnes terras suas infra burgum et extra et nominatim Lillestona." In a later charter the same king yields, grants, and confirms to William, son of Otho Aurifaber (who is identical with Otho Juvenis),

"totam terram quæ fuit patris sui in Benifet et Chalvesdon et Chilidit et Lillestona, et ministerium cunecorum et omnia alia misteria sua et omnes terras et tenementa sua intra Londoniam et extra, faciendo inde ministeria quæ Otho Aurifaber pater ejus faciebat."

William FitzOtho lived during the following reign, for there are extant two precepts of Maud the Empress directing the Sheriff of Essex to deliver to him the seisin of his land at Benfleet. He was succeeded by his son Otho FitzWilliam, who at Eastertide in the nineteenth year of King Henry III. granted a certain portion of land and wood in frank almoign and a lease of the manor of Lilston for forty years to Robert of Sampford, Master, and the rest of the Brethren of the Knights of the Temple. The Templars, it may be presumed, subsequently obtained an enlargement of their estate by a release of the fee, for it undoubtedly remained in their hands until the dissolution of the order. According to the 'Testa de Nevill,'

"Willielmus filius Ote tenet in Lilleston in servientia unam carucam terre, quæ valet xls. per servicium servandi signa Regis monete, et facit servicium suum per totum annum. R. Episcopus London, reddit compotum de lxx marcis pro eodem."

In another charter, which may probably be referred to the time of Henry III., a certain Theobald, who may have been the son of Otho FitzWilliam, describes himself as "Theobaldus de Lyleston aurifaber et insculptor cuniorum monete totius Angliæ"; but after this we hear no more of the manor of Lilleston as connected with the hereditary service, serjeanty, or office of keeping the dies or money stamp.†

\* Generally translated "mystery," but more properly "mestier" or "metier," a craft or employment, from *ministerium*.

† I am indebted for the information contained in these paragraphs to an admirable article signed T. E. T. (the late Mr. Thomas Edlyne Tomlins), in the *Genl. Mag.*, vol. xliii. N.S. (February, 1855), pp. 156-60.



Some information regarding the grants made by Otho FitzWilliam to the Knights Templars may be found in Park's 'Topography of Hampstead,' p. 192. Included in the grant were "70 acr' bosci cum ptin' in Hamstede," and Park suspects that this was the Shuttup Hill estate, though it seems doubtful if that property was ever comprised within the manor of Lilleston, of which the seventy acres in question were stated to form a part. The Templars also held land in Hendon parish, amounting to 140 acres of arable, valued at fourpence an acre, two of meadow, at one shilling and sixpence, and thirty-five shillings in rents (Inq. a. q. d. Edw. III. quoted in Evans's 'History of Hendon,' p. 68). This land also seems to have been an appurtenance of the manor of Lilleston.

The downfall of the Templars occurred in 1308, and at the beginning of that year Nicholas Picot and Nigel Drury, the Sheriffs of London, were ordered to take into custody the Knights and to seize their lands and tenements, goods and chattels, of which inventories were to be made. In the accounts of receipts and expenses submitted by these officers we find that Lilleston was unproductive, having been granted rent free for the term of his life to one William de Clyf. A careful inventory of the stock, &c., in Lilleston, "cum membris, viz., Hamstede et Hendon," was made, from which we learn that in Lilleston there were 6 carthorses, 20 oxen, 6 plough cattle, 1 bull, 12 cows, 14 heifers, 115 sheep, 7 yearlings, 236 lambs, and 7 geese. The sheriffs only retained possession for a few months, for on 4 April, 1308, they transferred the manors of Cranford and Lilleston, with their live and dead stock and the land under tillage, to Nicholas de Tickhill, the flocks at Lilleston having in the meantime suffered considerably from the murrain (*Gent. Mag.*, vol. cciv., May, 1858, p. 517).

How long Nicholas de Tickhill held the estate seems uncertain. He may possibly have been a Crown agent, for the property very shortly afterwards came into the possession of the Knights Hospitallers of St. John, who, by stat. 17 Edw. II., were granted the lands in England formerly belonging to the Templars. Park (p. 193) quotes a return to a writ directed to the escheator of Middlesex in 1 Edw. III., instructing him to certify into the Exchequer what lands, &c., the Knights Hospitallers were possessed of within his bailiwick, which runs in the following terms:

"Vobis certifico qd prior hospit' Sc'i Joh'is Jer'lm in Angl' tenet in festo Sc'i Michis a<sup>o</sup> r<sup>o</sup> r<sup>o</sup> E. terci post conq'm primo, man'ium de Lilleston, simul cum

lv acr' terr' & ij acr' p'ti in Hendon & Fynchele, & centum acr' terr', ij acr' p'ti in Hamstede in com' Midd' que maneriu' & terr' ab antiquo spectabant ad magrum et fr'es Milicie Templi, & que man'ium & terr' Will' Langford modo tenet ad t'minum vite."

The Knights Hospitallers remained peaceably in possession of the manor of Lilleston, with its appurtenances in Hampstead and Hendon, until the suppression of the order in 1540. The subsequent history of the manor is given by Lysons, chiefly on the authority of the original deeds in the possession of Mr. W. Bray, F.S.A., of Great Russell Street. It was granted in 1548 to Thomas Heneage and Lord Willoughby, who conveyed it in the same year to Edward, Duke of Somerset. On his attainder it reverted to the Crown, who conveyed it in the same year to John Milner, Esq., then lessee under the Crown. After the death, in 1753, of his descendant, John Milner, Esq., it passed under his will to William Lloyd, Esq. In 1792 the manor was sold in lots by Capt. Lloyd, the largest lot, including the manor-house, being bought by John Harcourt, Esq., M.P., who built on the site a mansion for his own residence, at the corner of Harcourt Street and the Marylebone Road. This portion of the Harcourt estate was subsequently sold in separate lots, and Harcourt House was taken in 1810 for Queen Charlotte's Lying-in Hospital. One parcel of the manor, amounting to 270 acres, had been granted in 4 Henry VIII. by Sir Thomas Docwra, Prior of the Knights of St. John of Jerusalem, to John Blenerhasset and Johan his wife, for a term of fifty years, under the annual rent of eight pounds, payable at their house at Clerkenwell. In 24 Henry VIII. the executor of John Blenerhasset granted the remainder of this term to William Portman and his assigns. Queen Mary, by letters patent in the first year of her reign, granted the reversion of the premises in fee to William Morgan and Jerome Hulley, their heirs and assigns, for ever; and by them it was conveyed to Sir William Portman, Lord Chief Justice, in the hands of whose descendants it still remains.

An indian-ink sketch in my possession shows that Lisson Green at the end of the last century still retained its rural character. Though not perhaps rich in historical associations, its connexion with the great knightly orders gives it a claim to recognition when a question of nomenclature is under consideration.

W. F. PRIDEAUX.

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## NOTES ON THE WAVERLEY NOVELS.

IN reading 'Rob Roy' last year I was amused with the following parallel, which I do not remember to have noticed before. In chap. xx. Frank Osbaldistone, speaking of the "younger females" at the service in the crypt of Glasgow Cathedral, says:—

"Some of them, Tresham (if my vanity did not greatly deceive me), contrived to distinguish your friend and servant as a handsome young stranger and an Englishman."

Compare Mr. Alfred Jingle's "high-souled daughter — handsome Englishman," the "handsome Englishman" being himself! Sir G. O. Trevelyan says, "The first touch which came home to him [Macaulay] was Jingle's 'Handsomeness Englishman.' In that phrase he recognized a master."

In chap. xiv. Andrew Fairservice says, "O for the bonnie girdle cakes o' the North!" Andrew at that time was living in Northumberland, and by "the North" he, of course, means Scotland. I am not sufficiently acquainted with Northumberland to say if the Bernicians are familiar with these "bonnie" cakes, but had Andrew lived in the neighbouring county of Cumberland he need not have sighed for his beloved "girdle cakes o' the North," as they are well known there. *Exopto credite.* In the rough but graphic Cumberland ballad 'The Worton Wedding,' by Anderson, we read how

Aunt Ester spoilt the gurdle cakes ["c" hard],  
The speyce left oot was wrang, nae doot.

In 'The Monastery,' chap. xiv., Scott describes worthy Dame Glendinning as "watching every trencher as it waxed empty, and loading it with fresh supplies ere the guest could utter a negative." This very troublesome, indeed aggravating, however well-meant, custom appears to have survived in some parts of Scotland until a comparatively late period. I think it is Dr. Russell, the minister of Yarrow, who says that his mother kept up this hospitable (?) custom, and would heap up a guest's plate with a fresh supply of "vivers" again, and yet again, before he was able to protect himself against such an unprovoked assault! (I do not mean that Dr. Russell uses these *ipsissima verba*.) See Swift's paper in the *Tatler* (not Steele's *Tatler*), dated 6 March, 1710/11, describing how he was pressed, or rather persecuted, to eat and drink at a country-house, a description which makes one feel almost manslaughterous! In 'Old Mortality,' chap. xii., Scott speaks of "the compulsory urgency of pressing to eat, to which, as to the *peine forte*

*et dure*, the ladies of that period were in the custom of subjecting their guests."

In 'The Abbot,' chap. xxxvi., Sir Walter, probably unconsciously, has quoted himself (not verbatim), as in the case of the "Fontarabian echoes" in 'Rob Roy' (see 'N. & Q.,' 8th S. viii. 90, s.v. 'Legends of Florence'). Henry Seyton says to Queen Mary, "Our goods, our castles, our blood, are yours. Our honour is in our own keeping." Compare old Bell-the-Cat's reply to Marmion's offer of his hand:—

My castles are my king's alone  
From turret to foundation stone—  
The hand of Douglas is his own;  
And never shall in friendly grasp  
The hand of such as Marmion clasp.

In 'The Talisman,' chap. xviii., Richard Cœur de Lion says to the hermit of Engaddi, "Without challenging your right to take charge of our conscience, methinks you might leave us the charge of our own honour."

As some of your readers may not remember it, they may like to be reminded that Scott, twice at least, alludes to the "invisible" property of fern-seed, mentioned by Gadshill in '1 Henry IV.,' II. i. Dandie Dinmont, in 'Guy Mannering,' chap. xlv., says that people say that Meg Merrilies "has gathered the fern-seed, and can gang ony gate she likes, like Jock-the-Giant-Killer in the ballant, wi' his coat o' darkness and his shoon o' swift-ness." Erasmus Holiday, in 'Kenilworth,' chap. ix., says that Demetrius Doboobie, otherwise Alasco, amongst the wonders of his art, "gathered the right maddow [*sic*, but qy. madder] and the male fern-seed, through use of which men walk invisible." Demetrius Doboobie also "discovered stolen goods by the sieve and shears," anent which superstition see 'N. & Q.,' 7th S. ix. 188, 332.

JONATHAN BOUCHIER.

Ropley, Hampshire.

ROBESPIERRE AND CURRAN.—In the charming series of essays given to the world by Mr. T. P. O'Connor, M.P., and published in 1896 by Chapman & Hall, London, under the title of 'Napoleon,' the distinguished member for part of Liverpool, in referring to the authentic likeness of Robespierre in the possession of Lord Rosebery, states that the portrait of the "Sea-green Incorruptible," in the first volume of the 'Memoirs of Barras' (London, Osgood, McIlvaine & Co.),

"is that of a man with a short, rather chubby face; the cheeks are full and round; the nose is irregular, with broad nostrils, and with a slight tendency to snub; the air is almost boyish, and is gentle, even tender, and rather sad. In short, if I had been shown the portrait, without knowing the name or



nationality, I should have said it was the portrait of an Irishman; and I might have gone the length of guessing that it was the portrait of John Philpot Curran, the celebrated Irish orator and patriot, beautified and idealized. And I may mention, as some extenuation of this impression, that I have read somewhere that Robespierre had some Irish blood in his veins."

On comparison, the portrait—on which Mr. O'Connor comments so interestingly—in my copy of the 'Memoirs of Barras' does not, I am induced to remark, impress me as having a resemblance to the very brilliant one (after Sir T. Lawrence) of J. P. Curran that graces Charles Phillips's much-esteemed work on 'Curran and his Contemporaries' (London, Blackwood & Sons); nor does it remind me of the coarse, peasant-looking person whose likeness is given as that of the unrivalled advocate in 'The Rise and Fall of the Irish Nation,' by Sir Jonah Barrington (Paris, G. G. Bennis, 1833).

However, I beg to be permitted to inquire in 'N. & Q.' for the name of the book or publication from which I may reap full and definite information respecting the Irish family from which François Maximilien Robespierre must have been descended if he had in reality "Irish blood in his veins," as recorded by Mr. O'Connor at p. 259 of 'Napoleon.' With reference to Curran as a patriot the following quotation may not be out of place:—

To fight,  
In a just cause, and for our country's glory,  
Is the best office of the best of men;  
And to decline it when these motives urge  
Is infamy beneath a coward's baseness.  
Our country's welfare is our first concern,  
And who promotes that best—best proves his duty.

HENRY GERALD HOPE.

Clapham, S.W.

THE DERIVATION OF "ANACONDA." (See 8th S. xii. 123.)—While the application of the name "anaconda" to the *Python molurus*, or rock-snake of Ceylon, arose, as I have shown, from an incomprehensible blunder, its transference to the *Eunectes murinus* of South America seems, as far as I can discover, to have originated from a misunderstanding on the part of the French naturalist Daudin, who, in the fifth volume of his 'Histoire Naturelle, Générale et Particulière des Reptiles' (Paris, Ans X.-XL), on pp. 161-7 describes the "Boa Anacondo." I quote his opening remarks regarding this snake:—

"Le naturaliste Latreille a fait connoître, sous le nom de *boa géant* (*boa gigas*), un grand serpent de l'Amérique méridionale qui est très-voisin, par sa forme, ses couleurs et ses habitudes, du devin et de l'aboma. Il paroît, comme eux, susceptible d'acquiescer une taille considérable; mais il est prouvé qu'il devient

plus grand qu'eux. J'ai donc pensé qu'il seroit plus convenable de substituer au surnom de *giant*, qui ne lui appartient pas exclusivement, celui d'*anacondo*, sous lequel il est connu dans quelques parties de l'Amérique méridionale, principalement à Surinam, selon le témoignage de Levaillant. Ce voyageur a eu la complaisance de mettre à ma disposition toute sa collection de reptiles, qui est considérable et bien conservée dans de l'esprit de vin, et parmi elle j'ai remarqué un jeune *boa* de Surinam, que je regarde comme un véritable *anacondo*."

Now, either Daudin must have misunderstood Levaillant, whom he quotes as his authority for the statement that the name *anacondo* (*sic*) was used "in some parts of South America, chiefly in Surinam"; or else the word (with its wrong application) had been already imported into South America by the Dutch. Unless there is any evidence forthcoming in support of the latter hypothesis, we must fall back on the former conjecture. It will thus be seen that the name "anaconda" (correctly *henakandayā*) was by one blunder transferred from the graceful whip-snake to the monstrous python, and by a second transferred from an Asiatic to a South American serpent.

DONALD FERGUSON.

Croydon.

#### CURIOUS EARLY ENGLISH SCHOOL SAMPLER.

—On a sampler in my possession, size about 17½ by 12½ inches, curiously and neatly wrought on fine linen canvas, in coloured silks, with figures of hearts, birds, stags, flowers in vases, pots, and baskets, trees, &c., and the name of the executant, "Sarah Jackson | Finished this Peace [*sic*] | March 30<sup>th</sup> 1799 Aged 10 Years," within a wreath at the foot, the whole being surrounded by a floral border, are the following verses. At the top:—

Jesus! permit thy gracious Name to stand,  
As the first efforts of an Infant Hand,  
And while her Fingers on the Canves [*sic*] move,  
Engage her tender thoughts to seek thy love,  
With thy dear Children let her have a part,  
And write thy Name thy self upon her Heart, [*sic*]  
In the middle:—

You, whose fond wishes do to Heaven aspire,  
Who make those blest Abodes your sole Desire,  
If you are wise, and hope that Bliss to gain,  
Use well your Time, live not an Hour in vain,  
Let not the Morrow your vain thoughts employ,  
But think this Day the last you shall enjoy, [*sic*]

I am informed of another very similar sampler, still extant at Northampton, wrought by a child at a boarding-school in that neighbourhood a few years later, but with the additional figures of Adam and Eve (she plucking the apple), and only the first six lines of verse, as above, thereon. Has any correspondent met with another example of

either, containing, of course, a different name, &c.? Probably they were common enough in their day, although but few may have come down to us.

W. I. R. V.

[See Indexes to 'N. & Q.']

SAYINGS RELATIVE TO ULSTER TOWNS.—Quite a number of towns in Ulster are curiously designated, three of which I will quote. Of Banbridge (co. Down) the saying is, "Like the Banbridge beggars—huffed with the whole town." Tandragee (co. Armagh) is referred to as "Tandragee no pinch." Newry (co. Down) is slightly spoken of as "Newry for rogues." And Keady (co. Armagh) is referred to as "Keady for kittens." This note may suggest to some of your correspondents the propriety of recording in 'N. & Q.' sayings relative to towns known to them.

RICHARD LINN.

Hereford Street, Christchurch, New Zealand.

WIFE VERSUS FAMILY.—It seems a rather queer curtailment on the part of the average being, male or female, belonging to the British division of our race to express, verbally and in print, when reference is made to a man who has passed away childless, that the individual *left no family*, despite the mentioned fact of leaving a widow, a being whom the American division invariably reckon as a very important part of a family. Why this strange lack of politeness in the Britisher?

WIDOW.

United States.

HUGH AWDELEY.—Most of the following letter was contributed by me to a weekly review. At the time of writing it I was entirely ignorant of some valuable articles on Awdeley in Nichols's *Herald and Genealogist*, vi. 145-57, 351-55.

"On Hugh Awdeley, the notorious usurer, who 'in 1605 possessed only 200*l.*, and died in November, 1662, worth 400,000*l.*,' there is a pleasantly written article in the 'Dictionary of National Biography,' s.v. 'Audley,' chiefly derived from the rare tract issued a few weeks after his death, with the title 'The Way to be Rich, according to the Practice of the Great Audley.'

"I am able to supply a few additional particulars concerning this worthy. He was the second son of John Awdeley, of London, mercer, who had his country house at one of the Suttons in Kent, by Maud or Maudlin, daughter of John Hare, of London, mercer, and was admitted of the Inner Temple in 1603, from which society he was called to the Bar in 1611. By paying down a good round sum he subsequently obtained the lucrative place of Registrar of the Court of Wards and Liveries. Regardless of the truism that hawks do not pick out hawks' eyes, Awdeley found his most profitable customers among his learned brethren. In the way of business the broad Oxfordshire lands of Sir

Thomas Gardiner, the 'loyal Recorder' of London, became his; so did those of Edward Coke, Esq., of Norfolk. In the year 1649-50 he served the office of High Sheriff of Norfolk, as owner of Buckenham Castle in that county. How during the Civil War, and after, the Parliament sought to compel him to yield up for the good of the State some part of his ill-gotten hoard, and how stoutly he fought to retain it, may be read in the 'Calendars of the Proceedings of the Committees for Compounding and Advance of Money,' so admirably edited by the late Mrs. Everett Green.

"His will (P.C.C. 134 Laud) is not wanting in philanthropy of a sort. Thus, for the 'use of the poore harboured and kept in the three noted hospitals in or near London, commonly called Christ's Hospital, St. Bartholomew's Hospital, and St. Thomas' Hospital in Southwarke,' he gave 100*l.* apiece. To his nurse, 'in regard and recompence and towards a satisfaction of her broken sleeps and paines taken with mee in all my sickness,' he bequeathed the princely sum of 333*l.* 6*s.* 8*d.* in money and all his household goods. One hundred pounds was to be distributed by his executors among 'poore housholders whose charge is greater than their meanes and endeavours can support,' a decidedly inadequate sum one would think. Another 100*l.* was to go to the Society of the Inner Temple towards the repairing of their church. But the most curious item of all is his bequest of 400*l.* to be apportioned at the discretion of his executors in shares of 10*l.* apiece among 'forty maiden servants, such as are knowne to bee Protestants and to live under the Episcopall Government and not reputed to bee of the Presbyterian Religion, Quakers, or any other of the new upstart religions,' those who had 'served one Master and Mistris or one Master or one Mistris by the space of three yeares' being eligible as candidates. The will, signed on 4 November, 1662, was proved on 24 November following. Other references to Awdeley are to be found in the 'Calendars of State Papers, Domestic Series.'

Awdeley died on 15 November, 1662, only a few days after the date of his will, at the house of the Rev. Richard Dukeson, D.D., Rector of St. Clement Danes, where he was lodging. His will was disputed on various grounds. Suits were instituted both at law and in equity, which were not altogether terminated forty years after the death of the testator, when all the parties originally interested had left this world and its goods behind. "A striking exemplification," observes his biographer, "of the saying of the Psalmist, 'He heapeth up riches, and cannot tell who shall gather them.'" GORDON GOODWIN.

FIRST EDITION OF BURNS'S 'POEMS.' (See 7th S. vi. 146, 275; 8th S. ii. 163, 199, 210.)—The increasing price which this book has fetched, originally published at Kilmarnock in 1786 for the small sum of two-and-sixpence, has been often mentioned. John Payne Collier, in his 'Old Man's Diary' (pt. ii. p. 24), notes a copy having once been offered to him for eighteenpence, under date 1 August, 1832. The following cutting from the *Standard*



of 8 February quotes the highest price ever yet obtained:—

"The highest price ever obtained for a Kilmarnock first edition of the 'Poems' of Burns was recorded at the sale of the late Mr. A. C. Lamb, of Dundee, in Dowell's Rooms, Edinburgh, yesterday afternoon. A local bookseller started the bidding at 50 guineas. The next bid was 100 guineas, and, with advances of 10 and 30 guineas, the price soon reached 250 guineas. Up to this point there were four or five gentlemen competing, but the contest for the coveted volume narrowed itself down to two London gentlemen—Mr. Wheeler, of Messrs. J. Pearson & Co., and Mr. Frank T. Sabin, of Shaftesbury Avenue. The bidding, which was of a spirited nature, rose to 500 guineas, at which point the sale was stopped a few moments to permit of a hearty round of applause at this unheard-of figure. With slight pauses, Mr. Sabin continued to force the price, and it was ultimately knocked down to him at the extraordinary price of 545 guineas. Hitherto, it is believed, 120 guineas was the highest sum reached for a first edition, though 160 guineas have been obtained for a copy along with a holograph letter by the poet."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DR. JOHNSON'S PORTRAIT BY ZOFFANY.—Lot 75 in the sale of Archibald ninth Duke of Hamilton's property at Ashton Hall, near Lancaster, by Mr. Christie, on 4 September and five following days, 1819, was a sketch by Zoffany, comprising the portraits of Dr. Samuel Johnson, Mrs. Johnson, and their female servant. It was sold for thirty guineas, the buyer being a Mr. Taylor. This portrait is not mentioned in the new edition of Bryan, and, for other reasons, it would seem to be very little known.

W. ROBERTS.

MRS. EGERTON.—It is curious, if Meg Merrilies, as is stated by Mrs. HILDA GAMLIN (8th S. xii. 64), was such a popular character with Mrs. Egerton, that I have no portrait of her in it. I have her in the character of Helen Macgregor in three different positions on separate sheets, two published by A. Park, and one "pub<sup>d</sup> as the Act directs Oct. 9th, 1837, by S. Fairburn, 40, Fetter Lane." I also have three of her as Joan of Arc, one standing with castle in the background, "London, published by J. L. Marks, 15, Norton Folgate, Bishopsgate." This, I tell from the style, was from a drawing of W. Hornegold's (notice of him in Boase's 'Modern English Biography'). In two of the portraits she is on horseback. One is published by J. Dyer (about 1830?); the other, in gorgeous dress and trappings of tinsel, which must have cost, for boys, a considerable sum, published by Hodgson, No. 67, new series. Lastly, No. 1, taken by permission from an original drawing, 'Mrs. Egerton as Henry V.,' published

according to Act of Parliament by A. Park and J. Goulding, &c.

I should be much obliged for the exact title of the Act of Parliament above referred to; I have never been able to find it.

RALPH THOMAS.

THE SATELLITES OF SATURN.—Hunter's 'Encyclopædic Dictionary' is so generally accurate that it may be worth while to point out an error under 'Saturn,' where we are told that Cassini discovered five satellites of that planet, and Sir W. Herschel one (a seventh, the first and by much the largest, was discovered by Huygens). Cassini discovered four, and Herschel two (in 1789, with the then new forty-foot reflecting telescope).

W. T. LYNN.

Blackheath.

ANCHORITES: LOW SIDE WINDOWS.—I cannot recollect to have seen in the notes of contributors to information on this subject a reference to C. Kingsley's statement respecting these windows:—

"It is only recently that antiquaries have discovered how common this practice [of self-inclusion] was in England, and how frequently the traces of these cells are to be found about our parish churches. They were so common in the diocese of Lincoln in the thirteenth century that in 1233 the Archdeacon is ordered to inquire whether any anchorites' cells had been built without the Bishop's leave; and in many of our parish churches may be seen, either on the north or the south side of the chancel, a narrow slit in the wall, or one of the lights of a window prolonged downwards, the prolongation, if not now walled up, being closed with a shutter. Through these apertures the 'inclide,' or anker, watched the celebration of Mass and partook of the Holy Communion."—'The Hermits,' s.a. p. 329.

He refers to Ducange, s.v. 'Inclusi,' for the statement "that the square cell must be twelve feet square, with three windows, one opening into the church, one for taking in his food, one for light." There is a reference "for many of these curious facts" to an article in the *Ecclesiologist*, August, 1848. As the 'Ancrer Riwle' refers to Kingston Tarrant, in Dorsetshire, can any contributor examine the church for illustration?

ED. MARSHALL, F.S.A.

ROBERT FERGUSON.—Dr. A. B. Grosart has added a monograph on Robert Ferguson to the "Famous Scots Series" (Oliphant, Anderson & Ferrier). Reviewing this volume in the *Literary World* of 11 February, Mr. A. McMillan says that "Ferguson died at the early age of thirty-four." This is no doubt, a clerical error. Ferguson's age was only twenty-four at his death, and it is his poetical promise rather than any substantial achievement that lends interest and charm to his work.

Mr. McMillan proceeds to say that "Burns owed not a little to him." As everybody owes something to somebody else, and as a lion was once indebted on unimpeachable authority to the friendly services of a resolute and industrious mouse, so it is undeniable that Burns had predecessors among Scottish singers to whose merits and influence he generously alludes. Fergusson was of those glorified in this way, and his memory is all the brighter and the greener for the ample recognition accorded to his work by his distinguished admirer and eulogist. But is there any necessity to harp upon Burns's sense of indebtedness a hundred years after his completed life-work furnished rare evidence of originality and power? Coleridge believed he could not have been the poet he was but for the glorious exemplar he found in W. L. Bowles. We do not think of disputing the validity of this notion, or of questioning its absolute sincerity; but it does not constantly interfere with our estimate of the work done by the author of 'Christabel' and the ode on 'Dejection.' This being so, it surely savours of pedantry to be constantly recalling the obligations that underlie 'Mary Morrison' and 'Tam o' Shanter.'

THOMAS BAYNE.

### 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.

"CUYP."—I find the following in Leigh's 'Glossary of Cheshire Words' (1877): "*Cuyp*, *v.* (pronounced in a peculiar way, something like *ceighp*), to sulk, and show you are sulking; to cry obstinately and causelessly, but in a subdued way." Leigh is the only authority for the word. Do any of your readers know it?

THE EDITOR OF THE  
'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

LADY SMYTH.—I have a coloured engraving (Sir Joshua Reynolds pinxt., F. Bartolozzi, R.A., engraver). With Lady Smyth are two girls and a boy. What Lady Smyth is this?

F. C. K.

'ROCKINGHAM.'—I have a novel by me called 'Rockingham; or, the Younger Brother,' by the author of 'Electra,' in three volumes. The author was the Count de Jarnac, who died in 1875, and the *Illustrated London News* for 1875 has a portrait of him and states that when he went into company he passed by

the name of Sir Charles Rockingham. Can any one tell me whether the novel had anything to do with the Rockingham family, which is now extinct, or whence the Count de Jarnac got the idea to call himself Sir Charles Rockingham?

JARNAC.

"ELEPHANT."—What is the derivation of this word? It is said that *pila* is a genuine Sanskrit word, and that the Arabs adopted it in the form of *al-fil*; the word then became greecized by the addition of *-us*; others think that *aleph* had some influence on the word. Also can some good Hebraist inform me if there is any Semitic word, meaning elephant, from which *Cæsar* may be derived?

HERBERT A. STRONG.

Liverpool Univ. College.

EARLY STEAM NAVIGATION.—In Haydn's 'Dictionary of Dates' I find the following, under the head of 'Steam Engine and Navigation':—

"*Rising Sun*, a steamer, built by Lord Cochrane, crossed the Atlantic, 1818."

Can any of your correspondents furnish me with particulars relating to this vessel, the voyage in question, or where I can obtain them?

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE NAME OF MACLEHOSE.—This name is interesting to all literary men, on account of its association with Robert Burns; but I also have a special reason for wishing to know something about its origin. Can any Scotsman tell me from what it is derived, or (what amounts to the same thing) its original Gaelic spelling? I fancy myself (but this is a mere conjecture) that the syllable *Le*, which gives it so unique an appearance, must be an abbreviation of the prefix *Gille*, so common as the first element in the personal names of Highlanders. If so, it is the only case I know of in which the prefix is abbreviated in this manner. It generally appears as *ll*—for example, MacIlwraith, MacIlwham. What lends colour to my supposition is that the prefix *Le*, like *ll*, appears to be unaccented, the stress falling upon *Mac*, contrary to the general rule. It is worth noting how, for this reason, that master of nomenclature Sir Walter Scott delighted in using names of this class for his minor characters, reading into them, by a trifling change of spelling, a meaning which originally they were never intended to convey. MacLehose becomes Meiklehose ('Heart of Midlothian'); MacIlwraith and MacIlwham are transmogrified into Mucklewraith ('Waverley') and 'Old Mortality') and Meiklewham ('St.



Ronan's Well'). If not trespassing too much on space, I may add that there is a second class of these surnames which, like those prefixed with *Gille*, throw the accent forward on to the *Mac*. I refer, of course, to those that contain the Gaelic definite article *in*, such as *Máicintosh* (son of the chief) and *Máicintyre* (son of the mason).

JAS. PLATT, Jun.

RICHARD WAINWRIGHT. — Who were the parents of Richard Wainwright, of Monton and Swinton, gentleman, who was executor of the will of Thomas Froggatt, 1773, executor of the will of Mary Omerod, 1767, who married, first, Martha Leigh; secondly, Martha Moss; thirdly, Betty Lansdale? What are the dates of his birth and death?

(Miss) C. J. SHAWCROSS.

Worsley, near Manchester.

ENGRAVING. — I have an engraving in my possession entitled 'View of the Interior of the House of Commons during the Sessions of 1821-3,' published 1 Jan., 1836, by M. Parkes, 22, Golden Square, London, and also by Ritner & Goupil, Paris. The architectural part of the picture is stated to be drawn by A. Pugin, the composition and figures by L. Stephanoff, the portraits by Robert Bowyer, and the whole engraved by James Scott. I shall be glad if some one of your readers will kindly inform me in whose possession the original now is, and if it may be viewed.

D. K. T.

LONDON BRIDGE. — I have indubitable evidence that the present London Bridge was renamed Trafalgar Bridge. Can any one supply the date?

C. E. CLARK.

DANIEL HOOPER. — John Hooper, Bishop of Gloucester, was burned at the stake in 1555. He left two children, Rachel and Daniel, but no trace of them has been discovered. I find in 'A Short History of Barbadoes,' published 1768, that Daniel Hooper, Esq., was a Member of Council for the parish of Christchurch. Is anything known of him or his family?

R. P. H.

REGISTERS OF GUILDHALL CHAPEL. — I should be glad of any information as to the whereabouts of the registers of the old Guildhall Chapel (London). They are not to be found at the Guildhall, the Bishop of London's Office, Somerset House, or the Record Office.

RECORD.

GLOVES AT FAIRS. — The custom once prevailed at various places in England of hanging out a large glove from the window of the town hall or other public building during

the holding of a fair, such glove being a symbol of protection to all traders while the fair lasted. I gather that this practice was at one time prevalent at Barnstaple, Chester, Newport, Macclesfield, Liverpool, Portsmouth, Southampton, and Exeter. I shall be glad to know whether it still exists, and, if so, at what places. I may mention that there is no allusion to such a practice in Mr. Ditchfield's 'Old English Customs extant at the Present Time' (London, 1896).

H. ANDREWS.

EARLIEST DATE OF QUOTATION. — In the 'Day of Doom,' by the Rev. Michael Wigglesworth, will be found the expression "the easiest room in Hell" (see stanza 181, l. 4). The 'Day of Doom' was first published in 1662. Can this expression be found at an earlier date?

JOHN WARD DEAN.

18, Somerset Street, Boston, Mass.

MOUNTGYMRU. — The following entries appear in the record book of the Welsh Tract Baptist Church of Pencader Hundred, Delaware (founded in 1701): "David Rees was received by vertue of a letter from Mountgymru, 31 March, 1733"; and "The same day [August 2, 1735] was William Rees received in full communion by vertue of a letter from Mountgymru, bearing date June y<sup>e</sup> 15, 1735." Will some one kindly inform me where Mountgymru was? Was it the Welsh way of spelling Montgomery?

THOS. HALE STREETS.

HERALDRY. — What rule in heraldry governs the position of the arms of Ulster in the chief of a baronet's shield?

JOHN J. GREGSON SLATER.

"SO PLEASED." — "The Tobacco came safe, my bro: was soe pleased with it," says Elizabeth Cromwell, a granddaughter of the great Protector. The words occur in a rough draft of a reply written on the back of the twelfth letter in the correspondence of Richard Cromwell (*Eng. Hist. Review*, January, 1898). When did "so" in this sense come into use? Richard himself, in the twenty-first letter, employs the phrase, "I chew the quid of all yor kindnesse"; and in the thirty-first, speaking of a gift consisting of "a statly chine accompanied with a fatt Turkey," he remarks, "A farmer may be gent in his present."

G. W.

THE HORSE AND WATER-LORE. — In a recent number of the *Antiquary* there is an interesting article on 'The Horse in Relation to Water-lore.' Among the folk-tales noted, I find the demon horse is said to tempt cattle into mires, and that the drowning of a horse

it stated festivals preserved the cattle of the inhabitants from disease and death. I should like to learn why, in relation to folk-lore, the horse was once believed to be antagonistic to the interests of cattle or oxen. Does this indicate that the horse was domesticated at a later stage than oxen?

R. HEDGER WALLACE.

MIDDLEMORE FAMILY.—Some time during the reign of Edward IV., Walter Arden, of Park Hall, at the request of Agnes Middlemore, settled Pedmore, near Sutton Coldfield, on John Arden (the younger brother of Walter) for the term of his life. At a later period William Middlemore, of Throckmorton, near Pershore, is reported to have had a daughter who was married to William Arden, of Worcestershire or Warwickshire. Still later (in 1516) Thomas Middlemore, gent., and William Ive were concerned in a recovery referring to lands at "Wolverden" in the county of Warwick; Wolverton, close to Snitterfield, and about seven miles from Stratford-on-Avon, being doubtless the place in question. Were these Middlemores related; and were they connected with the old family of the name seated through a long course of years at Edgbaston? WM. UNDERHILL.

46, Blatchington Road, Hove.

"CARNAFOR."—What were the duties of a Carnafor? Was he the same official, with double duties, as a searcher of hides? And, as Carnafor, was he inspector of meat in the shambles? Was he, as such, the official who reported butchers for selling the flesh of unbaited bulls? Littleton's 'Dictionary' does not seem to give the word, or any variant, either in his English-Latin or "Latin barbarous"—English section. There is a set of little engravings of the arms of boroughs, published apparently about one hundred years ago. Under each coat is a short notice (by no means always free from mistakes) of the borough in question. Of the borough of Corfe Castle we read that the mayor, with the ex-mayor, chose "Coroners during life & Carnafors & Ale-tasters, &c."

H. J. MOULE.

Dorchester.

F. W. NEWMAN.—In a bibliography of works on logic, appended to a recently published book, I find mention of a book entitled 'Lectures on Logic,' by F. W. Newman, who, I presume, is the lately deceased Francis W. Newman, brother of Cardinal Newman. Only once previously have I found mentioned this book, and that was in Pycroft's 'Course of Reading.' Where can I find a

critical estimate of the treatise? I should be glad to know of any such thing, or to have an opinion as to this writer's views on logic.

C. P. HALE,

### Replies.

#### A POSSIBLE GLOUCESTERSHIRE ORIGIN FOR GEOFFREY CHAUCER.

(8th S. xii. 341, 449.)

ALTHOUGH MR. RYE opens his reply with truly valorous blasts of misstatement, these at least have one superlative merit—they do not appropriate so much space as to deny him the pleasure of affording readers of 'N. & Q.' most authoritative, even affluent, information concerning the illustrious families of Gibbs and Cubitt, to which he permits us to know he has the good fortune to be allied, together with unusually interesting touches of autobiography, for which they ought to be unfeignedly thankful. But I shall probably be excused if I refrain from dwelling upon that gentleman's athletic achievements from childhood upwards, or upon the unusualness of his surname, and more especially in regard to the last as his communication happened (O Coincidence!) to be immediately followed by no less than two scholarly notes actually relating to its signification.

I will, however, deny the truth of his assertion that I have gotten together twenty-one various place-names all beginning with *C*, to which the name Chaussy, Chaucer, and Chawser "has a Monmouth-Macedon-like resemblance."

MR. RYE credits me with adventurousness. Now, provided it is not indulged in too far, many will perhaps agree with me that this quality is not altogether blameworthy, even in high places; for it is apt to lend enlivenment to studies which, though far from being dull of themselves, have had a sort of Teutonic dulness thrust upon them by autocritic dry-as-dusts. In writing on a Chaucerian subject I was well aware that I am adventurous, but in persuading himself that I have dared, helter-skelter fashion, to gather such names as I did, and remark their actual and intimate connexion one with another, without the backing of lawful evidence, MR. RYE has fallen into extravagance. As matter of fact, I met with those variant names in the process of tracing out the territorial and other possessions, in England, France, and Italy, belonging to a distinguished Gascon family, namely, that of the Chaurse (De Cadurcis), Lords of Mont-doubleau, members of which received both

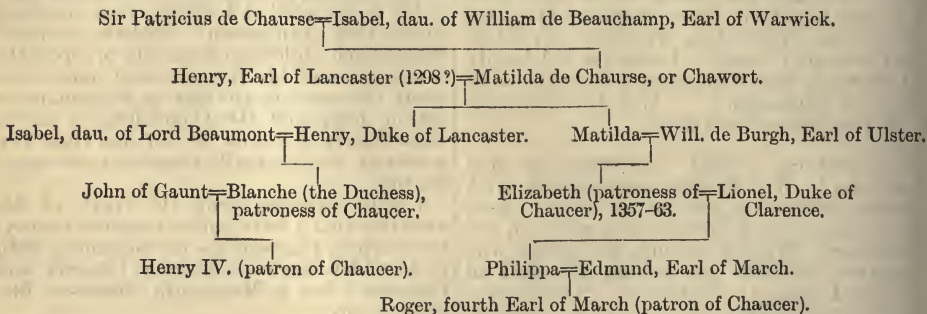


grace and lands in Gloucestershire at the hands of William Rufus, Henry I., and later kings, and some of whom, in course of time, certainly anglicized their probably mispronounced name into Chawers, Chawurs,\* and Chawurth (cf. "Kawertsch," for Cahursin and Chaursin, 'Gesch. Schweizerischer Eidgenossenschaft,' i. v.; Müller, bk. ii. c. iv.).

Had Mr. RYE happened to have included among the indices he gratuitously imagines to be at my command the index of 'N. & Q.,' he might have discovered that while I was writing in the hope of stirring up further energy on the subject of Chaucer's ancestry (to which, I am aware, he has been no mean East-Anglian contributor), I was likewise endeavouring to supply fuller information *re* Chaworth than has, I believe, hitherto been forthcoming. I can therefore treat this statement of his with charity. With, perhaps, one exception, that, namely, of "Chose," the variants quoted by me can be shown, I think, to refer to members of one and the same

family. To them I may add, with probability, one more, also from Somersetshire, viz., Henry de Chausur, 1247 (Somerset Rec. Soc. vii. p. 53).

In employing the term "origin," again, I by no means desired to convey that I believed the poet or his immediate ancestors hailed from Gloucestershire, but that—provided kinship could be proved between him and his patronesses, Elizabeth, Countess of Ulster (Duchess of Clarence), and her cousin Blanche, Duchess of Lancaster (the one by female and the other by male line royal granddaughters of Matilda, the heiress of the largest share of Chaurse wealth and estates)—the exceptional patronage extended by them and their various descendants to one who was merely a squire of comparatively low degree, from his youth to his old age, might be more reasonably accounted for than it has been hitherto, and a common Gloucestershire origin shown. To render this sentence a little more explicit, I subjoin the following pedigree:—



In any case, these same Chaurse, though starting in the west of England, did not confine their acquisitiveness to Gloucestershire. Younger sons and nephews, and perhaps illegitimate scions of the family, became spread into several other counties, viz., Somersetshire, Wiltshire, Nottingham, and Leicester; while in Berkshire, Newbury comprised a very important holding of theirs. Hence we find the name among the early mayors of Wallingford. I do not doubt that in London other members will be found to have settled, and there not improbably as traders. For trade, however plebeian it came to be regarded in later days, was assiduously cultivated, and without shame, by knightly families in the thirteenth and fourteenth centuries (cf. Richard Whittington). It may

well be that it was extravagant of me to suppose that the son of a man who has been denominated "Le Chaucer" in legal documents could have had ancestors who had borne "De" instead of "Le" before their surname. At the same time it is admitted the name should correctly have been "Chaucier." But surnames in those times suffered every sort of abrasion, corruption, and mispronunciation, and therefore it is not to be wondered at that two so similar in form and sound, though remote in significance, as are Chaurse and Chaucer, should display to us common variants. Moreover, the family somehow received a grant of arms which do not appear to contain any charges relating to the trade their name is held to have reflected. How did such distinguished arms as those of Chaucer's father become granted to tradesmen of the plebeian sort? And how are we to account for Geoffrey Chaucer, or

\* Cf. *Caworsini*, *caorsini*, *catursini*, *kawertsh*. Dugange, 'Glossary,' tom. ii.; and L. Muratori, 'Antiquit. Ital., tom. i. dissertat. xvi.

Chawserus, at twenty years of age (or under), being promoted to a position in a royal household usually reserved for those of noble birth? However, I am quite willing to believe that feudalism had so far decayed that this may be accounted for accordingly. But how shall one explain the persistent patronage and favour extended by one member after another of the ruling family down to the fourth day after King Henry IV.'s accession to the throne, when the latter, amid the press of affairs, doubled Chaucer's income—patronage and favour much of which had antedated his literary achievements?

PROF. SKEAT distinctly writes: "The earliest relative with whom we can certainly connect the poet is his grandfather Robert, who is first mentioned with Mary his wife in 1307, when they sold ten acres of land in Edmonton to Ralph le Clerk for 100s." How then, may I ask, can MR. RYE strictly justify his glib statement that "four generations of London kinsmen before him bore the trade name Le Chaucer from the year 1226"? Either the learned Professor or MR. RYE must be overcautious here, and I have little doubt as to which is the more careful of these. But perhaps I have acquired a right to claim the strict pound of literary flesh from the gentleman who possesses this extra-exact knowledge about Chaucer's thirteenth-century ancestors, and may therefore ask him to satisfy so important a demand as there must now be for this valuable information, which has evidently escaped the latest and best editor of the father of English poetry. Maybe, however, MR. RYE's researches have resulted in fresh discoveries. If so, so much the better. Perhaps, at the same time, he will permit us to hear what he himself considers to have been the origin of the names Chawvurth, De Chaucere, De Chaussur, and De Chause.

Never for a moment did I suppose that because among the Chause living in 1277 there happened to be a Galfridus he was necessarily related to Geoffrey Chaucer. Nor, again, did I wildly theorize that because the tinctures in the Chaucer shield and those in the Chause shield are similar the families were therefore akin. But certain other circumstances previously referred to being taken into account, this detail of the tinctures seemed to be not unworthy of notice, especially in days when armigeri were limited in number—at least, in England. I have not been a believer in Thomas Chaucer having been the poet's son; but, nevertheless, I know of no one who would go so far as to assert that he was no relation at all to him.

Yet what proof is there as to their relationship? It surely rests upon circumstantial evidence alone. Yet MR. RYE ventures to style him Chaucer's son.

It is apparent that MR. RYE has yet to learn that, in the days of Chaucer's grandparents, placing the article "Le" before a name did not of necessity transform the name into a trade name any more than placing "De" before it necessarily transformed it into that of an aristocrat. Thus there were gentlefolk of the names Le Prince, Le Breton, Le Poer, Le Bigod, Le Despenser, Le Vaillant, Le Normand, and l'Estrange; while "Jean de Champagne" was a mere carpenter, and "Jean de Meaux" a weaver. And if one's family had hailed from Cahors, one might have been styled Le Chaursin, De Chours, Der Kauertscher, with all their varieties, without ever having had to do with selling hose or slippers, or the necessity of continuously misspelling the word "Chaucier."\*

ST. CLAIR BADDELEY.

PLACE-NAMES TEMP. EDWARD I. AND RICHARD II. (9th S. i. 107).—It is not difficult to identify most of these names with the aid of Domesday, Kirby's 'Inquest,' 'The Knights' Fees,' and the 'Nomina Villarum.' Thus it may be regarded as certain that Sixendale is Thixendale, that Hunkelby is Uncleby, and that Fymmer is Fimber, all in the East Riding of Yorkshire; also that Redenes is Reedness, and that Stretton is Stirton, both in the West Riding; that Aqua Usiæ is the River Ouse; that Lanrecost is Lanercost, in Cumberland. Doubtless Gereford is Garforth, and Depidale is Deepdale, both in the West Riding; while Hesei is now Hessay, in the North Riding; and Panes Thorpe is Pensthorpe, a lost village in Holderness. Probably Nerkeldale is Kildale, in the North Riding; and Bontham is Bentham, in the West Riding; while Galmon may be Ganton, in the East Riding, which is called *Gamelton* in Domesday. Moriscum is perhaps Great Moorsholme, in the North Riding; and Copacik may be Kippax, and Stakelden Shackleton, both in the West Riding. Sutton is difficult to identify, as there are seventy-

\*It is noteworthy, perhaps, that this so-called trade of "Le Chaucier," which in the nature of things ought to have been extremely common, does not seem to have been so in fourteenth-century France. Among several thousands of names and designations of tradesfolk dealing in "chaussons," "souliers," &c., in Paris and Flanders for the royal houses of France and Artois, I have been unable to discover a single "Le Chaucier." How will MR. RYE account for the scarcity? It would be interesting to learn.



three places of that name from which to select, Pickenham and Banham are probably Pickenham and Banham, in Norfolk, while Godestok may be Godstow, Oxfordshire. Haresternes is perhaps Hallystone, Northumberland; and Christianakelda may be identified with Hallikeld, a "holy spring," in the North Riding. "Aqua de Gonne," if it is, as I imagine, a mistake or a misreading for "Aqua de Donne," would be the River Don.

ISAAC TAYLOR.

"BUGALUG" (8th S. xi. 247).—This scarcely looks like a genuine Dorset word, but I find I have it (*bug-a-lug*) in my interleaved copy of Barnes's 'Grammar and Glossary of the Dorset Dialect,' as having much the same significance as that given by the EDITOR of the 'ENGLISH DIALECT DICTIONARY.' The meaning I have attached to it is, "A stick placed in the ground covered with clothes to represent a person; a scarecrow"; and its locality is given as that of Purbeck, which would cover Swanage. J. S. UDAL.

Fiji.

JOHN STEVENSON, THE COVENANTER (9th S. i. 46).—The tract referred to, written by John Stevenson for his children and grandchildren, with a preface by the Rev. Mr. Cupples, of Kirkoswald, vouching for the extraordinary and well-known piety of the author, is to be found in the publications of the Wodrow Society. It is marked by the gloom, the self-inspection, the morbid conscience, the superstition, and the frequent Scriptural, more especially Old Testament, allusion which characterized the religion of the day. At the same time it gives a very fair and calm statement of the Covenanters' position and their reason for "taking up arms." It is more a history of the experiences of the inner than of the outer life of the man, but several biographical facts are stated, though always in their relation to the former. When a young man he was present at a conventicle held by the Rev. Thomas Kennedy, Lasswade (Leswalt), in the hall of Killochan Castle, where he first received serious religious impressions, which were afterwards confirmed at a great gathering on the Hill of Craigdow. Next year he was at the battle of Bothwell Bridge, mounted on one of his father's farm-horses. For some years thereafter he was a marked man, and was constantly in hiding, sometimes in his father's stackyard at Camregan, in ruined biggings, in Dailly Mill, and in the churchyard, where he often slept sweetly with a grave for his pillow. After the Revolution settlement, though he had serious scruples, spending a whole day in the fields

with his Bible to settle the matter, he at last felt it to be his duty to join the re-established church and afterwards to become an elder. He represented the Kirk Session for a time in the Presbytery of Ayr and Synod of Glasgow and Ayr. He died in 1729. The monument referred to by your correspondent was erected some fifteen years ago by the people of the district over his grave, not in a "town," but in the old churchyard where he used to find a hiding-place. The ivied walls of the old church, roofless since the Revolution, are still standing, and on this grand old spot, guarded by ancient trees, where mingles the dust of Crusaders, soldiers of Robert the Bruce, and Covenanters, a modern "conventicle," largely attended from the surrounding districts, is held once a year and has been continued now for twenty-eight years.

By the way, Sir Herbert Maxwell and other Celtic etymologists are surely mistaken in saying that the name of this parish Daily is from a root meaning "thorns." The older form of the present name, which occurs in the old leaden communion tokens, is Daly, and the original name of the parish is Dalmakerran, and this, taken in connexion with strongly marked natural features, is conclusive that the name indicates the Parish of the Dale. G. T.

WILLIAM PENN (8th S. xii. 488; 9th S. i. 50).—The DUKE DE MORO will find a list of the persons who accompanied William Penn to Pennsylvania in 1682 in the appendix to 'The Life of William Penn,' by S. M. Janney, sixth edition, published by the Friends' Book Association, Philadelphia.

NEWTON WADE.

Newport, Mon.

MRS. WEBB, ACTRESS (9th S. i. 128).—She was buried in the churchyard of St. Paul's, Covent Garden, and if the registers of that time were not afterwards destroyed by fire, of which I have some doubt, a reference to them would enable her Christian name to be ascertained. I possess a few early Glasgow and Edinburgh playbills in which her name appears. At the former town she seems to have played in 1775 Mrs. Snip ('Harlequin's Invasion') and Lady Catherine Coldstream ('Maid of Bath'), and at the latter, in January and February, 1777, Queen ('Cymbeline'), Mysis ('Midas'), Lady Mary Oldboy ('School for Fathers'), Mrs. Heidelberg, Chloris ('Rehearsal'), Lady Dove ('Brothers'), Mrs. Sneak ('Mayor of Garrat'), Queen ('Richard III.'), Lady Oldham ('Nabob'), Mrs. Mecklin ('Commissary'). The years are not printed on the bills, but have been written on after-

wards by Tate Wilkinson, to whom the collection belonged. It may be interesting to note that Mrs. Webb once played Falstaff, on her benefit night at Covent Garden, and on another occasion (29 July, 1789) Midas at the Haymarket.

WM. DOUGLAS.

135, Helix Road, Brixton Hill.

In noting her death the *Gentleman's Magazine* mentions her as a "celebrated and admired actress"; and from other reliable sources Mrs. Webb's merit in a certain line of business was undeniable. On the Edinburgh stage she filled important parts, and is described as being "very useful, and to sing very sweet." For fifteen years she held a prominent position at Covent Garden and the Haymarket, and on Mrs. Green's retirement in 1780 was the recognized Mrs. Hardcastle, Mrs. Heidelberg, and Mrs. Croaker, giving point and colour to many characters in the long-forgotten plays which were showered upon the stage by George Colman the younger, Reynolds, and a host of minor dramatists. Boaden, in a feeble joke at the expense of Mrs. Webb's corpulency and fiery face, speaks of the *heavy* loss sustained by the stage in her death. Those who may be interested in gossip about this lady will find enough and to spare in 'The Secret History of the Green Rooms'; and Anthony Pasquin, in 'The Children of Thespis,' overtops his inherent indelicacy in singing her praises. Among her original parts Lady Dunder in 'Ways and Means,' Lady Waitfort in 'The Dramatist,' and Lady Acid in 'Notoriety' should not be passed by. Of her eccentric performances were Lockit, 'Beggars' Opera,' Haymarket, 1781, when the characters were transposed, Midas for her benefit, and Falstaff. There is a portrait of Mrs. Webb as Lady Dove in 'The Brothers,' by De Wilde, in the Garrick Club, from which the print in Bell's 'British Theatre' is taken.

ROBERT WALTERS.

Ware Priory.

"MERRY" (8th S. ix. 108, 270).—The following satisfactory—indeed, I think conclusive—explanation of "merry" in "Merry England," "Merry Carlisle," &c., seems to have been overlooked by all of us who wrote on the subject at thesecond reference. In the glossary appended to Mr. Robert Jamieson's translation in the old Scottish idiom of the Danish ballad 'The Elfin Gray' from the 'Kæmpe Viser,' given in Note K to 'The Lady of the Lake' (Scott's 'Poetical Works,' 12 vols., 1868), "merry" is thus explained:—

"Merry (Old Teut. *mere*), famous, renowned; answering in its etymological meaning exactly to

the Latin *Maectus*. Hence *merry-men*, as the address of a chief to his followers; meaning, not men of mirth, but of renown. The term is found in its original sense in the Gael. *mara*, and the Welsh *mawr*, great; and in the oldest Teut. romances *mar*, *mer*, and *mere*, have sometimes the same signification."

Stawrath Bolton, in 'The Monastery,' chap. ii., speaks of "Merry Lincoln"; but this does not seem so natural—at all events, not so familiar—as "Merry Carlisle" and "Merry England." JONATHAN BOUCHIER.

HOWTH CASTLE (8th S. xii. 249, 354, 416; 9th S. i. 54).—In the grounds of Cuckfield Place, Sussex, the ancient seat of the Sergisons, is a tree locally known as the "Doom Tree," which, according to popular tradition, drops a branch just before a member of the family dies:—

And whether gale or calm prevail, or threatening cloud hath fled,

By hand of Fate, predestinate, a limb that tree will shed:

A verdant bough, untouch'd, I trow, by axe or tempest's breath,

To Rookwood's head an omen dread of fast approaching death.

Cuckfield Place is the original of "Rookwood Hall" in Harrison Ainsworth's famous romance, and he thus alludes to it in his preface:—

"The supernatural occurrence forming the groundwork of one of the ballads which I have made the harbinger of doom to the house of Rookwood is ascribed by popular superstition to a family resident in Sussex, upon whose estate the fatal tree (a gigantic lime with mighty arms and huge girth of trunk) is still carefully preserved. Cuckfield Place, to which this curious piece of timber is attached, is, I may state, the real Rookwood Hall, for I have not drawn upon imagination, but upon memory, in describing the seat and domains of that fated family."—See 'Strange Pages from Family Papers,' by the Rev. T. F. Thiselton Dyer.

Mr. Dyer also states, on the authority of Sir Bernard Burke, that

"opposite the dining-room at Gordon Castle is a large and massive willow tree, the history of which is somewhat singular. Duke Alexander, when four years old, planted this willow in a tub filled with earth. The tub floated about in a marshy piece of land till the shrub, expanding, burst its cerements, and struck root in the earth below. Here it grew and prospered till it attained its present goodly size. It is said that the Duke regarded the tree with a sort of fatherly and even superstitious regard, half believing there was some mysterious affinity between its fortune and his own. If accident happened to the one by storm and lightning, some misfortune was not long in befalling the other."

H. ANDREWS.

POPE AND THOMSON (8th S. xii. 327, 389, 437; 9th S. i. 23, 129).—In the absence of further definite proof on the question of Pope's alleged



revision of 'The Seasons,' the subject does not admit of continued dispute. All I hold distinctly is, that if evidence is to go for anything, the claim of Pope to the second recension is null. MR. TOVEY, by his last remarks in 'N. & Q.,' has not given me the slightest cause to recede from my view. Conjecture may certainly do its best, and the possibility that an amanuensis wrote the doubtful entries seems plausible enough. The drift of the argument advanced by Mr. TOVEY, which appears to make the revision by the second writer to be Pope's and yet not Pope's, is a phenomenon just about as extraordinary as the position of the fabled coffin of the Prophet.

MR. TOVEY talks somewhat bitterly regarding my citation of the name of Mr. Churton Collins in relation to the matter. Why I did so in the first instance was simply from the fact that Mr. Churton Collins is a critic of the very highest authority, and therefore gave the question paramount interest from his consideration of it. I had no wish to detract in the very least from the credit of MR. TOVEY in his work of elucidation. As to the plaint of "suum cuique," surely the editor of Thomson does not desire to infringe the right of fair public discussion.

"Corrected to text of Pope" in my note is an obvious misprint for "corrected to text by Pope."

W. B.

Edinburgh.

LADY ELIZABETH FOSTER (9th S. i. 25, 88, 156).—I notice in F. G. S.'s reply on p. 156 that he states it was a portrait of the Duchess Georgiana which "mysteriously disappeared a few years ago." This is, in my opinion, an error; it was the Duchess Elizabeth who was represented in the stolen Gainsborough. I went into the subject very fully in an article that appeared in the *Daily Telegraph* on 29 May, 1876. It would occupy too much space to repeat so much of that article as would be necessary to prove the fact. Shortly after the picture was stolen we borrowed every known portrait of Lady Betty Foster, and these, together with the likeness of her in Ramberg's 'Royal Academy Exhibition' of 1788, conclusively proved that the portrait in question was not Georgiana. Gainsborough exhibited portraits of Georgiana in 1778 and 1783, and the portrait of Lady Betty Foster was left unfinished in 1788.

ALGERNON GRAVES.

SWANSEA (9th S. i. 43, 98, 148).—I beg leave to traverse the extraordinary suggestion at the last reference, made in these words:—"The name of Swansea as used by the

Normans in 1215 was *Sweyne-he*, a fair imitation of *Sein Henyd*." It is not "a fair imitation" at all, but an impossible travesty. To begin with, no Norman turns *s* into *sw*. No example of initial *sw* occurs in Norman, except in the A.F. *swatume*, put for O.F. *soutume* (Godefroy). For practical purposes, the sound *sw* was unknown in Norman, and can only occur where it represents an A.-S. (or Norse) *sw*.

Next, we are asked to believe that a Norman, in trying to write down *Sein Henyd*, would drop the final *nyd*. There is no reason for this. If there were, we should expect to find the form *Be* instead of *Benet*, which is absurd.

Lastly, we have to regard the accent. In the Welsh form the accent is, I suppose, on the *Hen*. Now, in all travesties or corruptions, the thing that is best preserved is the accent. The accent in *Sweyne-he* is certainly on the *ey*.

So we are asked to regard as "a fair imitation" a form that alters the beginning, suppresses the end, and neglects the accent. If this be "fair," we ask in astonishment, What is unfair?

The Norman *Sweyne-he* is perfectly consistent with a derivation from *Swain* (or *Sweyn*), and *e* for Norse *ey*, an island. *Sweyn* (*Swain*) was a common name and a common substantive. We have it still. The use of *he* for *e* is a perfectly common thing in Norman. I have collected and published examples of it.

If a Norman or Saxon had to write down *Sein Henyd* he could do it easily enough. The Norman would be *Sein Henyd*, and the A.-S. *Segn Henid*. Why not?

WALTER W. SKEAT.

THE LITTLE MAN OF KENT (9th S. i. 146).—On 26 October, 1737, was buried at St. Paul's, Canterbury, "David Fearn, the short man, born in the shire of Ross in the parish of Ferne, aged 27 years, was but 30 inches from head to foot, and 36 inches about." The above is from my 'Registers of St. Paul's.' Can this be the Little Man of Kent?

J. M. COWPER.

Canterbury.

THE MAUTHE DOOG (8th S. ix. 125; 9th S. i. 96).—All that really need be said to explain these words has already appeared at the former reference. The Manx for dog is *moddey*, where the *dd* is pronounced like a soft *th*. The Manx for black is *doo*. The adjective follows the noun, so that black dog is *moddey doo*. Waldron first used the impossible name *Mauthe doog*, and seems to have spelt the former word more or less phonetically; and perhaps assuming that the

latter word must be the noun, and so mean dog, he put in the *g* to make it more clear. Elsewhere in his book, when speaking of supernatural beings, he mercifully does not attempt to give the Manx; for instance, he simply speaks of the "water-bull," which is a translation of the Manx *Tarroo ushtey*. Judging from the jumble he makes of *moddey doo*, we may be thankful that he did not venture further in that direction. At the latter reference *oileán* is used, evidently in the sense of island. The Manx for island is *ellan*.  
 ERNEST B. SAVAGE, F.S.A.  
 St. Thomas's, Douglas.

WILLIAM BOWER, OF BRISTOL (9th S. i. 127).—Has MR. BAYLEY ever looked through the old *Reading Mercury*? I saw in it references to the Goldwyers. John Goldwyer was a Reading surgeon.  
 E. E. THOYTS.

WORDS AND MUSIC OF SONG WANTED (8th S. x. 176; xii. 397, 452, 515).—On p. 160 of 'The Illustrated Book of English Songs' (about 1854) is a song called 'The Guinea,' said to be taken from 'The Whim of the Day' for 1801. The first verse runs:—

Master Abraham Newland's a monstrous good man,  
 But when you've said of him whatever you can,  
 Why all his soft paper would look very blue,  
 If it warrn't for the yellow boys—pray what think you?

And the second verse, with a reference to the "one-pound note," &c.:—

Then you lawyers, and doctors, and such sort of folks,

Who with fees and such fun, you know, never stand jokes;

In defence of my argument try the whole rote,  
 Sure they'll all take a guinea before a pound note.

There are five verses altogether, and at the end is a foot-note, saying: "The music of this song is universally known as 'The Russian Dance Tune.'" The old street song with the refrain

Though a guinea it will sink, a pound it will float,  
 Yet I'd rather have a guinea than a one-pound note,

dates, I think, from about 1825-6, when one-pound notes were for a time reissued—from 16 December, 1825. They were very unpopular, and were withdrawn after much objection had been raised against them. Guineas were not coined after 1 July, 1817. Yet I can quite remember the song being constantly sung when I was a child, nearly thirty years ago. Of course the guinea as a means of payment has been in favour ever since its first introduction in 1663 from gold from Guinea on the west coast of Africa down to the present day, though the coin itself is no longer current.

Since writing the above a relative has just told me of one part of the song or a parody thereof:—

Shiver up! shiver up! shiver up against the boat,  
 For I'd rather have a guinea than a one-pound note.

If any one could remember the first line of the song I think I could trace it.

S. J. A. F.

'THE PRODIGAL SON' (8th S. xii. 385, 453; 9th S. i. 136).—We have in our family a relic brought (according to a persistent tradition), with other interesting objects, from Flanders early in the seventeenth century by the founder of the English branch of the Hallen, or Van Halen, family. It is a coverlet, about five feet square, formed of four squares of very fine Flemish tapestry, each surrounded by a border of fruit and flowers. Between the two upper and the two lower squares is a strip composed of fragments of linen embroidered in gold and silver thread with the emblems of the Passion, evidently part of some church vestments. The whole is surrounded with yellow and red silk fringe. The coverlet was probably made up before it left Flanders, and may be composed of fragments, secured by some broker, of torn domestic and church embroidery, the result of a riot or military sack; and as our ancestor came from Malines about thirty years after the memorable sack of that city by the Spaniards, and as the city archives describe an action brought against a broker for the recovery of tapestry he had bought after the sack, the theory I have advanced seems probable. The four squares give scenes from the parable of the Prodigal Son.

No. 1 (misplaced as No. 2) represents a table spread for a meal, the father and mother sitting opposite to each other. The son, on the father's right, appears to be pleading for his portion; the mother's aspect suggests that she is supporting his request. On the father's left is a middle-aged man, apparently expostulating. This I take to be the steward, careful for the estate. In the background, at the corner of a fine palatial house, is the elder son, going out, staff in hand, to his work.

2 (misplaced as No. 1). The Prodigal, with a frightened look, is being driven out of doors by three strapping young women. One is holding aloft a cudgel; another, brandishing a bunch of large keys, is vigorously kicking his bare shanks, from which his stockings are hanging in tatters. He is holding up both hands to protect his head. Only the door of the house is seen; there is no sign or other indication of its being an inn. In the back-



ground is a thatched cottage, near which the Prodigal, in tattered raiment, is conversing with an elderly woman.

3. The Prodigal is kneeling on one knee under a vine-clad tree, beside a trough, at which five pigs are feeding. In the distance is the cottage, as in No. 2, save that more of the building is shown. Near it the Prodigal is conversing with a man.

4. The Prodigal is on both knees before his father, who is embracing him. A servant is bringing out a robe and a ring as large as a bracelet. In an open lean-to of the house another servant is flaying the fatted calf he has just killed. In the background the elder son is coming in from the field.

Unfortunately this relic has been taken to Canada by a cousin; but before it went I had a loan of it, and it was photographed. An ink-photo is inserted in my 'Account of the Hallen Family,' and I enclose a copy of this relic. I have two or three copies to spare, and should be happy to send them to any one making a collection of such things. I should also be very glad to hear, directly, anything about the probable artist, or the existence of sets similarly treated.

A. W. CORNELIUS HALLEN.

Parsonage, Alloa, N.B.

ROMAN POTTERIES (9th S. i. 68).—It may interest MISS THOYTS to know that in the district of South Somerset, about three miles from Chard, there is a pottery in full swing, which stands on or very near the site of one which was worked during the Roman period. It is called the Crock Street Pottery, a most suggestive name, and my authority is the late Mr. Edward Jeboult, author of a 'History of West Somerset.' Unfortunately I am away from my references, so that I cannot now give complete chapter and verse for what I am about to advance. The great Fosse Road led directly through Somerset to Petherton Bridge, over the Parrett. Here it divided into two branches, that on the right hand passing a little to the north of the town of Ilminster, through Broad Way, to the vast Roman encampment at Castle Neroche. The left-hand road is not so easily traced. Its probable line of route, according to Phelps, was through the villages of Dinnington, Sea, and Crock Street, over an offshoot of the Blackdown range, into Devonshire. The question now arises, Why have we two vicinal ways running almost parallel for such a distance within a mile or so of each other? The only feasible answer is, Because the potteries at Crock Street and the digging for iron ore and smelting works at White-

staunton were such important industries at that time as to require a road running in that direction. That the making of pottery at "Crock Street" is of most ancient origin can admit of no question. The word "crock" is derived from the A.-S. *croce*, *crocca*, a pot, Danish *kruik*. In the tax-roll for Somerset, temp. Edward III., the name Roger le Crocker occurs as being then resident in the same parish. The surname Crocker is still to be found in the locality. In the map of Roman Somerset published by the late Prebendary Scarth traces of Roman occupation in this part are most abundant. We have Roman villas discovered at Watgore, Dinnington, Wadeford, and Whitestaunton, the last in the lawn of the manor house of Charles J. Elton, the learned author of that standard work 'The Origins of English History.' Here a quantity of Roman bricks and fragments of pottery can be seen, within a couple of miles as the crow flies of the pottery at Crock Street. At Dunpole, one mile distant, Roman coins have been found. The pits where the clay has been dug for these potteries can still be traced in field after field, and must have taken centuries to work in the ordinary course of earthenware manufacture. In the 'Codex Diplomaticus,' collated by Kemble, I have found references to this spot, as well as place-names round it, showing its importance in the time of the West Saxon kings.

In conclusion, I am convinced that, were a careful excavation made of the detritus of these ancient potteries by competent investigators, relics of every period from the Roman would be found, and most interesting discoveries made.

WILLIAM LOCKE RADFORD.

Mr. L. Jewitt, in his 'Half-Hours among some English Antiquities' (London, David Bogue, 1880), says, under 'Roman Pottery,' chap. vi. :—

"In this locality—at Castor and its neighbourhood—remains of very extensive potworks, covering many acres, have been found; and several kilns, in a more or less perfect state, and containing ware *in situ*, have been uncovered.....Other potworks have been found at Colchester, Headington (near Oxford), Winterton, Wilderspool, London, Ashdon, York, Worcester, Marlborough, and many other places."

H. ANDREWS.

Two Roman kilns were discovered at Harts-hill, near Nuneaton, Warwickshire, about a year ago. One was damaged by the workmen before it was known what it was, but the other, when I saw it, a few days after it was opened up, was in a very good state of pre-

ervation. As regards the names of potters see, for example, a list of more than sixty in Puleston and Price's 'Roman Antiquities discovered on the Site of the National Safe Deposit Company's Premises, Mansion House, London, 1873.

BEN. WALKER.

Langstone, Erdington.

HUGENOT CRUELITIES (9th S. i. 108).—It seems to me that CAROLUS is on the wrong track in looking for details as to the constancy of French Catholics suffering martyrdom at the hands of the Huguenots; and I doubt if he will find them. If he wishes to get information as to the sufferings of Catholics for their religious opinions, the history of England and Ireland will surely supply him with sufficient. Though aware of great differences, yet in reading the history of France I have often been struck with the parallelism which is afforded by the persecution of the Huguenots across the Channel and the persecution of Catholics at home. The famous penal laws, for instance, have their counterpart in French history.

T. P. ARMSTRONG.

A Catholic account of the Protestant movement in North-East France is furnished by the late eminent Belgian historian De Coussemaker in his work 'Troubles Religieux de la Flandre Maritime,' in 4 vols., published *circa* 1876. This author is strictly just, I believe, but his sympathies are Catholic. The book is at the British Museum. De Coussemaker was an honorary F.S.A. of London.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

An interesting and valuable (because contemporary) work on this subject is Verstegan's 'Theatrum Crudelitatum Hereticorum nostri Temporis,' 4to., Antwerp, 1592, which treats principally of the Low Countries. The original work is very scarce; but it was reprinted a few years ago (with exact reproductions of the numerous and horrifying woodcuts) by the well-known firm of Desclée (Tournai and Paris).

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

CASTLEREAGH'S PORTRAIT (9th S. i. 47, 158).—Will BREASAIL pardon me for correcting a slip in his communication at the latter reference? The "Pump" was not the first Viscount Castlereagh. The viscountcy was created for his father in 1795, and on his father's promotion in the following year to the earldom of Londonderry the title of Viscount Castlereagh passed to the son by courtesy. His father, further created Marquis of Londonderry in 1816, died on 8 April, 1821,

and the son then succeeded him as second marquis. I should like to add to my reply at the latter reference that Mr. BUTLER will find an amusing judgment of Castlereagh's oratory in Earl Russell's 'Recollections,' p. 26. English readers should note that in Moore's verse "Castlereagh" rhymes with "sway" and "away."

F. ADAMS.

"HOITY-TOITY" (8th S. xii. 429; 9th S. i. 135).—Extract from Jamieson's 'Dictionary of the Scottish Language' (Longmuir's edition, 4 vols., 1882):—

"*Hey tutti taiti*, the name of one of our oldest Scottish tunes. This, according to tradition, was Robert Bruce's march at the battle of Bannockburn, A.D. 1314. The words *tutti taiti* may have been meant as imitative of the sound of the trumpet in giving the charge, or what Barbour calls the *tutling of a horne*. This might appear at least to be the sense in which it was understood a century ago, when the following words were written:—

When you hear the trumpets sound

*Tutti taiti* to the drum,

Up your sword, and down your gun,

And to the loons again.

'Jacobite Relics,' i. 110."

Jamieson does not mention "Hoity-toity." Conybeare's authority for "Hoity-toity!" having been the war-cry of "the wild Scots" when they crossed from Ireland would be interesting. Charles Mackay ('Poetry and Humour of the Scottish Language,' 1882, p. 401) says:—

"The words [*Hey! tuttie taitie*] are derived from the Gaelic, familiar to the soldiers of Bruce, *ait dudach taitie!* from *dudach*, to sound the trumpet, and *taite*, joy, and may be freely translated, 'Let the joyous trumpets sound!'"

J. MONTEATH.

63, Elm Park, S.W.

At second reference Mr. J. MONTEATH asks, "What is the English of *Hey! tuttie taitie?*" They are not words, but imitative sounds. Jamieson ('Scottish Dictionary,' under 'Tutie') is probably right in the conjecture that they may have been meant as imitative of the sound of the trumpet in giving the charge.

R. M. SPENCE.

Manse of Arbuthnott.

DALTON FAMILY (9th S. i. 107).—A family of this name were settled at Cardiff early in the present century, and a narrow thoroughfare off St. Mary Street, demolished a few years ago, was known as Dalton's Court. Mr. John Dalton was for many years a practising solicitor in this town, and Clerk of the Peace for the county of Glamorgan. He died some time in the sixties, I think, at an advanced age. I do not know that any member of the family remains here now.



They were not originally of South Wales, but probably came from one of the western counties of England. I could procure further information if desired.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

THE PORTER'S LODGE (8th S. xii. 507; 9th S. i. 112).—Richie Moniplies *loc.*:—

"However, they spak only of scourging me, and had me away to the porter's lodge to try the tawse on my back, and I was crying mercy as loud as I could; and the king, when he had righted himsell on the saddle, and gathered his breath, cried to do me nae harm; 'for,' said he, 'he is aone of our ain Norland stots, I ken by the rowt [roar] of him.'.....But since I am clear of the tawse and the porter's lodge," &c.—'The Fortunes of Nigel,' chap. iii.

The above is a direct allusion to the discipline of "the porter's lodge." The following may be considered a more indirect allusion to the same thing. The Lady of Avenel is addressing Roland Græme:—

"Go to, sir, know yourself, or the master of the household shall make you know you are liable to the scourge as a malapert boy. You have tasted too little the discipline fit for your age and station."—'The Abbot,' chap. v.

Truly, our sapient forefathers appear to have thought with Mrs. Malaprop that "nothing is so conciliating to young people as severity."

JONATHAN BOUCHIER.

Ropley, Alresford.

AUTHORS OF QUOTATIONS WANTED (9th S. i. 29).—

"Vino vendibili suspensa hedera non opus est." This is one of the proverbs in the collection of Erasmus, and, as is the case with so many other proverbs, the authorship appears to be unknown. But there is reference to a similar expression in the 'Penulus' of Plautus:—

Invidibili merci oportet ultro emptorem adducere, Proba merces facile emptorem reperit, tametsi in abstruso sita 'st. Act I. sc. ii. 128, 129.

In books of Latin commonplace it occurs as an illustration of "arrogantia."

ED. MARSHALL, F.S.A.

"The penalty of injustice," &c.

The passage inquired for is no doubt Plato, 'Theætetus,' 176D-177A, where Socrates, speaking as a character in the dialogue, is made by Plato to say that the punishment of wickedness "is not that which they [the wicked] suppose, blows and death, of which they sometimes suffer nothing when they do wrong, but one which cannot be escaped," viz., becoming unlike the divine, and like the contrary, they live a life according to that which they resemble. A.

(9th S. i. 89.)

"There is just light enough given us," &c.

Probably a free translation or adaptation of Pascal, 'Pensées,' part ii. p. 151, ed. Faugère: "Il y a assez de lumière pour ceux qui ne desireront que de voir,

et assez d'obscurité pour ceux qui ont une disposition contraire" (quoted in Farrar's 'Hulsean Lectures,' p. 10).

G. H. J.

(9th S. i. 129.)

Better to leave undone than by our deed

Acquire too high a fame when him we serve's away.

The lines are from Shakespeare's 'Antony and Cleopatra,' III. i. The querist's "he" in the hypermetrical second line is grammatical, Shakespeare's "him" is not. Dr. Abbott, in his 'Shakespearean Grammar' (1875 ed., § 246), treats it as an attraction of the antecedent into the case of the omitted relative, but it is an inelegancy of speech, probably peculiar to Shakespeare, which is wholly indefensible. Dr. Abbott, without noticing this example, quotes another, to which may be added a third: "Ay, better than him I am before knows me" ('As You Like It,' I. i. 46).

F. ADAMS.

"Si vis pacem, para bellum."

In the form "Qui desiderat pacem, præparet bellum," this comes from Vegetius, 'De Re Militari,' 3. Prolog.

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

A *Literary History of India*. By R. W. Frazer, LL.B. (Fisher Unwin.)

WITH this volume—by the Lecturer on Telugu and Tamil at University College and the Imperial Institute and the Librarian and Secretary of the London Institution, a man of practical experience in India and author of 'Silent Gods and Sun-Steeped Lands'—begins an important series to be called 'The Library of Literary History.' The aim of the series, sufficiently indicated in its title, is to supply a history of "intellectual growth and artistic achievement," which, "if less romantic than the popular panorama of kings,.....finds its material in imperishable masterpieces, and reveals.....something at once more vital and more picturesque than the quarrels of rival parliaments." Of the series to be thus constituted many volumes, which have been entrusted to capable writers, are in preparation. So far as we can judge, few of these involve labours more difficult and more important than those undertaken and accomplished by Mr. Frazer, and none, probably, offers greater difficulty to the writer with no special and trained knowledge who seeks to do justice to the work that has been done. So far as regards the philosophical aspects of the work, we are still in a period of transition, when a creed in some respects as conservative as that of the Hebrew or the Christian finds itself in presence of a youthful and an aggressive agnosticism, the outcome of recent educational influences, and hardens itself against the approaching and probably the inevitable. Mr. Frazer's task has, moreover, been rendered more difficult by the obvious impossibility, within the space assigned him, of dealing adequately with "the significance of the early sacrificial systems.....the origin and purport of the epics, and.....the Græco-Roman influence on the form of the Indian drama." As in the case of the promised and forthcoming 'Literary History of the Jews,' the history of the literature is necessarily that of the religion. Beginning with the incursion of the fair-skinned Aryan tribes through the bleak mountain passes which guard the north of India, Mr. Frazer

deals first with the 1,028 hymns known as the 'Hymns of the Rig-Veda,' to listen to which on the part of a Sudra, or one of non-Aryan blood, became before long an offence punishable by pouring in the ears molten lead, while to recite them, or even to remember the sound, was to be visited by still more severe penalties, involving death. Dismissing as improbable the expectation that comparative philology will solve the interesting problems connected with the past of the Indo-Aryans, our author finds in the Vedic hymns not only the first literary landmarks in the history of India, but almost all that can be definitely asserted concerning the primitive beliefs of the Aryans. The date of the Vedic hymns seems to recede with the progress of light, and there are those who date them so far back as 2,500 years B.C. Sacred treasures of the race, and "full of the sound of the rush of moving waters," the verses tell of the glories of the land the Aryan has come to conquer and make his own from the Indus to the distant Ganges. What we know of custom, culture, and belief is found in these records of the poet-priests. It is needless to say that here is a storehouse for the student of comparative mythology. Passing by the Brāhmanas, in which the Brāhmanic ritual, its origin and significance, are incorporated, Mr. Frazer comes to the evidences of a changing order of things found in the disquisitions of the Upanishads. Before the teaching of the Vedas and Upanishads was systematized in the Brahma Sūtras arose the strange belief, so deeply impressed on the history of India, known as Buddhism. The progress from Brāhmanism to Buddhism is closely traced, as is that of the ascetic and the forest-dweller while the sacrificial fires still burned in India. We cannot follow Mr. Frazer in his history of the life of Buddha, or show its influence as a revolt from Brāhmanism, its failure to break through the bonds of caste, and its ultimate banishment "to its natural resting-place amid the Seythian race." On these and other matters with which our author deals, in a long and closely argued work, the reader must consult the book. Most interesting and valuable chapters are those on the epics and the drama, many translations from the latter being given. Not a few will turn to the closing chapters, in which the influence of Western civilization upon Indian thought is traced. It is difficult to overestimate the erudition or the importance of a book which demands close study from all interested in primitive culture or careful about the future of imperial interests in the most precious of our Eastern possessions.

*William Hogarth.* By Austin Dobson. (Kegan Paul & Co.)

THE appearance of a new edition, revised and enlarged, of Mr. Austin Dobson's admirable monograph on Hogarth is a matter on which the lovers of literature and art are to be congratulated. During the seven years in which the work has been before the public it has maintained its position and its authority, its worth as literature never having been disputed. The welcome accorded it from the first was enthusiastic, and it has been held up as a model of the manner in which the biography of an artist should be constructed. Though a tempting, the great eighteenth-century satirist is not wholly a remunerative subject. Facts known concerning him are few; his life after his successful elopement and happy marriage was unromantic; and his biography is, in fact, little else than a record of his

artistic production and an account of his friendships and feuds. For the purpose of extracting a biography from such inadequate materials Mr. Dobson is the best equipped of English writers. To a knowledge of his subject and a sympathy with it such as one other writer alone possesses he adds a familiarity with the surroundings of the painter and the period in which he lived almost, if not quite, unique. In the literature and art of that eighteenth century, the more serious aspects of which are hidden behind a veil of artificiality, Mr. Dobson is steeped. He is, moreover, the possessor of a literary style both lucid and picturesque, and he illustrates his subject from the stores of a rich and varied erudition. We have not now to treat his work as a novelty. The additions that further light upon Hogarth has enabled Mr. Dobson to amass are visible in every part of the subject, and are most obvious, perhaps, in the bibliography, in which, besides new entries, some of those previously existing are revised and enlarged. The index is notably augmented, to the great gain of the student. Four new plates are said to enrich the edition. There are, however, more than four added illustrations, one of the most interesting being Mr. E. A. Abbey's delightful design of 'A Hogarth Enthusiast.' One new photograph is the portrait of Henry Fielding. Nothing is to be added to what has been said concerning Mr. Dobson's work, except that in its later form it is even more desirable than in the former.

*Onomasticon Anglo-Saxonicum.* By W. G. Searle, M.A. (Cambridge, University Press.)

A DIRECTORY is not generally considered a book of absorbing interest; and yet to the seeing eye and understanding mind it is a veritable museum of primitive survivals and fossilized remains of antiquity. We remember a well-known philologist, now gone to his rest, who used to find a never-failing source of entertainment, when he took his walks abroad, in noting and commenting on the names which met his eye over shop doors. An "onomasticon" is hardly more than a directory very much out of date, and that which now lies before us, carefully compiled and edited by Mr. Searle, though it may seem to the general reader a barren list of unmeaning vocables, will prove a valuable quarry to the student of names, whether personal or local. It is, in fact, a register of Anglo-Saxon proper names—some 25,000 items in all—gathered from all quarters, from the time of Beda down to the reign of King John. Mr. Searle is content to efface himself and present his raw material without any attempt to annotate it or to point out the interesting bearings which his work possesses. For instance, many of these Anglo-Saxon names, which as Christian names or prenomens are utterly extinct, still enjoy a posthumous existence in the shape of surnames. We have quite forgotten Puttoc, but we know Puttick (and Simpson). Godsall is evidently the modern representative of Godessealc ("servant of God"—Heb. Obadiah), as Askell is of Æsc-cytel, and Thurkell is of Thur-cytel. Wulfsige still lives in Wolsey, Regenweald (Regnold) in Reynolds, Regenhere and Reinere in Rayner. So Stan-cytel has passed through the forms Stannehetel and Stanchil into our present-day Stantal.

Moreover, the investigator of place-names will find here suggestive hints in such words as Dulwic, which seems to throw some light on the enigmatical



Dulwich, though it must be confessed that the cross-reference given to Wulfwig fails to tell us of its provenance. Celtan-ham (in the charters Celtan hom) is evidently the old form of Cheltenham. Mr. Searle identifies this Celta with Celto, a personal name of the continental Teutons, though Canon Taylor sees in it an ancient river-name, now the Chelt. Students of the 'Beowulf' will notice the interesting place-names Grendles mere and Grindeles pytt.

One thing which strikes us in turning these pages is the singular lack of variety shown by Anglo-Saxon names. They ring the changes on the ever-recurring themes Ælf and Æthel, Ead, Leof, Os, and Wulf. Submitting them to a rough analysis, we find forty-six columns of Ælf names, fifty-seven of Æthel, thirty-nine of Ead, twenty of Leof, twenty-two of Os, and thirty-four of Wulf. If in every case the meaning of the names had been given it would have been a condescension which the majority of readers would have appreciated.

Mr. Searle points out that the Anglo-Saxons sometimes endeavoured to compensate for the absence of surnames by giving their children names which contained one of the elements out of which their own appellations had been formed. Thus some Ed-ward would mark his paternal rights by calling his offspring Ed-gar and Ed-mund and Ed-win and Ed-ith, pretty much as in modern times Mrs. Smith, *née* Brown, finds a pleasure in nominating her progeny Brown-Smith.

Mr. Searle has performed his task of collecting and registering very thoroughly, and other workers will not fail to profit by his labours. "Sic vos non vobis mellificatis apes." As a matter of taste we do not see any occasion to spell *abbot* "abbat," as the author does, though his courage fails him in the matter of "abbass" for *abbess*. Nor can we see the object of including in an Anglo-Saxon name-list Popes Adeodatus, Gregorius, Leo, Marinus, and Zacharias, merely because those names occur in Anglo-Saxon charters.

*The Bible True from the Beginning.* By Edward Gough, B.A. Vol. VI. (Kegan Paul & Co.)

THIS large octavo is the sixth instalment of an elaborate work in which Mr. Gough seeks to defend every passage of Scripture which he conceives to need defence. There can be no doubt of his industry, for he is a very *helluo librorum*, but we cannot say that he has employed his miscellaneous learning to the best advantage. On the contrary, he heaps up an enormous amount of good material on a foundation which we hold to be radically unsound. Endless citations—not always germane to the matter—are poured forth with a lavishness that often confuses the patient reader, and with the result that the argument of the author suffers the Tarpeian fate of lying crushed beneath his own accumulations. Mr. Gough's position is briefly this: that it is a mere delusion to believe that the founder of Christianity lived in a visible form in Palestine and was born of an actual woman; that the Gospels, in fact, are not literal history, but moral; and, generally, that the Scriptures are not true in the letter, but only in the spirit. The strange thing is that, holding these views, Mr. Gough believes himself to be a champion of orthodoxy and a foe to rationalism. The Bible is true from the beginning, he grants, but only in a Goughian sense. His method of mystical interpretation often recalls the allegorical systems of Philo and Origen, and has much

in common with the metaphysical speculations of some of the early Gnostics. Thus in the miracle of the destruction of the swine the "country" in which they live is only a mystical emblem of the flesh; the "swine" represent the unclean animalism of man, the "demons" being the evil principles of his nature, and the "lake" the wicked Jews. Jairus, the ruler of the synagogue, is the Old Testament, and his daughter the Bath-Kol, or the Spirit of Inspiration. And so, with a little ingenuity, anything can be made out of anything. For our part, we think that the old and simple literalism is easier of digestion than this, and less in need of defence.

SOME time ago the 'Letters and Journals of William Cory,' the author of 'Ionica,' were printed at the Oxford University Press for private circulation. Mr. Frowde is now about to publish some of the results of Cory's experience as a schoolmaster, recorded in a MS. journal dated 1862, and described as 'Hints for Eton Masters,' although the little book has a much wider scope than this title would imply.

W. C. B. writes:—"The London daily papers between the 14th and 19th of February contained a short biographical notice of Mr. J. Carrick Moore, recently deceased. I believe this to be an old correspondent of 'N. & Q.' but I was away from home at the time, and could not refer. I do not find him earlier than 6th S. iii. His latest communication is in 8th S. x. 479. At p. 141 of the same volume he says he is in his ninety-second year." Mr. Carrick Moore, of Corsewall, Wiltshire, had been an occasional contributor for many years. He was a nephew of the famous Sir John Moore, of Cornuā, and was a fine scholar. He died in Eaton Square in his ninety-fifth 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

S. A. D'ARCY ("Dr. Oliver Holmes").—See 'N. & Q.' 8th S. viii. 106, 170, 236, 334; ix. 475; xi. 11, *s.v.* 'Sheep-stealer hanged by a Sheep.'

ERRATUM.—P. 168, col. 1, l. 7, for "Portiguerri" read *Fortiguerri*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, MARCH 12, 1898.

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Notes.

SMOLLETT, HIS DEATH AND BURIAL.

It may be stated with perfect truth that hitherto Smollett's biographers have been satisfied that the novelist lies interred at Leghorn, even though there are good grounds for disputing the correctness of such an assertion. The monument to his memory in the burial-ground at Leghorn still bore in 1882 the following inscription:—"Memoriæ | Tobias Smollett | qui Liburni | animæ efflavit | 16 Sep., 1773, quidam | ex suis valde amicis | civibus | hunc tumulum | fecerunt." The misleading date is readily accounted for, inasmuch as Smollett's admirers were doubtless guided by an entry in the consular register of burials at Leghorn, which simply records that "Dr Smollett died ye 16 September, 1773, and was buried the following day by James Haggarth," an entry, however, which was made subsequently to that of a burial in 1777, and is considered to be a forgery so far as the chaplain is concerned, who in every other instance signed his name "Jas. Haggarth." The doctor's biographer in the "Great Writers" series was content to state that his subject died at the village of Monte Novo (Monte Nero?) some time in September, 1771, and that his grave is in the old English cemetery at Leghorn; and in the recent more important biography death and burial at Leghorn are established chiefly on the authority of the

*Westminster Journal*, &c., of 26 Oct., 1771. There is no reliable evidence whatever that during the last years of his life Smollett, who was in the most needy circumstances and in a deplorable state of health, lived at Monte Nero, a fashionable resort which he visited occasionally only, or at Leghorn, an unattractive seaport town; it is more probable that his home was within easy reach of Pisa (distant some twelve miles from Leghorn), a noted sanatorium in his day, and a seat of learning where he had sympathetic friends amongst the professors. It is certain, from contemporary evidence, that the novelist died "at a country house near Leghorn, on 17 Sept., 1771," as reported by Sir Horace Mann, British Minister at Florence, in a P.S. in his own hand, in a despatch written by a scribe and addressed to the Earl of Rochford, Secretary of State for Foreign Affairs; but presumably the death did not take place very near to Leghorn, seeing that in none of his correspondence, whether with his chief at Florence or with the Foreign Office, does Sir John Dick, British Consul at Leghorn, make any allusion to the event, which he naturally would have done had interment taken place within the walls of the town of his official residence; and, moreover, a correct entry in its proper place would have been made in the 'Register of Burials.' The novelist's own cousin, James Smollett, of Bonhill, when raising the column on the banks of the Leven to the memory of his distinguished kinsman, failed to give the date or place of death, and supplies no nearer clue to locality of interment than is to be found in these words:—"Prope Liburni Portum In Italia Jacet Sepultus." Dr. Armstrong's epitaph in Latin, in twenty-eight lines, given in *Scots Magazine*, October, 1773, as being on "Dr. Smollett's monument near Leghorn," is referred to by, amongst others, Sir Walter Scott, who was equally misled as to date of death and place of burial:—

"Abbotsford, 1 June, 1821.....the world lost Tobias Smollett on 21 October, 1771. Smollett's grave at Leghorn is distinguished by a plain monument erected by his widow, to which Dr. Armstrong, his constant and faithful friend, supplied the inscribed inscription."

I have failed to discover that such a tombstone has ever existed, unless it was identical with a tomb described in a communication made to the *Gentleman's Magazine* (vol. lxxxviii.), May, 1818, which, it may be assumed, settles the point that the doctor's remains are not at Leghorn. "The tomb of Dr. Smollett," says that correspondent, "which is situated on the banks of the Arno between Leghorn and Pisa, is now so covered with



laurel that it can scarcely be seen, and the branches are even bound up to clear the entrance to the doors, so many of his countrymen having planted slips in honour of departed genius."

The grave, a solitary one, is, I believe, to be looked for somewhere "on the banks of the Arno," outside the city of Pisa on the road to Leghorn, not a fragment, perhaps, of the widow's tribute of love remaining *in situ* to mark the spot. J. BUCHAN TELFER.

### ANCIENT ZODIACS.

(Continued from p. 104.)

A SMALL bronze tablet brought from Palmyra (said to be on the line of the Phœnician march from the Persian Gulf) was obtained by M. Péretié, of Beyrout, and may be described as a Phœnician zodiacal tablet. It is explained as representing the fate of the soul according to Assyrian or Phœnician belief. But the emblematic figures seem to be derived from the zodiacal signs. On this perhaps unique tablet (No. 27) the following figures are noticeable: Cidaris (Corona in Libra), star, solar disc, crescent, seven stars (Pleiades in Taurus), the seven planets, holy water kettle (1 Kings vii. 45) on tripod, fish-headed man holding corn (Spica in Virgo), body on bier, priest in fish robe, two lion-headed men, man in conical cap, animal-headed man with eagle feet, lion-headed human being holding two serpents (Ophiuchus in Scorpio and Hydras in Leo), horse (Pegasus in Aquarius), boat (Argo in Cancer), leg (Cepheus in Pisces), sheaf of arrows (for Sagittarius), river (Eridanus in Taurus), fishes (Pisces). The two uprights might perhaps refer to Gemini, whose later emblem was the *duo gæsa*.

At the base is the appearance of a fringe, and at the two upper corners are two eyes for suspending it. So it may have been a divining zodiacal pectoral. Josephus ('Antiquities,' III. vii. 7) connects the twelve signs with the twelve stones in the Hebrew pectoral; and a modern author calls the Hebrew pectoral "the divining zodiacal breastplate of Aaron" ('Migrations of Symbols'). This Phœnician zodiacal tablet is engraved in the *Quarterly Statement* of the P. E. F., July, 1881, p. 215.

#### Arabian Zodiac.

28. This was found in a cave about ten miles from Zimbabwe, in Mashonaland, South Africa, by a gold prospector. It consists of a wooden bowl, round the edge of which are carved the twelve signs. It is about thirty-eight inches in circumference, and has also on it the sun, moon, and three stars, while a crocodile is in the centre. Mr. Bent con-

sidered that the Zimbabwe ruins were of Arabian origin. Mr. Cecil Rhodes obtained it, and it is engraved in *South Africa*, 4 August, 1894, vol. xxiii. No. 292, p. 218.

#### Greek Zodiacs.

29. The following appear to be of Greek design. The twelve signs surrounding Phœbus on a gem. Engraved in Montfaucon, 'Antiquité Expliquée,' 1719, vol. i. p. 1, pl. lxiv. La Chausse coll.

30. On a coin, round the temple of Artemis. In Montfaucon, i. 87, pl. xv.

31. On an oval marble sculpture, round Phœbus. In Montfaucon, i. 64.

32. On a gem, round Aries, Zeus, and Hermes. Fould collection. In King, 'Antique Gems and Rings,' 1872, vol. i. p. 243, sardonix.

33. On a gem, around Zeus. In King, i. 243.

34. On a gem, around Sor-Apis or Serapis, with the heads of the planetary deities (King, i. 252).

35. On a gem, around Sor-Apis and the planetary deities. Bosanquet collection (King, i. 252).

36. On a gem, around Zeus and the Dioscuri. Egyptian emerald. Praun collection (King, i. 252).

37. On a gem, around Sor-Apis and the planetary deities. In Caylus, 'Recueil d'Antiquités,' 1752.

38. On a coin of Amastris of Paphlagonia. B.C. c. 322. In Head, 'History of Numismatics.'

39. On a medal, around Artemis in a temple, struck at Ptolemais. In Taylor, 'Calmet's Dictionary of the Bible,' 1823, vol. v.

40. Describing the emblematic statue of Artemis of Ephesus, Taylor (Calmet, iii. 199) says: "On her breastplate (pectoral) is a necklace of pearls; it is also ornamented with the signs of the zodiac." In Calmet, vol. v.

41. A similar, but not duplicate statue is in the Naples Museum, of which Falkener ('Ephesus,' p. 290) says: "In her breast are the twelve signs of the zodiac, of which those seen in front are the ram, bull, twins, crab, and lion." Engraved in Fairbairn ('Bible Dictionary,' 1872, i. 529), and described fully in Wilson, 'Lights and Shadows of Northern Mythology,' 1881, pp. 113-116.

42. On a round gem, around a quadriga and Victory, sardonix. Marlborough collection. In Worlidge, 'Antique Gems,' 1768, No. 52.

43. On a circular gem, round Phœbus. In Smith, 'Dictionary of Greek and Roman Biography and Mythology,' on title.

44. The following three casts from gems may be mentioned, in a valuable cabinet of casts formerly the property of the late Mr. Barnard, M.P., of Gosfield Hall, Essex. On a cast from a gem, No. 772.

45. On a cast from a large gem, No. 773.

46. On a cast from a large circular gem, No. 1030.

47. On a cast from a circular gem. Zeus, enthroned in the centre, holds rod and fulmen, his feet resting on an arch, beneath which rises Poseidon with trident. On the right side of Zeus stands Hermes, with caduceus and purse and cock. On the other Aries, with rod and Gorgon shield. Virgo is a woman caressing a unicorn. Gemini is a man and woman. The signs run in the reverse or Egyptian order. Though called Greek it seems later. Diameter  $2\frac{1}{2}$  in., tray 5, No. 225.

48. On a cast from a round gem, surrounding a quadriga, the signs running, as in the last, from left to right. Diameter  $\frac{3}{5}$  in., tray 7, No. 347; the last two numbers from a collection of Italian casts in my possession.

A. B. G.

The Bodleian possesses a painting of the zodiac of Tentyra, by bequest of R. Mason, of Queen's College, in 1841 (Macray's 'Annals,' p. 342, 1890). ED. MARSHALL, F.S.A.

THE BATTLE OF TOWTON.—A contemporary has recently spoken of the battle of Towton in the following words:—

"At Towton, probably the most sanguinary encounter ever fought out in any country or age, about one hundred and twenty thousand combatants were engaged, thirty-eight thousand of whom were subsequently interred where they had fallen on the field of battle. Proportionately to the number of troops actually arrayed in arms on both sides, the 'butcher's bill' of Towton was considerably heavier than that of Waterloo, or even of Gravelotte. Scarcely less destructive to human life were the three general actions fought in the vicinity of London—two at St. Albans and one at Barnet, where Warwick, the Kingmaker, and his astute brother, Earl Montague, died facing the foe. In the northern and midland counties many rural districts were entirely depopulated, while others were so ruinously devastated by the lawless soldiery and camp-followers of both armies that they became absolutely unproductive, and were perforce abandoned by their famine-stricken inhabitants."

Is it possible, I would ask, that these figures can be correct? To me they seem wildly exaggerated. There are few things which require more careful scrutiny than the numbers recorded to have been slain in battle, whether in ancient or mediæval times. Such tests as have been found available have, I

believe, been applied to the accounts of the killed spoken of in certain of the engagements mentioned in the Old Testament, and some of those in what are known as the classical historians have not been neglected; but, so far as I know, nothing of the kind has been done for the battles fought in England during the Middle Ages. When we call to mind how small the population must have been during the Wars of the Roses it seems next to impossible that one hundred and twenty thousand men could have been gathered together in one neighbourhood. Feeding a large army is a business which even now almost overtakes the abilities of great commanders. How could so vast a crowd have been sustained in days when there were no canals or railways, and when the high roads were for the most part mere trackways such as are still called "occupation lanes" in some parts of England? It may be replied that in those times armies lived by pillage. This is no doubt true, but persons who know the district wherein Towton lies will, I think, agree with me that upwards of four hundred years ago it could have afforded but a very limited supply of food of any sort, and probably no flesh meat whatever, as the inhabitants must have had too keen a sense of their own interest not to have driven their flocks and herds to the north or west, far out of the reach of immediate danger. There is no evidence on the matter, so far as I am aware, but it is probable that nearly the whole of the human population would have fled also. War had been raging intermittently for a long time, and they would realize far better than we can do, who have been so long accustomed to peace, what the horrors of war mean even to a non-belligerent population. On the other hand, to come to anything approaching a fair judgment, we must bear in mind that no quarter was given by the victorious Yorkists, and therefore great numbers of Lancastrians must have fallen in the pursuit after the battle was over.

Here are a few notes on the question which might be largely supplemented. In a document printed among the 'Paston Letters' (edit. 1874, vol. ii. p. 6) the names of certain nobles who fell in the engagement are given, and afterwards we are informed that there were twenty-eight thousand slain "numbered by Harraids." Hume, referring to Habington, says that "above thirty-six thousand men are computed to have fallen in the battle and pursuit," while Lingard puts the numbers at thirty-eight thousand, besides those who were drowned in the Yorkshire streams. The late



Mr. J. R. Green ('Hist. of Eng. People,' first edition, vol. i. p. 576) says that "Edward's herald counted more than twenty thousand Lancastrian corpses on the field. The losses of the conquerors were hardly less heavy than those of the conquered, but the triumph was complete."

That there was a terrible slaughter is certain, but that the numbers have been exaggerated does not, I think, admit of doubt.

ASTARTE.

"SELION."—At a Board of Trade inquiry into a proposed light railway for the Isle of Axholme, held at Crowle on 5 February, the chairman, the Earl of Jersey, asked the meaning of the word "selion," which had been used by one of the witnesses. I was not present at the meeting, but I understand that the suggestion was made that it signifies as much land as a man can plough in a day. This, of course, is quite wrong, at least as regards the present meaning.

Halliwell defines the word as

"a short piece of land in arable ridges and furrows, of uncertain quantity. It is sometimes defined to be a ridge of land lying between two furrows. See Carlisle's 'Account of Charities,' p. 305. 'A selion, ridge of land, *porca*.' Coles."

Littleton (1693) defines it as Coles, but under *selio* has "*ex Cod.* [Codex Theodosianus] Leyland." "Layland" is fallow land, land lying untilled. Bailey defines "selion" as "A Ridge of Land which lies between two Furrows," which is, I may say, exactly the meaning the word has in this neighbourhood, where it is still in common use. I should add, however, that here it is used only of lands lying in the unenclosed fields. I have before me now an auctioneer's bill of last year, in which the word is used nearly a dozen times:—

"A selion of Arable Land on the Intake Furlong .....containing 1 rood, 25 perches. A selion of Arable Land on Pinfold Furlong.....containing 2 roods, 31 perches. Two selions of Arable Land, ploughed together, on Short New Edge Furlong .....containing 1 rood, 22 perches."

These instances are sufficient to show how the word is used. The selions are usually lands four yards in width, ploughed in ridges, with a double furrow between them, each selion being a separate property, and two contiguous ones are rarely occupied by the same person. They may be of any length compatible with that of the furlong on which they are situate. A "flat" of land is usually a larger piece than a selion. There are three "flats" mentioned in the bill from which I have quoted, each of which is more than an acre in extent. These are, for convenience,

ploughed in "yokkings," that is, in such proportions as can be done at one yoking, and they are not usually so distinctly ridged as the selions, since they only occur on the lighter soils.

Knowing these facts, I am somewhat surprised to read in Mr. Maitland's 'Domesday Book and Beyond' that the word "selion" struck no root in our language. Mr. Maitland's words are:—

"In our Latin documents these ridges appear as selions (*seliones*). In English they were called 'lands,' for the French *sillon* struck no root in our language."

In a note, however, he quotes a passage from the Gloucester Corporation Records in which "selion" frequently appears. In Mr. Seebohm's 'English Village Community' the word does not occur, but the Latin *selio* is used several times. Mr. Maitland, in the note I have referred to, says that in Mr. Seebohm's book there seems to be some confusion between the selions and the acre or half-acre strips into which the "shots" or furlongs were divided; but so far as I understand him Mr. Seebohm uses the term much as we do here. He says, indeed, that "the strips in the open fields are generally known by the country folk as balks," which is not the case in this neighbourhood, where "balk" has a quite different meaning, that of an unploughed turf boundary; and he makes no mention of the "flats" which sometimes occur on the same furlongs as the selions. It is probable, however, that these were originally selions that have been thrown together for convenience merely. C. C. B. Epworth.

P.S.—The definition of "layland" as fallow land is Bailey's. We have in use here the term *leyland*, meaning land that has been sown with clover and left for grazing, sometimes called "clover ley." This, however, can, I imagine, scarcely be what is meant by Littleton.

THE NIGHTINGALE'S SONG : S. T. COLERIDGE AND JOHN SKELTON.—Coleridge's beautiful address to the nightingale is deservedly a favourite with all lovers of poetry. We all know that Coleridge was a man of wide and various reading. I have recently acquired a copy of the 'Workes of Maister Skelton, Poete Laureate to King Henry VIII.' (London, C. Davies, MDCCLXXXVI.), and I must confess I have found a good deal to qualify the sweeping condemnation that has been passed by some critics on Skelton's productions. I mean, however, to confine myself on this occasion to a single quotation from each author. From the poem of the modern writer, who wrote it

just a century ago ("Select Poetical Works of S. T. Coleridge," p. 70, London, H. G. Bohn, 1852), I make the following extract:—

But never elsewhere in one place I knew  
So many Nightingales: and far and near,  
In wood and thicket, over the wide grove,  
They answer and provoke each other's songs—  
With skirrish and capricious passagings,  
And murmurs musical, and swift jug, jug,  
And one low piping sound more sweet than all—  
Stirring the air with such a harmony,  
That, should you close your eyes, you might almost  
Forget it was not day.

These are exquisite lines, it will be allowed, and full of a poet's rapture. I now bespeak attention to those of John Skelton, who "was buried in the Chancel of the Church of St. Margaret, within the City of Westminster, in 1529, 21 Hen. VIII." They are taken from 'The Crowne of Lawrell' and are addressed to "Maistres Isabell Pennell":—

Sterre of the morowe graye,  
The blossome on the spraye,  
The fresheste flowre of Maye.

Maydenly demure,  
Of woman hede the lure,  
Wherfore I make you sure

It were an hevenly helthe,  
It were an endlesse welthe,  
A lyfe for God hymselfe,

To here this nyghtyngale  
Amonge the byrdes smale,  
Warbelynge in the vale

Dug, dug, iug, iug,  
Good yere and good lucke,  
With chucke, chucke, chucke, chucke.

It is impossible to deny the freshness and spontaneity of these verses, and I am very much inclined to think that Coleridge must have seen them. The sounds "jug, jug" are of themselves, I think, almost conclusive of the fact. In the extract given I have copied *literatim et verbatim* from the edition I possess, which is the only one I have seen. I see from Percy's 'Reliques,' vol. i. p. 71 (London, Ed. Moxon, 1846), that there is an edition in black letter, 1568, and, from another source, that Skelton's works were edited by Mr. Dyce in 1843.

JOHN T. CURRY.

[Lyly, in 'Campaspe,' has—

What bird so sings yet so does wayle?

O 'tis the ravished nightingale—

Jug, jug, jug, jug, tereu shee cries.]

ITALIAN PRECAUTIONS AGAINST VAMPIRES.—

"What have they not done! Candia told of all the different means they had tried, all the exorcisms they had resorted to. The priest had come, and, after covering the child's head with an end of his stole, had repeated verses from the Gospel. The mother had hung up a wax cross, blessed on Ascension Day, over the door, and had sprinkled the hinges with holy water, and repeated the Creed three times running in a loud voice; she had tied up a handful of salt in a piece of linen and hung

it round the neck of her dying child. The father had 'done the seven nights'—that is, for seven nights he had watched in the dark behind a lighted lantern, attentive to the slightest sound, ready to catch and grapple with the vampire. A single prick with a pin sufficed to make her visible to the human eye. But the seven nights' watch had been fruitless, for the child wasted away and grew more hopelessly feeble from hour to hour. At last, in despair, the father had consulted with a wizard, by whose advice he had killed a dog and put the body behind the door. The vampire could not then enter the house till she counted every hair on its body."—"The Triumph of Death," by Gabriele D'Annunzio, translated by Georgina Harding, 1898, p. 265.

WILLIAM GEORGE BLACK.

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"ON" OR "UPON."—It will no doubt have been observed by many readers of 'N. & Q.' that the use of these prepositions in place-names savours very much of personal predilection. One person will write *Newcastle-on-Tyne*, but another will favour *Newcastle-upon-Tyne*. Now one or other is right or wrong. The difference is not confined merely to the North-Country capital I name, but extends to other English towns which will be readily recalled to mind. I do not know whether the point has ever been discussed previously in these columns, but I should like to have the opinions of readers on the matter.

C. P. HALE.

MR. BUMBLE ON LITERATURE.—I have not a copy of 'Oliver Twist' at hand, and I am sorry to say I have forgotten much of my Dickens. Will the ever-ready correspondent of 'N. & Q.' say why Mr. Bumble should be expected to scowl at Messrs. H. S. Nichols & Co.'s issue of a series of "Court Memoirs"? I can quite understand why Mr. Pecksniff and another might frown. Thus the *Court Circular* of 9 Jan.:—

"Seriously, Messrs. Nichols, you have a long vista of usefulness yet before you. You are at present only on the threshold of your triumphs—at least we hope so, for you have so whetted and stimulated our appetites that we are loudly asking for more, despite the frowns of the British matron and the scowls of the Bumbles and the Pecksniffs."

ST. SWITHIN.

YORKSHIRE SCHOOLS.—Some time since a correspondence was published anent the history and ancientness of the class of schools in Yorkshire which Dickens described minutely under the title of *Dotheboys Hall*, when that establishment for young gentlemen had Mr. Squeers for its head master. I think no very old academy of this nature was mentioned in 'N. & Q.,' although it is manifest that more than one was well known long



before Dickens's time. For example, I read in the *Connoisseur*, No. 123, which is dated Thursday, 3 June, 1756, and refers to the doubtful benefits the Foundling Hospital of those days conferred upon society, a note which shows considerable knowledge of certain forerunners of Mr. Squeers. The sardonic author, after describing various persons who brought babies to be cared for, according to the philanthropy of those days—philanthropy which is now indulged in other directions and at the cost of involuntary subscriptions out of the rates—describes "a pert young baggage" who brought to the hospital "a brat" which was her mistress's and not her own, and further tells us that, a few years previously, the said mistress had

"produced another charming boy; which, being too old to be got into this Hospital, is now at a school in Yorkshire, where young gentlemen are boarded, clothed and educated, and found in all necessaries, for ten pounds a year."

F. G. S.

WINCHESTER CATHEDRAL. (See 9th S. i. 180.)—The book by Mr. Sergeant calls this "the largest cathedral in Northern Europe," meaning, apparently, the longest in ground plan. Even this is no longer true since St. Alban's has been made a cathedral. But the bare length made by low additions gives no such claim, when compared with those retaining their full height throughout, as York, Lincoln, and Ely; still less with buildings of double the height, as Amiens, Chartres, Reims, Paris, and now finished Cologne. These have fully twice the capacity of Winchester. The fact that the central tower fell the year after Rufus was buried under it is mentioned, and that the Normans rebuilt it, but not to the full height; and no notice is taken of the four belfry towers on the corners of the transept, which were certainly begun, if not finished, and appear in the five towers of the city arms. It would be a fine way of commemorating Alfred, two years hence, if all these could be restored. The story of circular windows on the great lantern tower reproduced those at East Meon by the same Bishop Walkelin; and there is plenty of strength to bear it. But to rebuild the belfry towers would involve underpinning the foundations, which all indicate a falling away from the transept. They were doubtless taken down to prevent their falling. E. L. GARBETT.

BIRTH OF EDWARD VI.: A RECTIFICATION.—In October, 1537, Margaret, Queen Dowager of Scots, wrote to congratulate Henry VIII. on his son's birth, of which he had just informed her. The day of the month, first written

"vii," was altered in the queen's hand, so as to make it doubtful whether to read "xiiij" or "xviii" ('Hamilton Papers,' vol. i. pp. 49–51). Mr. Gairdner (in 'Letters, &c., of Henry VIII.,' vol. xii. part ii. No. 1079) remarks in a note that October is "evidently for November." This cannot be so, for, as he shows (*ibid.*, Nos. 911, 1060), Edward was born on 12 Oct., 1537, christened on the 15th, and his mother died on the 24th of the same month. When the date of the queen's letter is read "xvii" (as it should have been), and five days allowed for Henry's messenger reaching his sister in Scotland, this puts the thing right. Margaret would surely not have let a whole month pass before congratulating Henry, his wife having died meanwhile, to which she makes no reference.

JOSEPH BAIN.

BOOTLE IN CUMBERLAND.—Permit me to point out an inaccuracy in Mr. Charles Creighton's 'A History of Epidemics in Britain.' On p. 568 of vol. i. the author writes: "We get a glimpse of a heavy mortality among the country people the year after [1652] at Bootle, in Cumberland, just across the border from Lancashire," &c.

The foregoing statement does *not* concern Bootle in Cumberland, but should be ascribed to Bootle in Lancashire (see 'Hist. MSS. Commission,' x. part iv. p. 106).

CHAS. HY. HUNT.

"TO SUE."—A woman in Sheffield, who was carrying a large market-basket, and who, judging from her appearance, was a farmer's wife living in one of the adjoining villages, said the other day to a man who accompanied her, "Tha can *sue* along; I'm going to Boot's" (a well-known chemist's shop). This was *sue* in the old sense of "follow."

S. O. ADDY.

THEROIGNE DE MERICOURT AND MARAT.—Many of your readers may not have noticed the narrative relative to Théroigne de Méricourt in the first volume of the 'Memoirs of Barras.' She was, according to Barras, seized by the populace and dragged before the Committee at the Feuillants with loud cries of "To the lamp-post." (In passing, I did not think that the Committee was often consulted on a lamp-post case.) The Committee desired to save her, but seemed not likely to succeed, when Marat interfered and told the mob that it would be beneath their dignity to hang such a contemptible courtesan, and by this means succeeded in saving her life.

It seems hardly likely that after this occurrence she would have remained in Paris to be again seized and flogged. It looks as if either

the rough usage which she received from the mob on this occasion was magnified into a flogging, or else that Marat proceeded, "Flog this contemptible wretch instead of hanging her," which Barras as an admirer of Marat does not record.

Alison gives the date of the flogging as 31 May, 1793. This was the day of the overthrow of the Girondins, and it may be presumed that Théroigne was regarded as a member of that party. If so, she would have been safe enough up to that date, and the incident recorded by Barras could hardly have occurred previously. But on the fall of the Girondins, Marat became one of the most powerful men in Paris and could probably have disposed of her as he thought fit. He saved a man from the lamp-post, giving him a good kick to show his contempt.

M.

### 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.

"DAG DAW."—In a ballad entitled 'The Duke of Argyle's Courtship,' beginning with the line 'Did you ever hear of a loyal Scot?' which is printed in Buchan's 'Ancient Ballads and Songs of the North of Scotland' (1875), ii. 141, there occurs the following quatrain (p. 143):—

Wi' your blue bonnet ye think ye're braw,  
But I ken nae use for it at a',  
But be a nest to our *dag daw*,  
And I'll never be your dearie, O.

What is the precise meaning of the expression a "dag daw"? THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

SCULPTORS.—Will any reader kindly give the Christian names and dates of birth and death of G. Prosperi, Palkirk, Laurence Macdonald, and John Steell, sculptors?

EVELYN WELLINGTON.

Apsley House.

JOHN RANDALL is stated to have been head master of Westminster School from 1563 to 1564. I shall be glad to learn any information about him.

G. F. R. B.

"HIGHLANDRY."—Ogilvie's 'Dictionary' cites Smollett as an authority for this word. Can one of your readers give the reference for the 'Historical English Dictionary'?

R. J. WHITWELL.

70, Banbury Road, Oxford.

ROBERT GERVAS was elected from Westminster School to Trinity College, Cambridge, in 1570. If any correspondent of 'N. & Q.' can give me any particulars relating to Gervas I shall be greatly obliged. G. F. R. B.

REV. RICHARD JOHNSON, B.A.—Can you give me any information regarding the Rev. Richard Johnson, B.A., the first Church of England clergyman in Australia? He was born about 1760; graduated B.A. at St. Mary Magdalene College, Cambridge, 1784; came to N. S. Wales in 1780; returned to England 1800; died about 1814. I am compiling a life of him, and want to know where and when he was born, and where and when he died. I have an idea that he belonged to Canterbury, Kent, but can learn nothing definite.

J. W. FAWCETT.

Brisbane.

SARAGOSSA SEA.—The *Pall Mall Gazette* of 14 Aug., 1897, contains the words "turning the whole place into a miniature Saragossa sea," in a place where the lake in St. James's Park is spoken of. What is the "Saragossa sea" referred to here? PALAMEDES.

THE FIR-CONE IN HERALDRY.—What is the customary method of depicting fir-cones? Are they shown in a vernal or autumnal condition? Is the point directly upwards or downwards, or oblique; and if so, inclined to which side? Is the cone straight or curvilinear; and if the latter, to which side is the curve directed? The particular shield in question is borne by a French family and is described as "de sinople [green] à six pommes de pin d'or, 3, 2 et 1." It will be seen that the position and form must apply to six cones. What is the heraldic signification of the fir-cone? Is it not ecclesiastical?

ARTHUR MAYALL.

WINCHESTER.—Can any reader of 'N. & Q.' kindly refer me to a printed copy of a charter granted by King Henry VIII. to Winchester, containing confirmations of charters back to the time of Edward the Confessor, with an *insperimus* of each? JAMES DALLAS.

Exeter.

JOSIAH CHILDS.—There is a tradition in my family that he had a brother who was governor of a West Indian island, and also a daughter who was married to a West Indian of the name of Huggins of Nevis. I have hitherto failed to prove these statements. Who can help me? M.A. OXON.

Ivy House, Clapham, near Bedford.

"BURIED, A STRANGER."—This formula occurs so frequently in the register of a very



small church which I have been examining, that it has occurred to me that there must have been some inducement to make these nameless entries. Is it possible that the tax at one time imposed upon entries in registers was wholly or in part remitted to parishes where travelling people or other visitors died and were buried? A. T. M.

WORDSWORTH AND BURNS.—In the preface to Matthew Arnold's 'Wordsworth' I find the following:—

"Wordsworth owed much to Burns, and a style of perfect plainness, relying for effect solely on the weight and force of that which with entire fidelity it utters, Burns could show him.

The poor inhabitant below  
Was quick to learn and wise to know,  
And keenly felt the friendly glow  
And softer flame;  
But thoughtless follies laid him low  
And stain'd his name.

Every one will be conscious here of a likeness to Wordsworth."

Can you or any of your readers kindly tell me where in Burns's works these lines are to be found? I have searched in vain.

VIATOR.

'THE PEOPLE'S JOURNAL.'—Can any of your readers inform me how long the *People's Journal*, edited by John Saunders, continued? Commenced January, 1846. J. E. R.

POEM WANTED.—Can any of your readers tell me where I can find a poem containing the following lines?—

Farewell, the beautiful, meek, proud disdain  
That spurred me on all virtue to pursue,  
All vice to shun!  
Farewell! and O! unpardonable Death.

I was under the impression, when I saw them about twenty-five years ago, that they formed part of a translation of a poem by Dante; but I cannot find them amongst his works. I should like to know the whole poem, which, so far as I can recollect, was a very short one.

RD. PHILLIPS.

SEPOY MUTINY.—Can any one let me know of any literature (fiction or history) of the Indian Mutiny dealing with the treatment of the prisoners at Cawnpore before their massacre?

HISTORY.

DEDICATION OF ANCIENT CHURCHES.—I shall be greatly obliged for opinions on the following. Many ancient churches are known simply as "St. Mary's Church." Now as there are seven B.V.M. festival days in the year, can any one of them more than another be assigned as saint day to such a church? Has St. Mary Annun, 25 March, Lady Day, that

distinction? Are there any fixed days in the year for the festivals of "Holy Trinity," "Christ Church," and "St. Saviour"?

GEORGE WATSON.

18, Wordsworth Street, Penrith.

BRANWELL FAMILY.—My great-great-grandfather, Thomas Mathews, born 1733, married at St. Ives, Cornwall, in 1757, Mary Branwell, of Penzance. I know that she was a near kinswoman to the mother of Charlotte Brontë, but am desirous of ascertaining the exact relationship. The above marriage was witnessed by "Samson Bramwall," as he spells his name in signing the register. Who was the common paternal ancestor of Mary Branwell and the mother of "the Brontës"? JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

'SECRET HISTORY OF THE COURT,' &c.—I have chanced lately to come across a book (a cheap reprint) entitled 'The Secret History of the Court of England,' during the reigns of George III. and George IV., and purporting to be by "Lady Anne Hamilton." The statements contained in this work are of so surprising and yet so circumstantial a character that I am interested in ascertaining what, if any, degree of credibility attaches to the work. Perhaps you can kindly give me some information. The original edition appears to have been issued about 1832.

W. F. ANDREWES.

Kensington.

DAME ELIZABETH HOLFORD.—Can any reader give me the maiden name of this lady? Of the parish of All Hallows, Steyning, in the City of London, and relict of Sir William Holford, of Witham, co. Leicester, Bart., she founded at Oxford, by will dated 19 Nov., 1717, five exhibitions at Christ Church, two at Pembroke and Worcester Colleges respectively, and two at Hart Hall. Her portrait is in Worcester College; and a picture in the hall of Pembroke (of a lady seated, full face, in an amber silk dress) should, from the likeness to the former portrait, probably be assigned to her. Sir William's first wife appears to have been the Lady Frances Cecil, second daughter of James, third Earl of Salisbury.

A. R. BAYLEY.

St. Margaret's, Great Malvern.

THE REV. JOHN LEWIS, M.A. of Sydney College, Cambridge. In 1626 he published "Melchizedeck's Anti-type; or, the Eternal Priesthood and All-sufficient Sacrifice of Christ, with the scrutiny of the Masse," &c. He was at the time "one of His Majesty's

preachers authorized for the county of Lancaster." He married a daughter of Richard Moore, of Edmundsbury, in Suffolk. Further information concerning him is wanted, either privately or through the medium of 'N. & Q.' The 'Dictionary of National Biography' contains no reference to him. H. FISHWICK.  
(The Heights, Rochdale.

CHALLOWE.—Can any one give me the arms of this family? Sarah, daughter and heir of John Challowe, Esq., of Grantham, co. Lincoln, and widow of a Mr. Butler, married Oswald Hatfield, Esq., of Hatfield Hall, near Wakefield, before the middle of the eighteenth century. W. D. HOYLE.

13, Gray's Inn Square, W.C.

GREAT EVENTS FROM LITTLE CAUSES.—Some exemplifications of this from history would prove interesting to the querist. Where do the familiar words "What great events from little causes spring!" come from? There is something like them in Pope's 'Rape of the Lock.'

A. S. P.

### Replies.

#### GENERAL WADE.

(9th S. i. 129.)

I CANNOT help your correspondent on the literary question connected with this celebrity, but what follows will perhaps be useful. George Wade was born in 1668, and died 14 February, 1748, according to 'Chambers's Encyclopædia,' and was buried in Westminster Abbey on 21 March in the latter year. Other notices which I have seen give the death-date 14 March. He obtained his first commission in the Engineers in 1690, and rose to the highest command. He is famous for his part in suppressing the Scottish rebellion of 1745, as well as for his construction of the great military roads through the Highlands during his command of the royal forces in Scotland after the earlier Jacobite rising of 1715—a work of engineering commemorated in a curious couplet which, says the writer "G." (Richard Gough?) of Appendix No. ix. to James Pettit Andrews's 'Anecdotes,' was made by a Mr. Canfield, who was employed in the work:—

Had you but seen these roads before they were made,  
You'd lift up your hands and bless Marshal Wade.  
'G.' being uncertain as to Canfield's nationality, takes occasion to observe:—

"If he was a native of this island, he affords strength to the arguments already adduced, to prove that the Irish have, by no means, a right to the monopoly of bulls."

The writer of a notice of Wade in Chambers's 'Book of Days' (i. 369) attributes the couplet to an Irish ensign, and explains it as

"referring in reality to the tracks which had previously existed on the same lines, and which are roads in all respects but that of being *made*, i.e., regularly constructed."

The monument to Wade in the nave of Westminster Abbey is a splendid work of Rou-biliac. Many notices of Wade's military operations in 1745 are to be found in the fourth volume of Defoe's 'Tour through Great Britain'; and anecdotes are related in Chambers's 'Book of Days,' Hone's 'Year-Book' (p. 154), and Cunningham's 'Handbook of London' (art. 'Cork Street'). F. ADAMS.

106a, Albany Road, Camberwell.

'Albania, a Poem addressed to the Genius of Scotland,' is of great rarity. There is a copy in the Abbotsford Library, and I have no doubt it is the one referred to by Dr. John Leyden when he says:—

"The fate of the poem of 'Albania' has been extremely unlucky. The author and the original editor are equally unknown; and of the poem itself no copy, except that which has been used in this edition, is known to exist. It was printed at London for T. Cooper in 1737, folio."

Your correspondent A. Scot will find many interesting remarks and notes on this very rare book, which was reprinted by Dr. Leyden, in his 'Scottish Descriptive Poems, with some Illustrations of Scottish Literary Antiquities,' Edinburgh, 1803. The following note is written on the fly-leaf of my copy of this book:—

"This scarce collection by Dr. John Leyden contains the only reprint of 'Albania,' which was probably written by a native of Aberdeen (see p. 164). Only a single copy is known of the first edition of this poem."

JAMES SINTON.

Eastfield, Musselburgh, N.B.

Years ago somewhere I read these lines:—  
If you had seen these roads before they were made,  
You would lift up your hands and bless General Wade.

Which is not improbable. Are they in Boswell's 'Life of Johnson'? R. R.

Boston, Lincolnshire.

A correspondent of 'N. & Q.' (5th S. iii. 369; iv. 55) states that General Wade's pedigree appeared in Burke's 'Landed Gentry,' fourth edition. An account of him is also given in the 'Georgian Era.' General Wade was a skilled engineer, and built the Tay Bridge. In compliment to him Dr. Friend, of Westminster, wrote a Latin inscription, which was placed upon the bridge. A copy is given in 'N. & Q.' 3rd S. ii. 192. On his decease, in



1748, he was interred in Westminster Abbey. His nephew Capt. William Webb was master of the ceremonies at Bath, for which town his uncle was member of Parliament for many years.

EVERARD HOME COLEMAN.

71, Brecknock Road.

#### HOUSES WITHOUT STAIRCASES (9th S. i. 166).

—An allusion is made at the above reference to the Lyceum, and the architect named as Mr. Charles Beazley. I beg to state that the Lyceum was built by my father, the late Mr. Samuel Beazley, not by either of the Messrs. Charles Beazley who have practised in the same profession.

EMILY A. TRIBE.

I have lived a good deal at Oban, and knew Altnacraig, but I never heard that it was designed or built without a staircase; it certainly has one now. *Apropos*, it was a tradition—not, I fancy, without foundation—of my youth in Wigtonshire that the fine mansion of Lochnaw, the seat of Sir Andrew Agnew, had been planned by the then baronet himself, and that it was not until the actual erection of it had commenced that the total absence of staircase was discovered.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

I have always associated this story with Balzac, of whom I first read it. Balzac designed his own house in the country, and when it was built according to his plans it was found that the staircase was omitted, and consequently it had to be added, outside, afterwards. I cannot place my hand on my authority for the moment.

S. J. A. F.

Though I doubt of the existence of this blunder anywhere, Sir C. Barry committed one quite as great in designing the clock-tower of the Palace of Parliament with no entrance for the bell, which had to remain outside the foot of the tower till a new arch was pulled down and opened for it.

E. L. GARBETT.

#### "THROUGH-STONE" (8th S. xii. 487; 9th S. i. 9).

—In what are called "brick graves" it is usual to place a flagstone sufficiently large to completely cover the space above the buried coffin, and upon this the walls of the grave are again built up, so leaving a stone bottom upon which is laid the next interment. This slab is technically known here in the West, and doubtless elsewhere, as the "through-stone," or, as it is called, the "drue-stone." It may, and probably does, mean the coffin stone, though the idea now is that *through* means *complete*, i. e., the stone which reaches through the grave. In my notes I find,

"*Through-stone*, the slab in a brick grave between two interments."

F. T. ELWORTHY.

Wellington, Somerset.

Your correspondents have supplied ample evidence proving the true meaning and origin of this word, meaning a grave-stone; but in this part of Scotland, if you were to ask any countryman to show you a "through-stone," he would point to a long stone projecting on each side of a wall (called "dyke" with us), so as to form a step. In this sense "through" must represent the preposition. This did not escape Jamieson (very little did); for in addition to explaining "thruich-stane" as quoted by your correspondents, he explains "through-stone" as "a stone which goes through a wall."

HERBERT MAXWELL.

Monreith, Whauphill.

The two distinct meanings of this term are very clearly exemplified in the glossary to the 'Fabric Rolls of York Minster' (Surt. Soc. vol. xxxv.). First, the "thruiff-stone," or binding-stone for a wall, by a quotation from Drake's 'Eboracum,' wherein a monument is described as rescued from "brutish workmen who had broke it in the midst, and were going to make use of it for two *thoroughs*, as they call them, to bind a wall." Secondly, as a grave cover, by quotations from wills in the registries of York and Durham:—

(1) Sir John Roccliffe of Cowthorpe, in 1531, desiring to be buried in the church of the Grey Friars, York, instructs his executors to "cause a *thorughe-stone* to be laide upon me, and one ymage of the Trinitie sette and fixed in the said *thorughe-stone*, and one ymage of myself maide kneeling undre the said ymage, w<sup>ch</sup> one scripture for me in perpetual remembrance."

(2) John Bullock, of Newcastle, in 1548-9, directs that his body be buried in the "pariche church of All Sainets nye the *thorughe* stone besides the weddyng church dore."

(3) In 1562 Thomas Ellis, of Doncaster, orders his body to be interred in St. George's Church there, "in that place where Sir Robert Smyth was buried, and I will that that stone that lyeth upon that place be laid there agayne and four stones sett upon ends of the same, and thereupon laid one *thorughe*, beyng now of the bakeside of my house."

RICHD. WELFORD.

In a 'Glossary of Yorkshire Words and Phrases' (1855) I find—"A *Throug* or *Through* (pron. *truff*), a table tomb, generally square, and occupying the entire surface of the grave."

C. P. HALE.

DRESSED UP TO THE NINES (8th S. xii. 469; 9th S. i. 57).—Cf. “Tiré à quatre épingles,” a lower square number being used in the French language. KILLIGREW.

PROF. SKEAT will find that I have already anticipated him in my ‘Folk-Etymology’ (p. 257, 1883) in conjecturing that *nines* in this phrase stands for *nine*, *nyen*, or *neyen*, the eyes, in older English. Charles Reade has the expression “polished to the *nine*” (‘Never Too Late to Mend,’ chap. lxxv.), which comes nearer to its proposed original.

A. SMYTHE PALMER.

South Woodford.

BALBRENNIE (9th S. i. 48).—I do not think I am rash in hazarding the conjecture that Balbrennie = Baile Breathneach (Gaelic), meaning “Welsh-town,” or “Briton’s Town.” In Irish this would be pronounced Bally-brannagh.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

DR. WHALLEY (9th S. i. 67).—The Rev. Dr. Thomas Sedgwick Whalley was a most intimate correspondent of Mrs. Piozzi’s—if the same Dr. Whalley inquired for. He had several addresses—Royal Crescent, Bath; Longford Lodge, Bristol; Mendip. In 1814–1816 he was on the Continent, at Nevers, Louvaine, Brussels. Up to 1810 Mrs. Piozzi addresses him as the “Rev’d.” only; from that date she changes to the Rev. Dr. Whalley. When he was setting off on his continental tour Mrs. Piozzi wrote (November, 1814): “Thousands of Prayers and Wishes for your safe return are sent up daily to the Throne of Grace, and none more warm and true than those of Dear Dr. Whalley’s Forty years attached and ever obliged ser’t H. L. P.”

Having the privilege allowed me of copying a series of Mrs. Piozzi’s lengthy letters to her old friend Dr. Whalley, I have worked them into a very interesting article. They range from 5 January, 1789, to 1816. Her clever pen flows on in the liveliest style, detailing all the incidents of her gay and busy life—the purchase of her Welsh residence Brynbelli; her intimacy with Miss Seward, Miss Hannah More, Mrs. Siddons, &c.; the progress of the Napoleonic disturbances and her comments thereon; the natural way in which she writes to Dr. Whalley of the personal rudeness she experienced from her daughters when, by his advice, she offered them Streatham Park, its furniture and pictures. Her limited means on their refusal forced their sale. One item in her account of the picture sale is of interest. Dr. Johnson’s portrait sold for 378*l.*, Garrick’s for 175*l.*, Edmund Burke for

200*l.*, but “I kept dear Murphy for myself. He was the Playfellow of my first Husband, and the True and Partial Friend of my second, he loved my Mother—and poor as I am—Murphy remains with *me*.” The auction of Charles Surface’s family pictures repeats itself in Mrs. Piozzi’s retaining Murphy’s portrait from grateful feeling.

HILDA GAMLIN.

Camden Lawn, Birkenhead.

Thomas Sedgwick Whalley, D.D., of Mendip Lodge, co. Somerset, was born in 1746. He was the second son of Dr. John Whalley, Master of Peterhouse, Cambridge, and Regius Professor of Divinity. For more than fifty years Dr. T. S. Whalley was rector of Hagworthingham, and was the friend of Mrs. Siddons and Hannah More. He was author of several poems and tales, and died abroad in 1833. His journals were published in 1863.

PELOUS.

Bedford.

OLD ENGLISH LETTERS (9th S. i. 169).—The Anglo-Saxon name for the letter *th* was “thorn,” as we know, among other things, from an early poem in which each letter of the alphabet is mentioned by turn. Even nowadays the term can scarcely be considered obsolete, as it is largely used by philologists. The Icelanders also call the letter “thorn,” which name occurs in a grammatical treatise of the twelfth century, and has continued in use to the present day. The other letter (having the power of *gh* or *y*) has no name that I know of myself, but perhaps some other reader can supply it. There is one thing about it, however, which B. may not be aware of, and that is the curious and interesting way in which, in later times, it has been confused with *z* in printing. There are many Scottish place and personal names which are pronounced in some peculiar way that can only be explained by a knowledge of this fact. Take, for instance, the combination *dz* in the surname MacFadzen, pronounced and sometimes written MacFadyen or MacFadden; and MacGudzeon, pronounced and sometimes written MacGudgeon; or in the place-name Cadzow Castle or Cadzow Castle, immortalized by Sir Walter Scott in one of his poems. Another combination in which *z* has taken the place of the ancient character for *y* is *lz*, as in the familiar surname Dalziel, which, as every one knows, is pronounced something like the English surname Dale; Drumelzier Castle is pronounced Drumellyer, as may be seen by the way it rhymes in Scottish poems. In Cornwall and the west of England there are numerous



place and personal names in which *z* is used for *y*. I will not trench upon space further than by mentioning one of them, the surname Chedzoy, locally pronounced Chedghey, which, curiously enough, occurs in Tom Taylor's 'Sheep in Wolf's Clothing,' recently performed at the Comedy Theatre.

J. PLATT, Jun.

Has B. consulted 'The Origin and Progress of Writing,' by Thomas Astle, Keeper of the Records of the Tower of London, 1784? For the reason Astle gives—that

"these notes of abbreviation are not the original members of an alphabet; they were the result of later reflection, and were introduced for dispatch"—may they not have been nameless? B. will find the Saxon *th* (þ of the fifth century) at p. 169, and the Roman-Saxon *z* (g, latter end of the seventh century) at pp. 99, 100, plate 16.

HAROLD MALET, Col.

MAGINN AND 'BLACKWOOD'S MAGAZINE' (9th S. i. 122).—The anecdotes related here remind me of another one. When Samuel Rogers, the banker, published his 'Pleasures of Memory,' Lord Eldon, referring to his own banker Gosling, said: "If I ever find that Gozzy takes to writing poetry, I will withdraw my account at once." E. YARDLEY.

"CROZZIL" (9th S. i. 107).—This is a common word in Derbyshire, but does not always mean burnt to a cinder. Things shrivelled by heat, but not burnt, are "crozziled." Hair thrown on a fire "crozzils up." Cinders and slag are "crozzils." An over-cooked rasher of bacon is "done to a crozzil."

THOS. RATCLIFFE.

Workshop.

COPE AND MITRE (8th S. xii. 106, 175, 350, 493; 9th S. i. 14).—Will you allow me to ask what is MR. ANGUS's authority for stating that at the Reformation chasubles were disused and copes worn in their stead at the Eucharistic service? True, the rubric required the wearing of the vestment (*i. e.*, chasuble) or cope, but the alternative was not optional, as is evident from the subsequent direction that on Wednesdays and Fridays after Litany, even though there be no communicants, the liturgy shall be said at the altar, the service on these occasions terminating after the offertory, when certain specified prayers were to be added, concluding with the blessing, and at this service the priest was ordered to wear the plain alb or surplice and cope. The above clearly shows that the use of the chasuble was to be restricted to the full Eucharistic service; for the *Missa Sicca* the cope was provided. E. C. A.

BIBLIOGRAPHY (9th S. i. 143).—The upright strokes are designed to show at a glance where the lines of the title end, for the purpose of identification, for which I think they ought to be "obtrusive," like similar lines, &c., in Psalters meant to be sung from. To me it would be irritating to see such abnormal commas as those in "Facetiæ, of, Oxford and Cam—" or to see commas turned the wrong way. But is it not—like the great question of whether a book-shall should be lettered upward or downward—rather a case of much ado about nothing? J. T. F.

FRENCH PRISONERS OF WAR IN THE SAVOY (9th S. i. 128).—There was a prison in the Savoy for 'felons and deserters' in 1781, and an attempt at prison-breaking is recorded in the 'Annual Register,' xxiv. 179.

EDWARD H. MARSHALL, M.A.

Hastings.

Has your correspondent consulted 'The History of the Ancient Savoy Palace, built by the Duke of Savoy A.D. 1245, now the Site of the Waterloo Bridge,' London, 1817, a copy of which is in the Corporation Library, Guildhall? EVERARD HOME COLEMAN.

71, Brecknock Road.

WILLOW PATTERN PLATE RHYME (8th S. xii. 326, 413, 514).—The following version, as fugitive as the rest, deals with the case more minutely and exhibits better technique than the others quoted. It deserves to rank as the standard description of the subject:—

Two wild pigeons flying high,  
A little vessel sailing by,  
A weeping willow hanging o'er,  
A bridge with three men if not four.  
Here the giant's castles stand,  
Famous, known throughout the land,  
Here's a tree with apples on,  
Here's a fence to end the song.

ARTHUR MAYALL.

BIBLIOGRAPHY OF THE RYE HOUSE PLOT (9th S. i. 68).—See the *Gentleman's Magazine*, xxxiii.; Evelyn's 'Diary,' ii.; Jesse's 'England under the Stuarts,' iii.; Rapin's 'History of England,' xiv. 321; *All the Year Round*, Second Series, vi. 434; *Penny Magazine*, ix.; 'Old England,' with an illustration. For the 'Rye House Plot Cards' see 'N. & Q.,' 3rd S. v. 9, 141.

EVERARD HOME COLEMAN.

71, Brecknock Road.

COL. HENRY FERRIBOSCO IN JAMAICA (8th S. xii. 348, 413, 474; 9th S. i. 95).—I am much obliged to AYEHR for his notes on the Ferrabosco family, though I knew the references which he kindly gives. Several extracts from the Greenwich parish registers were printed

in the *Musician* for 29 Sept., 1897, to which I have already referred. There are a few further notes on John Ferrabosco in the *Musician* for 20 Oct., 1897, p. 459. I should point out that the reference to 'State Papers, Dom., Charles II.,' vol. xxxix., does not show that the brothers Alfonso and Henry Ferrabosco died in the year 1661, but only that they were dead in that year. G. E. P. A.

REGISTRATION BIRTHS AND DEATHS IN ENGLAND (8th S. xii. 109, 214, 435, 511; 9th S. i. 131).—Birth and death registration became compulsory in 1874 by the Birth and Death Registration Act of that year. Three months is now the outside limit during which births can be registered without fee. After then, up to a period of twelve months from the date of birth, the fee is 5s. Beyond that time, to within seven years, registration may be effected, with the sanction of the Registrar-General, on payment of fees amounting to 10s. No birth can be registered after the expiry of seven years from the date thereof.

A. R. B.

AUGUSTINE SKOTTOWE (9th S. i. 28, 91).—This name figures in early Massachusetts history, also in Virginian, I think. A Capt. Joshua Scottow, who wrote the well-known 'Old Men's Tears,' &c., a rare bit of New England printing, was one of the founders in 1669 of the historic Old South Meeting House, Boston, which still flourishes. His old gravestone is embedded in the porch of this church. See H. A. Hill's 'Old South Church,' 2 vols. 8vo., plates; Boston, Houghton, Mifflin & Co., 1894; also Hill's 'Joshua Scottow and John Alden' (one of the addresses), in 'Old South Memorial Addresses,' 1 vol. 8vo., Boston, 1884. The descendants of the old Boston Scottows, it is said, now call themselves Scott.

J. G. C.

At one of the old farmhouses in the neighbourhood of Chesham there were three portraits, said to have been purchased at the sale; one was a full-length of a boy in Roman costume, with a dog; a second was a lady, half-length, also with a dog; the other a half-length, probably the father. They appeared to be about the time of Queen Anne, and were said to be portraits of members of the Skottowe family. W. R. HORWOOD.

31, Carden Road, Peckham Rye.

SHAKESPEARE'S GRANDFATHER (8th S. xii. 463; 9th S. i. 41, 113).—Since writing my letter to you, I am sorry to find that ('N. & Q.,' 'Shakespeare's London Lodgings,' 3rd S. viii. 418, &c.) I had already answered MR. VINCENT with respect to the bond which he now publishes

as a novelty, and I then stated the charge which I again make against Mr. Halliwell-Phillipps, that this bond which MR. VINCENT has just discovered was well known to him, and probably also to MR. STOKES (who I am glad to see now takes upon himself the responsibility of Mr. Halliwell-Phillipps's conduct), and was suppressed by them, and the only reason (I suggest) for such suppression was to enable them to continue in their book (quoting from my own letter)

"that delightful episode of the fining of John Shakspeare in 1552 for a nuisance, from which they (utterly unwarrantably) drew very unpleasant and untrue deductions respecting his social condition and habits."

MR. STOKES now writes that he cannot understand the gravamen of my charge. If he will read my words again carefully, taking them in their ordinary sense, he will, I think, arrive at my meaning, and may perhaps see fit to change his ground. "True," he admits, "Mr. Halliwell-Phillipps knew of the bond and printed it; but he once lost a reference to something or other he gave me, and he could never find it"; and he adds triumphantly that I have lost the reference to Mr. Halliwell-Phillipps's tract in the British Museum. How does he know that? But, if I have, how does that affect the question? We all lose references at times, but no man who seeks to enlighten the public should write in forgetfulness of such a fact as this, because it shows either that he could not appreciate its importance, or that he had forgotten what he had previously written, and which it disposes of.

"Ah, but," says MR. STOKES, "did we not print everything and leave the reader to draw his own conclusions; and is not that the true scholarly method?" Undoubtedly; but that is just contrary to what was done. The complaint is that they did not print this bond; or why does MR. VINCENT now bring it forward? MR. STOKES speaks of me as not having given references in my book to Mr. Halliwell-Phillipps's work. I did much better. I gave references to the original records. But how could I refer to suppressed documents?

I have referred (p. 227 of my book) to the fact that Mr. Halliwell-Phillipps, in his 'Calendar of the Corporation Records of Stratford,' has actually omitted mention of the fact that Robert Arden was the son of Thomas. MR. STOKES does not deny this; but he asserts that Mr. Halliwell-Phillipps mentions the fact elsewhere. Very likely; but how does that excuse the omission in the 'Calendar'?



I should like to point out an extraordinary mistake into which the writer of the article 'Shakespeare' in the 'Dictionary of National Biography' has fallen. At p. 31 of my book I have written that the name of Anna Whately, adopted by Anne Hathaway on her marriage, was no doubt used to deceive the Shakspeare family. This writer decides judiciously that this was another William Shakspeare; but he forgets that the bond actually proves that the lady was Anne Hathaway.

PYM YEATMAN.

Thorpe Cottage, Teddington.

"RANDOM OF A SHOT" (9th S. i. 142).—The Teutonic *rand*, which appears in Gothic as *randus*, A.-S. as *rand*, an edge, passed into Romance; cf. the Italian *a randa*, nearly; O.Fr. *randir*, to press upon; O.Fr. *randon*, violence; the French then apparently gave us the O.E. *randown*, haste; and at *random*, left to its own guidance. *Vide Müller, s.v.*

H. A. STRONG.

University College, Liverpool.

SHORT A v. ITALIAN A (9th S. i. 127).—I should have preferred to call this "*a* narrow and *a* broad," or even "long (English) *a*, and full or continental *a*" (*ah*). If your correspondent will consider, he will find that he is face to face with the question whether he will adhere to the peculiar *a* of his English alphabet, or will follow the multitude and be fashionable. If he elects to do the latter he will say *grahnt* (as to sound), and if he does not, he will say *grannt*. There is, and has been (says Dr. Delaunay), a continual tendency to the lowering of the sound in the vowels; but our alphabet still records for us the peculiar (English) sound of the first letter and vowel, as in *safe*, *take*, *rate*, &c. A few years ago the late Lord Tennyson and Prof. Skeat were interrogated as to the proper sound of the Christian name Ralph. Briefly I may say that those authorities gave it as *Raff*. That evidently was their opinion, from what they had learned, heard, and been accustomed to. But the alphabetical sound (or "name-sound") given to the *a* of Ralph gives us *Rafe* in sound in English; and thus have I all my life constantly heard it sounded in Westmoreland, Cumberland, and other Northern counties by old-fashioned but educated people. A recently issued book, by R. Murray Gilchrist, called "A Peakland Faggot," has for hero one "*Rafe* Paramour." I can hardly imagine that any one will contend that this name does not = Ralph. And I can hardly conceive that any Italian-*a* lover will think that in English *Rafe* is to be sounded *Raff* (pace Prof.

Skeat and the late Lord Tennyson); and as a clincher to my argument, I will add that even Webster's 'Dictionary' records the fact that Ralph is "in Eng. often pronounced *Räf*." In this connexion I should like to mention a curious matter. In Cumberland, parish of Greystoke, and also in Westmoreland, are one or two places that anciently belonged to the Hoton (Hutton) family, at present, and for a long time, known as Hutton Roof. Now, in Jefferson's 'Hist. and Antiq. of Cumberland,' vol. i. p. 350, Sandford's MS. account of Cumberland is quoted from, and we learn that the Hutton Roof even of his, as well as of our own day, in the parish of Greystoke, "was anciently called Hoton Ralf." The latter word, I conjecture, can mean nothing else but Ralph, a Christian name, and may thus be compared with Hoton-John, in the same county, and Hoton-Henry in an adjacent one: places also named after early owners, members of the Hoton family. We see, then, that the old North-Country sound of Ralf and Ralph (viz., *Raiph*, *Raife*, or *Rafe*; see Raines's 'Ancient Wills,' &c.) has become lowered, by ignorance and fashion, till "roof" is the sound and the accepted signification—i.e., a high place, an elevated situation. Compare A.-S. *hläf-weard*, *lord* (*temp.* Hen. VIII.), and *lord*. There is always the tendency, it seems, for vowel sounds to alter, as from *eard* to *ard* and *ord*, but not as from *ord* to *ard* and *eard*—i.e., the tendency is to broaden, not to narrow.

W. H.—N B—Y.

PAINTING OF HEAD OF NAPOLEON (9th S. i. 88).—The whereabouts of this death-portrait in 1855 is shown by the lettering on a print now before me:—

"Napoleon the First at St. Helena, from the original painting taken immediately after death by Captain Ibbetson, R.E.; now in the possession of the Rev. J. P. Pitcairn, M.A., Rector of Longsight. Copied from the original by John Gibbs. Day & Son, Lithors. to the Queen. Published Sept. 6, 1855."

The head, nearly life size, being drawn in profile, shows very distinctly the peculiar swelling in the neck. ANDREW IREDALE.  
Torquay.

"SYBRIT" (9th S. i. 144).—I explained this in a letter to the *Church Times*, 11 February, p. 159. It has been explained so often that it is a weariness to do it again; so I merely give the references.

1. It is the A.-S. *sibræden*, affinity (afterwards a proclamation of proposed affinity); see Bosworth and Toller, 'A.-S. Dict.', p. 869; Sweet, 'A.-S. Dict.'

2. Mid.E. *sibrēden*; Stratmann's 'M.E. Dict.', p. 546; *sybrede*, 'Prompt. Parvulorum,' p. 545 (see Way's note, where a false and impossible etymology is given).

3. Later, *sibbered*, *sibberedge*; Ray's 'Glossary,' ed. Skeat, E.D.S., p. 90; Ray has the etymology of *sib*, but (like Way) misses the suffix. I there give the A.-S. form.

4. Spelt *sibrit*, Sir Thos. Browne; see the same reference.

5. See *sibberidge* in Halliwell, who gives the M.E. form as *sybrede*, and explains *syb* from A.-S. *sibb*, correctly, yet actually fails to understand the suffix *-rede*, though it is merely the Mod. E. *-red*, and occurs both in *hind-red* and *hat-red*.

6. Explained in my larger 'Etymological Dictionary,' s.v. 'Gossip.'

7. Explained, s.v. 'Sibred,' with two quotations and the correct etymology, in the 'Century Dictionary.'

The fact that some doubt still remains is somewhat strange. I think it is high time to give up paying any regard whatever to ridiculous suggestions like *si quis sciverit*, which are unsupported by evidence, and phonetically impossible. There is no longer any reason for troubling ourselves with refuting such wild guesses, which have long ceased to command admiration. We have got beyond the period when guesses were most esteemed when they were most ingenious, i.e., when they demanded very much from our credulity, and required miracles of phonetic change. The blessed word "corruption" no longer accounts, as it once did, for surgical operations upon language.

WALTER W. SKEAT.

"SCALINGA" (9th S. i. 107).—This word is identical with the Scottish *scaling*, the act of dispersion (Jamieson), and the German *schälung*, a paring, and is connected with Icel. *skilja*, to separate. The context of the documents in which the word occurs is not given; but assuming it to be fem. singular, *scalinga* means pared land, or land which was pared with a beat-axe, mattock, or paring-spade.

Land treated in this way was sometimes said to be *float*ed,\* which means pared, and is identical with *fleeted*, skimmed, used in the phrase "to fleet milk." In my 'Sheffield Glossary' (E.D.S.), p. 169, I have given an account, too long to be quoted here, of the paring-spade and the way in which it was used. It was, in fact, a breast-plough, used for the same purpose as a beat-axe,

whereby "beat" was pared off by the hand. The process is thus referred to in Fitzherbert's 'Book of Husbandry,' 1534, ed. Skeat, p. 17:—

"And in some countreys, if a man plowe depe, he shall passe the good grounde, and haue but lyttel corne: but that countrey is not for men to kepe husbandry vppon, but for to rere and brede cattell or shepe, for elles they must go beate theyr landes with mattocks, as they do in many places of Cornewayle, and in som places of Deuonshyre."

In the notes to this passage an interesting variation from the edition of 1598 is given.

During a recent perusal of the Court Rolls of the manor of Sheffield I have sometimes met with "mattock land." Thus in 1626 the jury found that William Bullos died seised (*inter alia*)

"de et in uno alio messuagio, et octo acris terre hastler, et octo acris terre de Mattock land quondam Johannis Smith, et de et in una roda terre de Mattock land quondam Johannis Osgathorpe, cum pertinenciis, infra socam de Sowthey tent' per copiam rotlor' curie predictae, ac de et in duabus parcellis terre vocate Infurland et Streete place, nuper libere tent'."

Here we have three kinds of copyhold land, viz., "hastler land," "mattock land," and "infurland." On the first of these I asked a question in vain in 'N. & Q.' years ago, and I have never been able to make out its meaning. It is, however, of frequent occurrence both in the Sheffield Court Rolls and elsewhere. "Infurland" is, perhaps, equivalent to "foreland." The verb *scale*, in the sense of to pare land, appears to be given in Halliwell, who says that in Norfolk to "scale in" is to plough in with a shallow furrow. The Greek *σκάλλειν*, to clear the surface of the ground, to hoe, and *σκαλίσ*, a hoe, may be compared. In hilly country the Romans used the *sarculum*, or hoe, instead of a plough (Plin., 'N. H.,' xviii. 19, § 178). Such, no doubt, was formerly the case in English mountainous districts, like the neighbourhood of Sheffield, and Mr. FARRER is right in supposing that the mediæval Latin *scalinga* refers "particularly to land brought under the plough upon a hillside." The "plough," however, was a breast-plough, hoe, or mattock.

According to Prof. Skeat, "mattock" is a word of Celtic origin. Was it used by an aboriginal people on English hillsides? In South Yorkshire it occurs as a surname.

S. O. ADDY.

In a charter referring to Hinksey, in Berkshire (Birch, 'Cartularium Saxonicum,' No. 1002; Kemble, 'Codex Diplomaticus,' No. 1216), a pond or river-course (*lacu*) is said to be on a *scalinga*. This proves that a *scalinga*

\* Compare *fleyland* in Prof. Vinogradoff's 'Village in England,' p. 170.



cannot be a *lince* on a hillside, or a *sheading*, as Mr. FARRER suggests; but his other suggestion, that it may be an assart, is possible, and would suit the passages quoted by Du Cange. If any of your readers who know Hinksey would tell us where the *lacu* is or was, it might help to determine the meaning of a *scalunga*.  
ISAAC TAYLOR.

"HEAR, HEAR!" (4th S. ix. 200, 229, 285; 6th S. xii. 346; 8th S. iv. 447; v. 34; xi. 31, 95.)—In 'N. & Q.' 4th S. xi. 522, is given, in connexion with a very different subject, an extract from the epilogue to Lady Craven's comedy 'The Miniature Picture,' produced at Drury Lane in 1780, in which the audience are told that the fair sex

Can quit the card-tables to steer the state,  
Or bid our Belle Assemblée's rhetoric flow  
To drown our dull declaimers at Soho.  
Methinks, even now, I hear my sex's tongues,  
The shrill, sharp melody of female lungs:  
The storm of question, the division calm,  
With "Hear her!" "Hear her!" "Mrs. Speaker,"  
"Ma'am,"

"Oh," "Order, order," Kates and Susans rise,  
And Margaret moves, and Tabitha replies.

"Hear her!" is a variant of "Hear him!" or "Hear, hear!" which deserves to be preserved.  
POLITICIAN.

OCNERIA DISPAR (9th S. i. 127).—The British name is "The Gipsy." See the description and engraving in Fumaux's 'Butterflies and Moths (British),' 1894, p. 227. F. ADAMS.

This moth is known as the Gipsy moth in English. It is, of course, called *Ocneria* (or *Hypogymna*) *dispar* in England as elsewhere.  
JAMES DALLAS.

"WINGED SKYE" (9th S. i. 6, 75, 150).—When editing the poetry of Scott I ventured to think that the line in 'The Lord of the Isles,' "This for the coast of Winged Skye," was a misprint for "This winged for the coast of Skye," and I further ventured to say so; but I did not alter the text. The metaphor of "wings" for "sails," I need not point out, has long been known to poetry. A particularly fine instance of its use occurs in 'The Merchant of Venice,' where the "petty traffickers" of the sea are described as "flying past on their woven wings." The metaphor, indeed, is as obvious as it is beautiful. I am now, however, convinced by the interesting references of Mr. BUCHANAN that the line as printed is the line as Scott wrote it. He is to be congratulated on clearing up a point that has been the subject of some doubt and discussion. Whether the word "Skye" etymologically signifies "the isle of mist" or "the isle with wings," this at least may be con-

sidered as certain, that Scott knew it as "the winged isle." I beg to thank Mr. BUCHANAN for his note, and also to thank A SCOT for raising the question.

J. LOGIE ROBERTSON.

OATH OF ALLEGIANCE (9th S. i. 168).—A corroborative proof that this oath (as prescribed by 18 Geo. III. c. 60) was taken, at least to some considerable extent, in London as well as in Lancashire is afforded by a letter from Bishop Challoner (V.A. of the London district) to Bishop Hornyold (quoted by Butler, 'Histor. Mem. of English Catholics,' ii. 85). "A great many of our clergy, both secular and regular," writes the venerable prelate, "have taken the oath in the courts at Westminster."

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

If your correspondent will turn to 'N. & Q.' 3rd S. i. 374; xi. 170, 300; xii. 338, he will find references to 'A Treatise on Oaths' and 'The Book of Oaths and the several Forms thereof,' with much valuable information on the subject. There are also nine works in the Guildhall Library, published between 1639 and 1829, on this matter.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CHESTER APPRENTICES (8th S. xii. 509).—If Mr. FRANCIS RADCLIFFE will communicate with me direct, giving me the names of the Chester freemen he is interested in, I will consult my MS. list of them, and give him any information in my power.

T. CANN HUGHES, M.A.

78, Church Street, Lancaster.

THE MANX NAME KERRUISH (9th S. i. 87, 173).—The rhyme quoted on p. 173 does not apply to all the island, but only to the parish of Maughold. See Moore's 'Surnames and Place-names of the Isle of Man,' p. 94. Kerruish is by no means "one of the three most common names in the Isle of Man"; in fact, Mr. Moore says of it that it "is almost confined to the parish of Maughold."

ERNEST B. SAVAGE.

St. Thomas, Douglas.

MOTTO OF CAMBRIDGE UNIVERSITY (9th S. i. 29, 105).—The printer's device here described is very much older than 1680. It was used, in a larger and a smaller size, by John Legat, printer to the University of Cambridge, at least as early as 1605. The chalice, receiving rain-drops from a cloud, is in the Mater's left hand, the sun in her right. Hayes reversed this. In the larger size the background shows a river, with a sail-boat upon

i, and beyond, under the sun, a castle; under the chalice, a town with spires and towers. My specimens are in the works of two famous old Cambridge divines, William Perkins and Andrew Willet. Legat became printer to the University in 1588. See 'D.N.B.,' *s.n.*  
W. C. B.

TODMORDEN (9th S. i. 21, 78, 114).—There can surely be little doubt of the derivation of this name. Though corrupted in time, the *meres* of England carry their origin in their location. Only recently, by consent of the Post Office authorities and at the request of the inhabitants, Foulmere, Cambs, has been restored to its original *fowl mere*. The *tor* (hill), *mere* (lake), and *dene* (valley), are there to explain themselves. J. H. MITCHNER, F.R.A.S.

Near this place is a hamlet known as Morton Foxholes. This seems another rendering of Todmorden.  
E. LAWS.  
Tenby.

ROTTEN ROW, NOTTINGHAM (8th S. xii. 347).—The following references may be of service to those who are engaged in investigating the origin of this place-name:—

Darlington, Durham, Nottingham, Sedberg, York.—*Archæologia*, vol. x, p. 61.

Morley.—Smith, 'Morley, Ancient and Modern,' p. 44.

Paisley.—Lees, 'Paisley,' p. 94.  
Derby.—Cox and Hope, 'All Saints,' Derby, p. 16.

Spalding, near 17 Edward II.—Dugdale, 'Imbanking and Draining,' ed. 1772, p. 231.

Winterton, Lincolnshire (Ratten Row).—'N. & Q.,' 6th S. viii. 231.

Newcastle-upon-Tyne.—Welford, 'Hist. of Newcastle,' p. 15.

Frieston.—Thompson, 'Hist. of Boston,' ed. 1856, p. 498.

Glasgow.—Macegeorge, 'Hist. of Glasgow,' p. 61.

Kendal (Rattenrow).—'Boke of Recorde of Kendal,' pp. 4, 17.

Elishaw, Northumb. (near Rattenrow).—'Denham Tracts' (Folk-lore Soc.), vol. i. p. 338.

EDWARD PEACOCK.

Part ii. of the third series of the 'Regality Club Papers' (Glasgow, 1896) contains a learned paper by David Murray, LL.D., President of the Glasgow Archæological Society, on 'The Rottenrow, Glasgow,' in which he holds that the continuation of the Roman road from Drygait followed the course of the Rottenrow:—

"The probable explanation of the Romans carrying branch roads through Glasgow east and west, south and north, is that it was the seat of a settled community which they had brought under their influence, and the Roman road may have followed the line of an already existing trail. The Rottenrow is the most elevated land in the neighbourhood, and, as such, would be the natural site of a native stronghold, with its encircling *rath* (pronounced

*raw*), or vallum, protecting it from attack, and cutting off the homesteads from the waste—Provan-side and the moor of Wester Common—beyond."  
—P. 42.

WILLIAM GEORGE BLACK.

In Sisson's 'Historic Sketch of the Parish Church, Wakefield,' 1824, a street "called Bread Booths, now Ratten Row, is mentioned." On a map of Sheffield, dated 1770, a little street or alley is marked "Ratten Row." The italics are mine. In a plan of land at Ecclesfield, dated 1764, "Rotten Close" occurs.

S. O. ADDY.

Besides London, Nottingham, and Ipswich, Norwich long had its Rotten Row, at the south-west of the open space known as Tombland. This in the thirteenth century was called Ratune Rowe, afterwards Ratones-rowe, Raton Rowe, and Rotten Row. Kirkpatrick, in his 'Streets and Lanes of Norwich,' edited by the Rev. W. Hudson in 1889, says, "so called, perhaps, from *Ratts*, known to our ancestors by the name of *Ratones*, on what occasion is now difficult to assert." The editor, in a note, says: "Raton-rowe was a favourite name both in towns and country places—one at Ipswich, another at Nottingham. No doubt the derivation from rats is correct." But query if the three Rotten Rows specified were all named from rats, and, if so, why?  
JAMES HOOPER.  
Norwich.

McLENNAN'S 'KINSHIP IN ANCIENT GREECE' (9th S. i. 167).—This article was published in two successive numbers of the *Fortnightly Review* (April and May, 1866), and ten years later was reissued, with other essays, in book form, under the title of 'Studies in Ancient History.' OSWALD HUNTER BLAIR, O.S.B.  
Fort Augustus, N.B.

I receive a note from Mr. Edward M. Borrajo, the Library, Guildhall, conveying the information I wanted, viz., that this paper appeared in vol. iv. of the *Fortnightly Review* (1866), pp. 569–588 and 682–698. "Bis dat qui cito dat."  
H. GAIDOUZ.

22, Rue Servandoni, Paris.

"DEWARK" (9th S. i. 146).—This is undoubtedly a dialectal form of *daywork*. In the Scottish dialect we have *dawrk* (Burns, 'The Auld Farmer's New-Year Salutation,' Globe edition, stanza 16) and *darg* (Scott, 'Heart of Midlothian,' chap. xxvi.); in the Cumbrian *darrak* (Anderson, 'The Twee Auld Men'); and the 'Encyclopædic Dictionary' (*s.v.* 'Day-work') quotes from 'Act. Audit.,' an. 1489, p. 140: "Fifti dawerk of hay, price xx merkis." Halliwell, in his 'Dictionary,' gives *de* as a Northern form of



day, and with regard to land observes (s.v. 'Daywork'), "A daywork is three roods of land, according to Carr," which is one-twelfth in excess of Mr. ACKERLEY's fraction of an acre. Further information may be sought in the 'H. E. D.,' to which I have been unable to refer; but what I have written should suffice. F. ADAMS.

In a paper by the Earl Percy, F.S.A., in the 'Arch. Æliana,' vol. xix., the writer deals with this word as a measure of land. Doubtless this paper would interest your correspondent Mr. ACKERLEY, and throw light on his "dewark." R. B.

'THE RODIAD' (8th S. xii. 467; 9th S. i. 132).—Till recently I had two copies of this poem. One, which was evidently a reprint, had no publisher's name on the title-page and was bound up with a curious collection of similar poems. The frontispiece was a very rough woodcut of a schoolmaster with cap and gown, birching a boy in the fashion at that time prevalent at most of our public schools. This edition is, I am told, extremely rare. The other, which I believe is still to be met with occasionally, has the following title-page: "Library Illustrative of Social Progress. | The Rodiad. | By | George Coleman. | The Schoolmaster's Joy is to Flog (Gray). | London, | Cadell & Murray, Fleet Street, 1810." Perhaps some collector of curious books could tell me of other editions of this singular poem. Neither of the University Libraries nor the British Museum Library possesses copies of this poem—at least, as a separate volume, though it may possibly be included in some other volume, and catalogued under a different heading. FREDERICK T. HIBGAME.

MR. HIBGAME writes of 'The History of the Rod' as having "Rev. Wm. H. Cooper" for its author. It may be as well to put on record that this name was fictitious. No clerical gentleman is responsible for the work, which was written by James G. Bertram, author, among many other books, of 'The Harvest of the Sea.'

EDWARD H. MARSHALL, M.A.

Hastings.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Highlands of Scotland in 1750.* With an Introduction by Andrew Lang. (Blackwood & Sons.) In the researches he made in the pursuit of Highland studies undertaken in connexion with his editorship of the "Waverley Novels," and his account of 'Pickle the Spy,' Mr. Lang came, in the King's Library, British Museum, upon a folio MS. (No. 104), of unknown authorship, concerning the state of the

Highlands in 1750. The responsibility for this he is disposed conjecturally to assign to a certain Bruce, an official under Government, employed in 1749 to survey the estates, forfeited and other, in the Highlands. Bruce, or whoever the writer may be, is a confirmed Whig and Protestant, and is violently prejudiced against the Highlanders in general, and the Jacobite clans in particular. His assertions have accordingly to be taken with due reservations. He furnishes, however, much useful and striking information as to the state of the Highlands at a time concerning which we have few trustworthy documents. Travelling over most of the Highland districts, he inspects the various clans, summing up their military possibilities, which Mr. Lang seems to think he rates too highly, and passing comments, often very disparaging, upon the conditions, social and moral, under which the Highlanders subsist. At first, while he is among the Protestant clans, his opinions are moderately favourable. The people, poor as they often are, live by their own labour and industry, and are no bigger thieves than the inhabitants of the Lowland counties. When, however, he proceeds by the coast southward and comes to Knoidart, where the people under Glengarry are all "Papists," he is in "a perfect den of thieves and robbers." The Camerons, though Protestants, have ever been "a wicked and rebellious people" and "a lawless banditti." More than half of the people in Caithness "are but pitiful half-starved creatures of a low, dwarfish stature, whom a stranger would hardly believe to be inhabitants of Great Britain, so that an army of them by themselves does not deserve to be much valued or feared." The McRaes, again, of Kintail, are "by far the most fierce, warlike, and strongest men under Seaforth," but until recently "were little better than heathens in their principles, and almost as unclean as Hottentots in their way of living." Abundance of similar opinions are passed, though some clans—as the Farquharsons of Invercauld—come in for favourable judgment. The volume constitutes an acceptable reprint, and will commend itself to all interested in Scotch history. It is needless to say that Mr. Lang's introduction adds greatly to its value and attraction.

*To be Read at Dusk, and other Stories, Sketches, and Essays.* By Charles Dickens. (Redway.)

MR. REDWAY has succeeded in getting together a collection of stories and essays by Dickens, now first reprinted. They are of varied merit, but of very general interest, most of them having been written subsequently to the appearance of 'Pickwick.' Twenty-four out of forty-six items have never figured in a Dickens bibliography. Mr. F. G. Kitton has ferreted them out from the South Kensington Museum and other sources. They cannot fail to be attractive to Dickens students. Some of them, such as the essay on 'Capital Punishment,' have genuine importance; others, on the acting of Macready and that of Fechter, prove how keen an interest Dickens took in the stage, how just were his observations, and how wide his sympathies. Others again, such as that on 'Sir Walter Scott and his Publisher' and on 'The Drunkard's Children' of Cruikshank, prove how broad and healthy in view Dickens ever was. Many of them have a quasi-autobiographical significance, or at least will be of much use to the future biographer. The opening item, which gives its name to the collection, consists of one or two

brilliantly told ghost stories. A pleasanter companion for a leisure hour is scarcely to be hoped.

*Three Sonnets, and other Poems.* By Lewis Carroll. (Macmillan & Co.)

THE death of Lewis Carroll has been followed by an attempt to establish his claim as a serious and sentimental poet. The present volume consists of a reprint of the serious portions of 'Phantasmagoria' and other poems which have long been out of print. Still further poems are taken from 'Sylvie and Bruno' and similar sources, and a few are printed for the first time. They are musical and pleasing, but show neither very plenary inspiration nor very remarkable lyrical faculty. The fairy illustrations by Miss E. Gertrude Thomson by which they are accompanied are tasteful and fantastic, and constitute the principal charm of a volume which is sure of a warm welcome. It is well known that Dodgson took little note of the works he wrote under the pseudonym of Lewis Carroll. We would only draw from that fact the lesson that it is well to leave him to his reputation, which in its line is the highest, and not be too persistent in the endeavour to win for him a fame other than that to which he is entitled.

*The Stamp Collector.* By W. J. Hardy and E. D. Bacon. (Redway.)

ANOTHER useful volume has been added by Mr. Redway to his valuable "Collector Series." Besides supplying all information the philatelist can desire, the volume has an interesting introduction, showing the growth and the utility of collections, and twelve plates, reproducing nearly two hundred and fifty stamps. The account of the stamp-market will be frequently consulted, as will the descriptions of famous collections and individual stamps. The writers are able to chronicle the recent sale of two Mauritius stamps for 1,920*l*.

*The Clergy Directory and Parish Guide, 1898.* (Phillips.)

THIS cheapest of clerical directories contains an alphabetical list of the clergy of the Church of England (including the 1897 Advent ordinations in their proper alphabetical place), with qualification, order, and appointment, with dates; a list of the parishes and parochial districts, giving diocese, population, incumbent, annual value, and patron; a Patrons' List, showing the distribution of the patronage of Church livings, whether held by public bodies or in private hands; a complete list of the chaplains (in English orders) of Her Majesty's naval, military, and auxiliary forces, and of the revived Order of St. John of Jerusalem; the diocesan and cathedral establishments, with the members of the two Convocations; a list of societies—charitable, educational, and missionary—connected with the National Church, showing address and name of secretary; and the graveyards closed during 1897 or shortly to be closed. It maintains worthily its old character and repute.

OCCUPIED with "wars and rumours of wars," the English reviews have but little space for questions of literary, social, or artistic importance. The *Fortnightly* has, however, one literary article, with which we are in thorough accord. Writing on 'Tragedy and Mr. Stephen Phillips,' Mr. William Watson, while rating highly the work of Mr. Phillips, protests against the inclusion with 'Christ in Hades' and 'Marpessa' of 'The Woman with

the Dead Soul.' Not having yet read the poems in question, we cannot pronounce on the value of the protest. We share, however, the opinion of Mr. Watson, that no element of genuine tragedy informs the lives of insignificant and immemorable human beings, who "grow up and perish as the summer fly." If "a palace or a fortress fall" we are impressed, but not by the collapse of a mud hut. Milton was quite right when he spoke of

— gorgeous tragedy

With sceptred pall,

and his views were shared not only by the Greek tragedians, but by the great dramatists of the Tudor age. Let the realist form what notion he will, the true tragedy is in the fall of spirits kingly by position or endowment. Madame Sarah Grand writes on 'Marriage Questions in Fiction,' and extols highly and quotes from Miss Elizabeth Rachel Chapman's recently published book with a title not widely divergent. The questions raised cannot be dealt with in an article nor discussed at all in a few lines. M. Augustin Filon supplies the sixth instalment of his 'Modern French Drama,' and deals with what is called the new comedy, and especially with the recent plays of M. Paul Hervieu and those (including 'La Douleureuse') of M. Maurice Donnay. M. Ch. Bastide supplies a clever 'Elysian Conversation,' the participants in which are Renan, Mérimée, and, in the close, Maupassant. —To the *Nineteenth Century* Mr. W. S. Lilly sends a paper on 'The Methods of the Inquisition,' which, as the work of a Roman Catholic, is not without interest and importance. In place of the Inquisition in Spain under Philip V., which is said to have burnt 1,500 people, or the same institution in earlier times, he deals with the Inquisition in Venice, concerning the functions of which we have more light from without. He supplies an account of the proceedings with a real or supposed Beltramo Agosti, who, in the rage inspired by losses at cards, is guilty of a form of ribaldry and blasphemy too common still in Italian cities. Mr. Lilly, though he uses conventional and to us rather shocking terms concerning the "Holy Office," does not approve of the "learned" inquisitor. He pits against him, however, as equally callous and more cowardly, the vivisector. Mr. Claude Phillips writes on 'Millais's Works at Burlington House,' and expresses the opinion that in his middle time it is as a painter of men, and especially of men still vigorous in late maturity or old age, that Millais "can be called great." The portraits of Grote, Gladstone, and Tennyson are singled out for special eulogy. Lord Burghelere sends a specimen of a blank-verse translation of the 'Georgics.' The most striking portion consists, perhaps, of the description of the portents on the death of Caesar.

And sculptured ivory shed grievous tears  
recalls Milton's

And the chill marble seemed to sweat.

Mr. Frederick Wedmore deals with 'The Short Story,' the cultivation of which in France has been assiduous of late. Under the title 'White Slaves' the Countess of Jersey records some horrible sufferings in Haiti in the beginning of the century. Dr. Jessopp concludes his 'Parish Life in England before the Great Pillage,' and the Bishop of Southwark deals with 'The Reconstruction of the Diocese of Rochester.'—The frontispiece to the *Century* consists of a portrait of Verdi. 'The Mammoth Cave



of Kentucky' is depicted by Mr. John R. Procter. A day and a half is, it is known, the time ordinarily devoted to an exploration of this marvellous cavern. Judged from the designs of M. André Castaigne, the task of exploration is sufficiently trying to the nerves of all except the strongest. Similar impressions are conveyed by Mr. Webb's illustrations to his own account of 'The River Trip to Klondike.' The views on the Klondike river are very striking. Even more impressive are those illustrating 'The Rush to the Klondike over the Mountain Passes,' which are enough to daunt all except an Alpine climber. Very pleasingly continued is Mrs. Stevenson's account of 'Mexican Society in.....1866,' with its series of fine portraits of Gallifit, Castelnau, and others. Mr. Burroughs's 'Songs of American Birds' may be warmly commended.—Something of a misnomer is the title of the first article in *Scribner's*, which, while headed 'The Workers,' deals awfully with the unemployed. Very realistic and saddening is the account by pen and pencil of existence in night refuges, if such they may be called, in Chicago. It is a relief to turn from these scenes to the pictures of 'A Pompeian Gentleman's Home-life,' depicted by Mr. Neville-Rolfe from the recently excavated house of A. Veltius. The designs to Mr. Neville-Rolfe's paper throw a very interesting light upon Roman opulence. Mr. Henry Cabot Lodge continues his important contribution to our knowledge of 'The Story of Revolution.' Very striking indeed is the reproduction of Greiffenhagen's 'Judgment of Paris.' A picture of Jefferson writing the Declaration of Independence forms the frontispiece.—That to the *Pall Mall* consists of a delightful etching by Mr. Macbeth Raeburn of 'The Harbour of Rest.' A description by the Duchess of Cleveland of Battle Abbey constitutes the paper of most historical and antiquarian interest. Both views and letterpress are of signal excellence. 'Stag hunting in the Old Days' reproduces many quaint designs from J. E. Ridinger. Very beautiful are the designs to 'The River Dee.' Strangely stirring is 'The Record of the Gurkhas.' The whole number is, indeed, of exceptional interest and merit.—'The Diary of a Private Soldier in the Campaign of New Orleans,' which appears in *Macmillan's*, edited by Col. Willoughby Verner, is, in a sense, a continuation of a previous diary by the same private, John Timewell, of the 43rd Light Infantry, which was in an earlier number. Major Pearce gives a striking picture of 'The Evolution of the Sikh Soldier.' Mr. Saintsbury has an interesting paper on 'Novels of University Life,' and Mr. Tighe Hopkins an estimate of 'Gavarni.'—'Pages from a Private Diary' are continued in the *Cornhill*, and have the customary pleasant flavour of literature and impertinence. The third of the 'Fights for the Flag' of the Rev. W. H. Fitchett describes the heroic adventures of 'Lord Anson and the Centurion.' Mr. A. P. Graves writes on 'James Clarence Mangan.' The article is readable; but Mangan's merits as a poet seem overestimated. Very interesting are the 'Stray Fragments of a Past' of Lady Jane Ellice, whose father saw Louis XVI. Mr. E. H. Parker depicts for us 'The Life of a Chinese Mandarin.'—An Ambassador's Letter-Bag is opened in *Temple Bar*, and furnishes some pleasant revelations concerning John Hookham Frere and his correspondence. Another paper is on 'Richard Wall,' a strange personality, minister during part of the last century in Spain, concerning whom in this country very little is known. A narrative is also given of the death of

'Toussaint l'Ouverture,' victim of the ambition and treachery of Napoleon.—Mr. F. S. Leftwich writes, in the *Gentleman's*, on 'Old-World Ballads,' Mr. Ellard Gore on 'The Suns of Space,' Mr. Fawcett on 'The Knightly Orders of France,' and Mr. Banks on 'Fletcher of Saltoun.'—The *English Illustrated* depicts 'The German Emperor and Empress at Home,' and has striking portraits of both. An illustrated paper of much interest is on 'Murdered Statesmen of the Century.' The first Napoleon is the subject of a further study under the title of 'The Great Adventurer.' 'Freaks of Nature in Olden Times' reproduces some of the wild imaginings of Sir John Mandeville and other early travellers. The engravings in general are excellent.—Mrs. Andrew Lang sends to *Longman's* an analysis of 'The Memoirs of a Highland Lady,' and Mr. Lang, in 'At the Sign of the Ship,' gives as good as he gets to the author of 'Pages from a Private Diary.' 'The Secret of the Willow-Wren' is a pleasing study in natural history. Mr. Grant Allen writes on 'The Seasons of the Year.'—*Chapman's* for March drops the serious article given in the two previous months, and is now once more wholly occupied with fiction, some of which is very entertaining.

*CASSILL'S Gazetteer*, Part LIV., Tealing to Tingleth, has views of Teignmouth, Temple Newsam, Tenby, Thirlmere, Thames Ditton, and other spots, as well as of the Temple Church, Tewkesbury Abbey, and Tenterden Tower.

THE Queen has just accepted specially bound copies of the first three volumes of the 'Historical English Dictionary,' published and dedicated to Her Majesty by the University of Oxford, and has sent to the Delegates of the Press, through Sir Arthur Bigge, her "best thanks for these first volumes of their magnificent work."

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. G. PENGELLY, Ohio.—Bond Street is named after Sir Thomas Bond, of Beckham, Comptroller of the Household to the Queen Mother, Henrietta Maria, by whom, in 1686, it was built.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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, MARCH 19, 1898.

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Notices to Correspondents.

## Notes.

## HUGH FITZ GRIP AND THE MARTELS.

JUDGING from Hutchins's 'History of Dorset' (new ed.), Eyton's 'Key to Domesday,' and other works, little or nothing seems to have been, so far, found out about Hugh fitz Grip, the Norman sheriff of that county, deceased before 1086, the date of Domesday Book. Prof. Freeman ('Norman Conquest,' v. 755) mentions Hugh only once, and in these words, when drawing attention to the fact that the Normans often took possession of Church lands where they had only the rights of lessees:—

"The doings in Dorset of Hugh, the son of Grippio, sometimes more happily written Grip, are a good specimen. He was dead at the time of the Survey, but the lands which he had taken from various churches were still held by his widow. Yet even the son of Grip made offerings to the Church, taking care, however, in so doing to defraud the king."

Hugh de Wareham, as he is sometimes styled, probably from having the custody of the important castle there together with the shrievalty, Domesday tells us, having deprived the Abbot of Abbotsbury of his seignury in Wadone, identified by Eyton as Broad Waddon, in the parish of Portisham, gave it to the ancient abbey near Havre of Montivillier ('ecclesia S. Mariæ Villaris monasterii').

Referring to 'Gallia Christiana,' xi. app. col. 329, we find it was really his wife who made this donation to the Norman nuns, robbing the English monks. An abstract of her charter is given, in which she is styled "Haduidis filia Nicholai de Baschelvilla uxor Hugonis de Varhan (Warham) filii Griponis." This gift was made with the consent of her husband, her friends, and King William, and witnessed among others by "Galfrid Martel, brother of the aforesaid Hugh," and Robert de Novilla, probably her first cousin. Here the place is spelt Waldun, and Hutchins (ii. 764) says it is identical with a farm called Frier Waddon in Portisham, near Abbotsbury. Some interesting genealogical facts are revealed by this. Robert Malet, founding Eye Priory, in Suffolk, gave to it with his consent all the land Walter fitz Grip held in Frasingfield, with the mill there ('Mon. Angl.' i. 356). Walter, it will appear, was Hugh's brother, for a charter by which William Martel, King Stephen's dapifer, gave to Eye Priory all the land which Osbert de Conte-ville held in Acolt is witnessed by Walter fitz Grip, *avunculus suus* (Reg. f. 23). It was this William, son of Galfrid Martel, who confirmed his father's gift of Little Blenford (co. Dorset) to Clerkenwell Priory ('Mon. Angl.' i. 431) when Albreda his mother was made a nun. Galfrid Martel gave to Bermondsey Priory in 1093, with the leave of Galfrid de Magnavilla, the land of Halyngbury and the tithes of Alferton (ib. 640). William Martel, with Albreda his wife and Gaufrid his son, gave his manor of Snape and Aldeburc to Colchester Abbey (ib. ii. 894). Galfrid was a feudal tenant of Galfrid de Magnaville, 1086, and his name is once given in full in Domesday Book (ii. 57 b.) in reference to his holding in one of the Rodings in Essex.

The Martels and the Malets were neighbours in Suffolk and in Normandy before they came over, having been, according to an old saying, the two most noble families in the Pays de Caux.

The widow of Hugh fitz Grip is said, with great probability, to have been married by Alured of Lincoln, to whose heirs the Dorset fief certainly descended. This suggests that the shrievalty of Dorset and custody of Wareham Castle were heritable as well, and possibly so derived from Nicholas de Basqueville; but there is no evidence to show that he preceded Hugh or was ever in England.

About 1087, a year after Domesday, we find Alured (described as "Alfridus de Guarham," i.e., Wareham) witnessing a Lincolnshire charter of Ivo Talebois to Spalding Abbey ('Mon. Angl.' i. 308).



A short tabular pedigree will make all this clearer. The only point I wish to mention is

Grip=.....

1. Hugh fitz Grip or=Hawise, dau. of Wareham, sheriff of Dorset, dead 1086. Baschelville.

=2 (?) Alured de Lincoln or de Wareham, v. 1087.

Walter fitz Grip, avunculus W. Martel.

Galfrid Martel, =Albreda. frater Hugonis, v. 1093.

Robert de Lincoln, son of Alured, holds Wareham Castle for Empress Maud, 1138.

William Martel, dapifer to King Stephen. =Albreda.

The arms of the Martels were three martlets or hammers, *i.e.*, the weapon; and three mallets or hammers, and not the buckles they afterwards bore, the arms of the Malets. For the latter occur as the arms of De Alençon, descended from John de Alençon, who married Alice, daughter of Robert Malet, of Dunwich. The later arms of the Dallisons, three crescents and a canton, were, I suspect, the arms of the Blanchards of Laughton, in Lincolnshire (a Norman Domesday family neglected by the genealogists), whose heiress one of them married in the next reign. (See the valuable notes of Mr. Boyd in *Misc. Gen. et Her.*, Second Series, iii. 205.)

A. S. ELLIS.

Westminster.

#### AN OLD SCRAP-BOOK.

AN old-fashioned book belonging to my grandfather lies before me, dated on the outside, "Collection, 18th February, 1817." I think the making of scrap-books is hereditary in my family, for I have heard of, but not seen, a book of scraps belonging to my great-grandfather. I find the taste and fashion of eighty years ago ran often to bits of poetry, comic pictures, and so forth. I come in the book before me on a coloured sketch of Tippa-Lee, King of New Zealand, done from life by Capt. Finnucane, dated 1809. He is attired in knee-breeches and blue stockings, and has a stick in his hand, so that he might easily pass for an Irishman. I pass on to the list of officers of the Royal Artillery, who subscribed among them 90*l.* 6*s.* towards purchasing a piece of plate to be presented to the Spanish general Alava. The list is addressed to Lord Fitzroy Somerset.

I next come to a very different matter—an almanac for fifty years from 1813, with a plan of the town of Cambrai. It is all in French, on one sheet, and there is at the bottom, "Dédié très respectueusement aux Habitans de Cambrai par leur très serviteur, B. Smith, Presonnier de guerre Anglais."

There is next one of the old lottery adver-

that Galfrid Martel might have been brother-in-law only of Hugh, but this is less likely.

tisements, date of year not given, but it is issued by Sivewright, contractors, 37, Cornhill, 11, Holborn, and 38, Haymarket. The advertisement is in poetry, and the first four lines would do for 1898:—

All trades complain the times are bad,

And as to cash—it can't be had.

The farmer says his lands lie fallow,

The Chandler cannot melt his tallow, &c.

Then comes an epitaph from an author unknown to me, Jacques de Loxens. It is stated that in his book 'Les Trois Siècles de notre Littérature' occurs this entry on his scolding wife: "Cy git ma femme. Oh, qu'elle est bien, pour son repos et pour le mien" (tom. ii. p. 250).

If these extracts seem somewhat wandering, I would add in excuse it is as they come out of the book.

There is no answer given to the following riddle:—

Come, tell me this riddle without any pother:

Five legs on one side, and three on the other;

Two eyes in my forehead, and four on my back;

One tongue that is silent, and two that can clack.

The following lines are but specimens of courtly poetry, and are printed on old-fashioned paper:—

*Vers chantés à Milord Wellington au Capitole,  
le 21 Avril, 1814.*

Français, célébrons ce beau jour

Où l'Europe, enfin réunie

Dans sa noble et sainte harmonie,

Rend les Bourbons à notre amour,

Honneur au fils de la victoire,

De tout Français il doit être chéri.

Ce noble lord rappelle à la mémoire

L'âme et les traits de notre bon Henri.

Still further is a letter written 24 Jan., 1827, by one of the King's A.D.C.s, describing the Duke of York's funeral. The writer left Woolwich by road at 12.30 A.M., and got to Windsor, I think, by 6 P.M. He had to carry the banner of the white rose. The funeral was over by 10 P.M., and he got home by 3.3 A.M. the next morning.

There occurs an interesting return, dated Woolwich, 27 Jan., 1836, of the strength of the Royal Artillery in Spain in December,

1813, when it was strongest. Grand total, officers 249, N.C.O. and men 7,267, horses and mules 5,750.

I find the programme of a race meeting (no date, but after Waterloo) held by permission of M. le Baron de St. Mart, Commandant of St. Omer, &c. All the riders' and horses' names are English. Among the names occur Mr. Fergusson's Maid of Waterloo and Lord Frederick Somerset's Prince Bladud, and Thomas Hunter was clerk of the course.

There is a curious paper, dated Sandy Hook, Devonshire (perhaps the ship's name), 17 Nov., 1761, giving a list of articles to be placed on board a transport vessel by the master, for which  $\frac{1}{2}$ d. a day is allowed for each soldier on board. The list includes scales and weights to weigh 14oz. to the lb in the case of bread and flour. The scale of food per week for each officer and soldier was: 28 lb bread or flour, 14 lb beef, 8 lb pork,  $1\frac{1}{2}$  lb butter, 12 pints pease, 2 lb rice, 28 gallons water, 42 jills rum or cyder.

There is some mystery about the weights I cannot fathom, certain measures to be reduced to one-eighth part less than the proper wine measure. There were various fittings to be supplied. The water was to be used with the greatest economy, and no fresh water allowed for washing linen, &c.

The following is a copy of a form of oath, printed on the back of the parchment grant of the freedom of Great Yarmouth, about 1800 or 1801, date not clear. It is a printed form:—

"Thus hear, ye Mayor and all good men, that I, —, shall bear faith and truth to the King's Majesty, his heirs and successors, with my body and goods. The counterfeiting his Majesty's seal I shall not see nor know, his coin I shall not counterfeit or impair. The franchises of Great Yarmouth, the good and laudable customs, usages and ordinances of the same borough, I shall to my power maintain, obey and keep. I shall be at the command of the Mayor of the said borough for the time being, when I shall be summoned to enquire upon any inquests, either for the king, or being parties or otherwise. I shall not conceal, colour or cloak any stranger's goods in prejudice of this franchise. If I know any traitor, spy, thief, or other notable malefactor, I shall give notice or warning thereof to the Mayor of this burgh for the time being or to his ministers. All which I shall truly hold and do for my part. So help me God."

The following are out of eight verses from an old election squib, purporting to be written by Mr. Herrick, of West Cotes. There is no date to it:—

*True Blue.*

(To the tune 'Hearts of Oak'.)

Ye gentlemen voters of Leicester's fair town,  
Whose breasts are all firm to King George and his crown,

In hopes of support we address you like men,  
And we swear to stand by you again and again.

*Chorus.* Stanch and true, we're for Blue.  
So are you, and so are you.  
We're all of a party,  
Hearty friends, hearty,  
Our colour shall ever be  
Only true blue.

I conclude these extracts with an official document which is noticeable for the endorsement; apparently in those days such a small matter as a subaltern's leave of absence passed in review by the sovereign, though it seems to me incredible.

A stamped leave of a year to go to Great Britain, granted by Lieut.-General G. A. Eliott, Governor of Gibraltar, to Lieut. Charles Abbott, Royal Artillery, dated at Gibraltar, 30 Jan., 1778. The endorsement on the back is: "Lieut. Abbott's leave of absence from Gibraltar laid before his Majesty, and it is his pleasure he should return as soon as possible."—Signed "P." (at least, I think this is the initial).

R. B. B.

Southampton.

MRS. BRACEGIRDLE.—I have not seen it suggested anywhere that Mrs. Bracegirdle and the most distinguished of her many admirers, William Congreve, might have been cousins. In the will of Richard Bracegirdle, of Wolverhampton, in the county of Stafford, Gent., dated 28 March, and proved 26 May, 1677, the testator desires that his wife Jane should have during her life the use of his household goods, among them being "the two Bedds with the appurtenances that were left my said wife after my mother Congreaves decease" (P.C.C. 45 Hale). His son and executor, Henry, was an Oxford graduate. As Mrs. Bracegirdle is said to have been the daughter of Justinian Bracegirdle, of co. Northampton, Esq., one of her ancestors may have been Justinian Bracegirdle (or Brasgirdle, as the name is indifferently spelled), fifty-four years rector of Great Billing in that county, who died extremely well-to-do 25 October, 1625. The curious rhymed inscription upon his brass in Great Billing Church is printed in Bridges's 'Northamptonshire,' i. 407. As he never married he was enabled to leave liberal legacies to his kith and kin in the county, besides a large sum to the University of Oxford (will in P.C.C. 136 Clarke).

GORDON GOODWIN.

LANT STREET IN THE BOROUGH.—The sale and ultimate destruction of a large block of old buildings in Lant Street, Borough, warn us that one more of the streets immortalized in



'Pickwick' will soon be a thing of the past. It was here that Bob Sawyer studied medicine with Mr. Benjamin Allen, and here that Mr. Pickwick was entertained on that memorable occasion when Mrs. Raddle, turning rusty, raked out the kitchen fire and locked up the kettle. Dickens's description of this street as a place where, "if a man wished to abstract himself from the world and remove himself from the reach of temptation, he should by all means go," is as applicable to the street now as it was then. "The whole Borough district," says a contemporary, "swarmed with quaint old places more or less identified with Dickens and his creations, but they are gradually going one by one, and even what still remains of the old Marshalsea prison is soon to be swept away by the London County Council's Tabard Street improvement scheme."

FREDERICK T. HIGGINS.

"HE GOT UP IN HIS SITTING."—This expression is common on the borders of Wales, and means, in ordinary English, "he raised himself, from lying down, into a sitting posture." The phrase is a literal translation of a Welsh idiom, "Fe gododd 'n i istedd" (colloquially), yet it is used by people who cannot speak or understand Welsh, and is adopted even by English people who have long resided on the Welsh border. It puzzled me immensely when I first heard it.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"PUNG."—This is a common word in vogue with New England newspapers and an every-day expression in the mouths of the Yankee folk, whether of high or low degree, though seldom mentioned when the temperature rises to the 90 mark or thereabouts. It denotes a mean-looking or cheaply made sleigh or sledge, particularly the primitive kind formed by the energy of the farmer-lad from rough boards. Inmates of cities also apply the word to the large models going on steel runners, let by the day or hour by stable keepers, seating ten or twenty persons, and capable of withstanding hard usage from a merry crowd of children or those of older growth bent on a winter moonlight outing. The Worcester, Webster, and 'Century' dictionaries are all silent as to the derivation of the word. Is it of local English origin? It has not, I fancy, an Indian sound. Possibly our so-called Pilgrims (as remarkable for their ignorance as for their virtues) acquired it during their dismal sojourn in Holland. But against that is the fact that the word is rarely to be met with in New York State, where the descendants of the old early Dutch

immigrants abound. It might, however, simply be a corruption of the old nautical word *punt*, a flat-bottomed boat, thus matching the singular fashion of calling a stage-coach a barge on the part of the rural New Englander, betraying his sailor origin.

J. G. C.

Boston, Mass.

THE INCLINATION OF THE EARTH'S AXIS.—In an interesting article, contributed to *Longman's Magazine* for March, on 'The Seasons of the Year,' and why there are seasons in tropical as well as in temperate climates, Mr. Grant Allen begins by expressing some fear of "that inconvenient person the astronomical critic" with regard to his use of the word *year*, but pleads that he is not concerned with the different kinds of year, which differ in length only by a few minutes. On that point explanation was unnecessary; it is understood that a "year" without qualification signifies a tropical year, on which the seasons depend. But later on he falls into an error which is not small in amount. "Every one knows," he says, "that winter and summer.....depend upon the fact that the earth's axis is not perpendicular to the plane in which the earth moves round the sun, but slightly inclined to it." This *slight* inclination amounts to 66° 32'. Mr. Grant Allen was thinking, not of the plane of the earth's orbit, but of the perpendicular to that plane. But even 23° 28' is scarcely a slight angle.

W. T. LYNN.

A DUTCHMAN'S SMOKING.—In 'Knickerbocker's History of New York,' book ii. chap. i, one reads concerning the building of a church at Rotterdam:—

"At length, having occupied twelve good months in puffing and paddling,.....having smoked five hundred and ninety-nine pipes, and three hundredweight of the best Virginia tobacco, my great-grandfather.....laid the corner-stone of the church."

Now if the manner of Diedrich be adopted and the reader proceed to "philosophize" upon the facts stated; premising, as to any given weight of tobacco, that the number of charges and the capacity of the pipes are interdependent—the larger the bowl and the fewer the charges, the smaller the bowl and the more numerous the charges; reckoning, too, sixteen ounces to the pound, twenty-five charges to the ounce (to bring the calculations to an every-day basis), and sixteen hours to the smoking day; not deducting anything for mealtimes and the very considerable time spent in churches; we arrive at the following remarkable figures.

Hermanus van Clattercop, the said great-grandfather, must have charged and smoked his pipes 134,400 times in the twelve months, 68 times each day, 23 times each hour, and about once every three minutes. With regard to the number of pipes used (they were long ones from Delft), and apparently broken accidentally or intentionally, it will be seen that they averaged three every two days. The counsel of prudence in a case of this character is not to impugn the veracity of the historian, but rather to recognize the abnormal faculty of his historical figure.

ARTHUR MAYALL.

PECULIAR CHORIASMUS IN SCOTT.—In 'The Heart of Midlothian,' ch. vii., Scott has the following singular inversion in his account of the proceedings of the Porteous mob:—

"Porteous and his friends alike wanted presence of mind to suggest or to execute such a plan of escape. The former hastily fled from a place where their own safety seemed compromised, and the latter, in a state resembling stupefaction, awaited in his apartment the termination of the enterprise of the rioters."

Had the narrative been in verse, and had the author used "those" for the friends and "this" for Porteous, he would have afforded an example of a skilled rhetorician illustrating a recognized figure, but it is difficult to reduce his actual statement within the limits of a definition. This is a specimen of the careless kind of grace through which, when it pleases Sir Walter Scott to adapt Nature herself to his purpose, he can place his sunset in the east, or accompany a party in a walk across a ferry into a glen where their presence is urgent. We do not venture to question the perfect right of the Magician to do these things, but we claim the privilege of recording them in an age that is strong in its skill of annotation.

THOMAS BAYNE.

Helensburgh, N.B.

EARLY SHAKSPEARIAN BOOKS.—As early Shaksperian books are so rare, not more than half a dozen having been offered for sale during the last three years, perhaps a list of these works in my possession may interest readers of 'N. & Q.' The most important book in my collection is a unique, perfect copy of the 1611 edition of 'Pericles.' There is an imperfect edition, wanting two leaves, in the British Museum. There exists such a demand for these rare quartos that a leading bookseller told me my copy might fetch in the auction-room three hundred guineas. From a textual point of view the 1600 edition of 'A Midsummer Night's Dream,' printed by J. Roberts, is the most important, and the one which I prize the most. The money

value of these books shows a marked discrepancy. My copy of the above book is perfect, with the exception of its being cropped at the edges. I gave about forty pounds for this copy at the Crawford sale. Now I note a second edition of 'Lord Cromwell,' 1613, offered for sale at fifty-five pounds, which proves what little knowledge of the contents of these books is shown by Shaksperian buyers, for surely under no conditions can a pseudo-Shaksperian play be considered to be worth more than an authentic edition of a genuine work:—

- 'Henry V.,' 1608, very fine copy.
- 'Richard II.,' 1634, very fine copy.
- 'Romeo and Juliet,' 1637, very fine copy.
- 'Merchant of Venice,' 1637, very fine copy.
- 'Merry Wives of Windsor,' 1630, very fine copy.
- 'Pericles,' 1630, fair copy.
- 'Pericles,' 1635, fair copy.
- 'Merry Wives of Windsor,' 1619, fair copy.
- 'Whole Contention,' 1619, fair copy.
- 'Poems,' 1640, fair copy.
- 'Two Noble Kinsmen,' 1634, very fine.
- 'Merry Devil,' 1640, very fine.
- 'Birth of Merlin,' 1660, very fine.
- 'Oratu' [sic], containing the trial episode in the 'Merchant of Venice,' 1596, very fine.
- One hundred discourses, containing the tale of the induction of 'The Taming of the Shrew,' 'Palace of Pleasure,' 1587.
- 'Macbeth,' 1673, very rare; also 1674 edition.
- 'Hamlet,' 1676, 1683, 1695, 1703, late quartos.
- 'Othello,' 1681, 1695, 1705, late quartos.
- Lodge's 'Rosalynde' and Giraldis Cinthio and 'Mirror for Magistrates,' 1610.

MAURICE JONAS.

9, Draper's Gardens.

ROMAN HOUSE.—It may be of interest to record in 'N. & Q.' that on Friday, 25 February, Padre Germano, the well-known rediscoverer of the famous Roman house standing beneath the basilica of SS. Giovanni e Paolo, on the Caelian, having completed excavating the baths belonging to it, which he had recently found at a lower level, personally opened them for inspection. His previous excavations had laid bare twelve chambers, varying in size, not a few of which were decorated with rough paintings representing subjects both pagan and Christian. There was also the "vinarium," with dozens of wine-jars embedded *in situ*. These new excavations disclose the respective apartments for hot and cold baths, the locality of the furnace, the terra-cotta pipes, together with another "vinarium," full of amphoræ, at the immediate rear of the hot-water apparatus, which perhaps seems a rather questionable arrangement. Some of these amphoræ bear the Christian monogram distinctly upon them. The whole mosaic pavement appears intact. I also noticed an



interesting brick-stamp, which may add further facts to those already known. We have now, therefore, by far the most perfect example of a Roman dwelling-house in this city, not even excepting the far better-built and better-decorated house of Germanicus on the Palatine; moreover, one which will run no risk of destruction at the hands of the modern speculative builder, though it may eventually become advisable to take precautions against pressure of the church upon the excavated spaces below it. It was not a little impressive while wandering by taper-light, and taking note of these dark, long-hidden chambers, pertaining to two members of an unidentified family of Christians (who were certainly martyred in their own dwelling\*), to catch the deep monotonous chanting of the Passionist monks in the mediæval basilica above.

ST. CLAIR BADDELEY.

SIR JOHN GAYER, GOVERNOR OF BOMBAY.—In his biographical notice of this unfortunate man, in 'The Diary of William Hodges' (ii. cxxvii-clv), the late Sir Henry Yule could only say that he died before 1716. The 'Dictionary of National Biography' (xxi. 93), however, states that "he was certainly released by 5 October, 1710. On that day he made his will in Bombay Castle, and died there, probably in the following year ('Probate Act Book,' P.C.C. 1712, f. 64).....His first wife, a Miss Harper, had died in India, and he desired, should he himself die there, to be buried in her tomb. His will was proved at London by his second wife, Mary, on 17 April, 1712 (registered in P.C.C. 70 Barnes)." That Sir John Gayer died in 1711 is doubtless the fact; but that his death took place in India appears to be questionable. At any rate, in the 'Press List of Ancient Records in Fort St. George,' No. 9, 1710-1714, I find entered under date 12 March, 1711, the copy of a letter from the Governor, &c., at Surat, to the Governor and Council, Fort St. George, informing the latter, *int. al.*, of "the despatch of the Fleet frigate, the New George and the Tankerville with cargo for England, and the departure of Sir John Gayer and family." Again, in the same list is recorded the copy of a letter, dated 8 May, 1711, from the Governor and Council, Bombay Castle, to the Governor and Council of Fort St. George, in which is mentioned, among other matters, the despatch for England of the Blenheim and the aforesaid three ships, "and the

departure of Sir John and his family on the New George." It would seem, therefore, that Sir John Gayer died, not in India, but at sea, where he was possibly buried. As I can find no later reference to him, however, this is merely a surmise. Mr. Forrest's very meagre 'Alphabetical Catalogue of the Contents of the Bombay Secretariat Records (1630-1780)' throws no light on the subject.

DONALD FERGUSON.

Croydon.

"IT BLOWS RAYTHER THIN!"—A southeasterly wind in winter is cold, and folk hereabout, when the wind is there, say, "It blows rayther thin!" meaning keen, biting, cutting, like the keen edge of a knife.

THOS. RATCLIFFE.

Workshop.

A PSEUDO-SHAKESPEARE RELIC.—The following item offers its temptation in the catalogue of a Holborn bookseller:—

"Shakespeare.—One Hair of Shakespeare's Head, mounted on a 4to. sheet of paper, in gilt frame, glazed, 2 guineas. This is one of Ireland's unique and interesting, but impudent impostures. It is now from the collection of Capt. Bernhard Smith, Eaton Square, and its whole history is succinctly given on the quarto sheet before us. 'Shakespeare's Hair enclosed in a letter from S. Ireland, Junr., to Mr. Bindley, Commissr. of the Stamp Office, and sold by Mr. Evans at Mr. Bindley's sale, Tuesday, 8th Aug., 1820.' Below is the visiting card of John E. Hussey Taylor, Esq., its second owner, asking Capt. Bernhard Smith to kindly accept it; and above, the words 'Given to me Aug. 24th, 1866, by J. E. H. Taylor, Esq. W. J. Bernhard Smith.'"

If a hair known not to be Shakespeare's is expected to bring in two guineas, what would a genuine plume of the poet command in the curio market? One or two short ones are, perhaps, in existence attached to the mask at Darmstadt.

ST. SWITHIN.

JEWS' COVERING AT GRACE.—The introduction of new varieties of old customs is worth noting in these pages. I therefore send you the following from the *Jewish Chronicle* of 28 Jan.:—

"Freemasonry.—The Installation Meeting of the 'Israel' Lodge (205) was held on Monday evening, at the Holborn Restaurant. A novel feature at the banquet was the presentation to each guest by the manager of a neat black paper cap to be worn during the saying of the Jewish grace, thereby obviating the unseemly practice of covering their heads with their serviettes. Some thousands of these caps have been bought by the management of the Holborn Restaurant for the use of Jewish diners. The Chief Rabbi has expressed to the manager his approval of the novel idea."

WILLIAM GEORGE BLACK.

Glasgow.

\* "In Monte Celio sunt Martyres Ioannes et Paulus in sua domo, quæ facta est ecclesia post eorum martyrium."—William of Malmesbury.

### 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.

"DAIMEN."—This word is known to all students of Burns, from its occurrence in the compound *daimen-icker* in the lines 'To a Mouse.' *Daimen-icker* is explained in the glossaries to mean "an occasional ear of corn." Dr. Murray, in 'H. E. D.,' says that the word *daimen* is still in use in Ayrshire in such a phrase as "a *daimen* ane here and there." Is the word still known as a living word in any other part of Great Britain? I should be glad to hear of any instance of its use before the year 1785. How did *daimen* get its meaning "occasional, rare"?

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.'

The Clarendon Press, Oxford.

[See 8th S. x. 43.]

"BY JINGO."—In his 'Notes from a Diary' Sir M. E. Grant Duff states (ii. 63) that "Lylph Stanley called my attention to a translation of Rabelais of 1691, in which I found the phrase 'By Jingo.'" Can any one furnish the exact phrase, and inform me in what part of Rabelais it is to be found?

SUBURBAN.

"HIBERNICISM."—Swift is credited with the invention of this word. Where does he use it?

R. J. WHITWELL.

70, Banbury Road, Oxford.

"CRUCIFIXIAL."—Who invented this adjective? It occurs in no dictionary known to me; but it may be seen on one or two labels concerning objects in the National Museum in Kildare Street, Dublin, and presumably in the catalogue of that institution where those objects are mentioned.

PALAMEDES.

POEMS.—Could any of the readers of 'N. & Q.' supply the name of the author of the following poems, "Which is the happiest death to die?" and 'The Place of All'?

M. CROSBIE.

144, Oakley Street, Chelsea, S.W.

THE WORD "ASCETIC."—In reading 'Visits to the Monasteries of the Levant,' by Hon. Robert Curzon (fifth edition, 1865), I came across what seems an original derivation of the word *ascetic*. In common, surely, with many, I have always fancied the word connected with *ἀσκήν*, to exercise. Mr. Curzon, however, speaking of Greek monks (p. 20),

writes: "Of the simple monks, one is called ascetic, or *ασκητικός*, because he lives apart in a *σκήτη*, or cottage." Can any reader of 'N. & Q.' inform me whether this is justified? Liddell and Scott will be searched in vain for such a word as *σκήτη*. I find in Ducange the Latinized form *sceta*, with the conjectured meaning of *armarium*, a chest or cupboard, only one instance being given of its use, viz., a sentence in the life of S. Comgall, Abbot of Benchor: "Aperiensque jam S. Fiachra scetam suam ad ducendum inde librum baptismi," &c.

JEROME POLLARD-URQUHART, O.S.B.

Fort Augustus, N.B.

ABRAHAM NEWMAN, 1736-99.—Who was Abraham Newman, tea-merchant, of Fenchurch Street? He died 1799. How was it he bore the same coat of arms as the Newmans whose baronetcy was extinct 1747?

I also seek, for a genealogical purpose, information as to Davison, his partner; Lee, of Christchurch, Surrey; Richard Turner or Turnor, of Erith; Thomas Burfoot, of Bucklersbury; Anthony Bacon, of Newbury.

E. E. THOYTS.

Sulhamstead Park, Berks.

THE DIARY OF WM. HARRISON.—Has any one discovered the diary of the late Wm. Harrison, J.P., of Rockmount, Isle of Man? Wm. Harrison was the author of various Manx books, and his diary is supposed to have been placed in one of his books. Any information with regard to the above would be of great service.

S. H. H. B.

CHATEAUBRIAND'S "LAIR" IN WESTMINSTER ABBEY.—On what tomb did Chateaubriand pass the night when, at that time a poor *émigré*, he was accidentally shut up in the Abbey? He says in his 'Memoirs':—

"After some hesitation in the choice of my lair, I stopped near the monument of Lord Chatham, at the bottom of the gallery of the Chapel of the Knights and that of Henry VII. At the entrance to the steps leading to the aisles, shut in by folding gates, a tomb fixed in the wall, and opposite a marble figure of death with a scythe, furnished me a shelter. A fold in the marble winding-sheet served me as a niche; after the example of Charles V., I habituated myself to my interment."

On the occasion of my last pilgrimage to the Abbey, some years ago, I endeavoured to identify the tomb from this description, but could not satisfy myself that I had done so correctly. The "marble figure of death with a scythe" was my chief landmark. Is not this one of the figures of the beautiful Nightingale tomb?—although I am sure that Death is here armed with a spear or javelin



rather than with a scythe. As this monument was, I think, erected in 1761, it must, of course, have been in the Abbey during the period of Chateaubriand's exile. If any one would kindly identify the "lair" for me I should feel much obliged, as I have no access at present to any work on the Abbey.

S. A. D'ARCY, L.R.C.P. and S.I.

Rosslea, Clones, co. Fermanagh.

**BATH APPLE.**—A few days ago a friend came across the term *Bath apple* in the course of his reading and asked me for a definition of it. I referred to all the dictionaries at my command (including the 'Historical English Dictionary'), but could find no trace of the word. Can any of your erudite readers give a definition of the word, which has escaped Dr. Murray?

BIBLIOPHILE.

**FAMILY OF TRUTHFEILD.**—This uncommon name occurs (A.D. 1719) in the will of John Scattergood, of Madras, merchant (P.C.C. Richmond 132), in which Elihu and John, sons of Elizabeth Truthfeild, are named executors. The will was executed in Canton. I should be glad to hear if anything is known of these people, and if the name Truthfeild still survives; and, if so, in what part of the country.

B. P. SCATTERGOOD.

19, Grove Road, Harrogate.

**LATIN EPITAPH ON AN ELEPHANT IN ROME.**—In 1893 or 1894 a letter appeared in the *Times* in which was given the text of a Latin epitaph on an elephant that died in Rome in the sixteenth century. I cannot trace the letter by 'Palmer's Index.' Can any reader of 'N. & Q.' help me? DONALD FERGUSON.

5, Bedford Place, Croydon.

**MINISTER OF THE WORD OF GOD.**—What is the precise signification of this title when used as early as 1635? I am aware of its later use by, for instance, Hunter, in his 'Familie Minorum Gentium.' A. T. M.

**MANTEGNA.**—Can you say whether there are any engravings extant of the series of paintings of 'The Triumph of Julius Cæsar,' now at Hampton Court, by Andrea Mantegna? This set of paintings, in nine parts, each nine feet long, was so magnificent that it was called Andrea Mantegna's "Triumph." I suppose in the course of centuries the colours had become faded, and it was deemed necessary to revive them, for the whole nine parts of this once valuable work of art have been painted over. We are told this was done in the last century; and so badly was it done that the result is distressing to look at. There is said to be a drawing by Mantegna

of one of these nine paintings in the British Museum. Doubtless for those who can obtain the privilege of seeing this it will be a great help in conceiving the original intention of the great master. But are there engravings anywhere to be seen of the whole set, done before the spoiling took place?

E. A. C.

**SHAKESPEARE'S 'THE PHOENIX AND THE TURTLE.'**—What is known of the Sir John Salisbury to whose "love and merit" this poem, as well as those of Jonson, Chapman, and Marston, in Robert Chester's 'Love's Martyr' (1601), was "consecrated"? Can the difficulties of the poem be interpreted heraldically as well as allegorically?

A. R. BAYLEY.

St. Margaret's, Great Malvern.

**DUCKWORTH.**—I shall be obliged if any one can give me the arms of this Lancashire family, who lived at Padiham, in that county. Gervase Hatfeild, of Stanley, near Wakefield, married a daughter and coheir of Thomas Duckworth, of —, Padiham, living in 1666. There is a pedigree of Duckworth in Foster's 'Lancashire Pedigrees,' but I have not access to it. W. D. HOYLE.

13, Gray's Inn Square, W.C.

"NOBLESSE OBLIGE."—

"Si quid est in nobilitate bonum, id esse arbitror solum, ut imposita nobilibus necessitudo videatur, ne a majorum virtute degenerent."—Boethius, 'De Consolatione Philosophiæ,' iii. 6.

Is this the original of "noblesse oblige"?

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"HE PRIZES HIS CUPBOARD."—This curious phrase was frequently on the lips of an old nurse whom I knew, and was her way of saying that a certain infant had always a good appetite. The old lady was a native of Somersetshire. What is the explanation of this saying? Is it "prizes" or "prises"?

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

**CHEMISTRY.**—Who was the learned man of old who, being anxious to acquire a practical knowledge of chemistry, took pupils and taught it? Can any one oblige by supplying the name?

A. C. T.

**THE NICHOLSON FAMILY OF THE NORTH OF ENGLAND.**—In the 'Life of Brigadier-General John Nicholson,' of Indian fame, by Capt. L. J. Trotter, recently published, I observe that the first of his family who came to Ireland was the Rev. William Nicholson, M.A., in 1589, who was married to a Lady

Elizabeth Percy. Can any of your correspondents inform me to what branch of the Nicholson family he belonged? I find them in Northumberland, Cumberland, Westmoreland, North Yorkshire, and North Lancashire. The family tradition would point to Cumberland, but the marriage with Percy would rather point to Northumberland. I should be glad also to know who was the Lady Elizabeth Percy. ISAAC W. WARD.  
Belfast.

"KATHERINE KINRADE."—Can any one tell me whether this incident, as recorded in Hall Caine's 'Little Manx Nation' (p. 95), is historically correct, and, if so, refer me to any authentic sources of verification? The pathetic story is too severe a reflection on Bishop Wilson to let it pass unchallenged.

J. B. S.

"THE BAILIFF'S DAUGHTER OF ISLINGTON."—I have heard it more than once asserted that the "Islington" of this well-known ballad is a village in Norfolk, not very far from King's Lynn. What, if any, is the authority for this statement; and are there valid reasons for not identifying the place with the better-known Islington, which now forms part of the London district? C. S. JERRAM.  
Oxford.

[See 5th S. iii. 289; xii. 408, 513.]

16TH LIGHT DRAGOONS.—What were the various stations of this regiment between 1760 and 1800? BERMUDA.

"MASCOT."—The 'Century Dictionary' says that *mascot* is French. I do not find it, however, in Littré's four folios, nor yet in his fifth supplementary volume. What is its etymology? It was the name of the steamer in which I sailed eleven years ago from Havana to Florida. JAMES D. BUTLER.

REFERENCE SOUGHT.—In one of Wilkie Collins's novels there is an amusing description of the Lord Mayor of London, contrasting his official pomp with his social and political insignificance. Will any one supply the reference? ANTI-TURTLE.

POEM AND AUTHOR WANTED.—Will some readers of 'N. & Q.' tell me where I can find a certain short poem whose first two lines are as follows?—

Behold this ruin, 'twas a skull,  
Once of ethereal spirit full.

Is the author of these lines known?

DALLAS GLOVER.

Kansas, U.S.

[See 7th S. xii. 481; 8th S. i. 96; ii. 193.]

### Replies.

#### HEBERFIELD AND THE BANK OF ENGLAND.

(8th S. xii. 504; 9th S. i. 97, 173.)

SLENDER BILLY, like Shylock, Haidée's father, and other well-known members of the predatory class, had a daughter, who is the heroine of an unfinished poem called 'The Fields of Tothill.' This fragment, written in the manner of 'Beppo,' though declared by the author to have been composed before that "clever, rambling little story" appeared, will be found in a work entitled 'The Fancy: a Selection from the Poetical Remains of the late Peter Corcoran, of Gray's Inn, Student at Law,' Taylor & Hessey, 1820. According to the prefatory memoir, Mr. Corcoran was born in 1794 at Shrewsbury, which he describes in rather unflattering terms, calling it "a town not very celebrated for men either of talent or genius, but proverbial for the pride and arrogance of its inhabitants, and for the excellence of its cakes." As Corcoran left Shrewsbury at a very early age, he was probably a better judge of the confectionery for which the town is famed than of the character of the inhabitants, and his statements on the subject must be accepted with more than the usual grain of salt. At the age of seven he was sent to Shrewsbury School, of which he has left a striking little silhouette as it existed in the days of Dr. Butler. On leaving school he went to Oxford, and subsequently entered himself of Gray's Inn, where he cultivated the muses with great vehemence. It is, of course, known that 'The Fancy' was written by John Hamilton Reynolds, the friend of Keats and brother-in-law of Hood, and the memoir of Corcoran doubtless embodies many of Reynolds's own experiences. Like his hero, Reynolds was a Salopian by birth, having been born at Shrewsbury in 1796. In 1803, when, like Corcoran, he was seven years old, he entered Shrewsbury School, his name coming second among the entrances of that year.\* In 1806 his family moved to London, and it is remarkable that so forcible a picture of school life as he has depicted could remain in the memory of a boy of ten.

Slender Billy also figures in a classical work of fiction known as 'Handley Cross.' The reader is introduced to his dog-fighting establishment at p. 173, and his subsequent

\* This fact does not seem to have been known to the writer of Reynolds's memoir in the 'Dict. Nat. Biog.'



career is traced in the correspondence of Mr. William Bowker (see pp. 177, 217, 288, 348). The story is substantially the same as that narrated by MR. BARKER at the last reference, but it is stated that at the moment of being turned off he admitted that he did boil the exciseman. The name of "Slender" in this account is given as Aberford, and an interesting family detail is furnished, to the effect that Mrs. Aberford could hold and fight the dogs when they were too savage for Billy, while it was Miss Aberford who "gave him the office" when the officers came to arrest him on one occasion. Billy was thus afforded time to loose his two bears, and turn them unmuzzled among the "redbreasts," who in less than five minutes were flown. These traditions seem to have lingered long among Westminster boys, and the variations in the form of the name show that they were handed down orally. Perhaps your valued correspondent G. F. R. B. could state if Mr. R. S. Surtees, the creator of "Mr. Jorrocks," who vainly contributed a five-pound note towards procuring a "hard-mouthed counsel" for poor Billy, was a "Westminster."

W. F. PRIDEAUX.

If Sir Walter Besant had taken the trouble to look up the trial of William Habberfield in the eighty-eighth volume of 'Sessions Papers' (pp. 443-6), he would have found that the forged notes were not provided by the solicitors of the Bank. Lord Albemarle's story is absolutely incredible. What really happened was this. Barry, having been provided with some genuine one-pound banknotes by the solicitors to the Bank, was taken into Newgate, where his old confederate Habberfield was confined. With three of these notes he purchased from Habberfield three two-pound notes forged on the Bank of England.

G. F. R. B.

"**LORD BISHOP**" (9th S. i. 47).—Why should a bishop suffragan (meaning a bishop without diocesan jurisdiction) *not* be called a "lord bishop"? He seems to me to be exactly in the same case with a suffragan of the archbishop who has that jurisdiction, but has had no writ of summons to Parliament. Both are "*Domini Episcopi*," as I suppose all bishops have been (in Latin style) since bishops were. POLITICIAN feels the difficulty, but tries to solve it by saying that the unsummoned suffragans, though not peers, are by law "on the road to be peers," and therefore, though none but peers should be called lords, they who are not peers are reasonably so called—an illogical conclusion. By like reasoning, certain eldest sons who are by law "on the

road to be" barons or viscounts should be lords, but they are not, and with good reason, for any one of them, or even of the said suffragans, may never reach the end of that road, and never become a peer. POLITICIAN'S view—erroneous view, I may venture to call it—arises from a confusion between lordship and peerage, and an assumption of their identity. But my Lord George Hamilton (to take as a worthy example one of the Queen's Ministers) is not a peer, but he is a lord all the same. A Lord High Admiral was not necessarily a peer; and neither is Mr. Goschen, though First Lord of the Admiralty, nor Mr. Balfour, though First Lord of the Treasury, a peer of Parliament, nor the minor lords who own them as chiefs. The Lord Chief Justice is a peer, but need not be, and so might his defunct brethren of the Common Pleas and Exchequer. The latter, indeed, was even a "baron," but no peer *ex officio*. So also are all the puisne judges called "my lord" in court. The Lords of Session in Scotland are veritable lords, and bear territorial titles; but they are not lords of seat, *i.e.*, peers of that kingdom. King Tom (Maitland) was Lord High Commissioner of the Ionian Islands; but he was no peer. I suppose the Archbishop of Sydney, when he comes to this land as well as when he stays at home, is called "my lord" and "your grace," like archbishops of older mintage, not because of any supposed peerage, but "of congruity," as the schoolmen would have called it—"by courtesy," and in virtue of the traditional and prescriptive "*Dominus Episcopus*."

Not that all *domini* have that prescriptive right. The Scottish schoolmaster is addressed as "dominie." Doctors of divinity, physie, and law have all that same style in Latin—*Placet ne vobis Domini Doctores?* I should think you are well satisfied, for here at least you have neither had nor desired any other title in virtue of your office. ALDENHAM.

It is a fallacy to suppose that the title "lord," applied to a bishop, belongs to him only as a member of the House of Lords. There is a spiritual hierarchy as well as a temporal peerage, and the one has as much right to a title as the other. Just as a priest was styled "sir," so a bishop is a "lord," and graduates are still called "*domini*" at the universities. In Elizabeth's time the Suffragan Bishop of Dover was styled "My Lord of Dover." Perhaps POLITICIAN will be better satisfied with the following extract from a letter written by the Right Hon. R. A. Cross, Secretary of State (now Viscount Cross),

to the Archbishop of Canterbury, 22 May, 1874 :—

"There is ample documentary evidence that the predecessors of the present bishops suffragan were, up to the disuse of their office in the reign of James I., every whit (whether by right or courtesy) as much 'lord bishops' as the diocesan, peers of Parliament."

See more in Crockford's 'Clerical Directory,' 1896, p. lxviii.

Moreover, the angels of the seven churches in Rev. ii. and iii. are commonly understood to be bishops, and, according to our English Bible, the proper way to address an angel is "My lord"; see, *e.g.*, Gen. xix. 18, Judges vi. 13, Dan. x. 17, Zech. i. 9, iv. 5, &c.

W. C. B.

[Many replies are acknowledged.]

SARAGOSSA SEA (9th S. i. 207).—One of the most frequent of misprints is that which makes "Saragossa Sea" out of Sargasso Sea. Of course the printers of the *Pall Mall Gazette* had made this almost inevitable mistake; and what the unfortunate writer meant was that the lake had become covered by weed in the manner in which the great tract of the ocean which bears the name of the Sargasso Sea is covered with seaweed. It may be noted that a fine house at Henley-on-Thames, which is named after the sea in question, is commonly burlesqued by local usage in the same way which has caused the present query.

D.

[Many replies are acknowledged.]

MOTTO (8th S. xii. 509).—The motto referred to by Mr. GLYNN is Cornish. It means "Bring us help, our God." It may interest West-Countrymen to know that a Cornish Society has been formed in Liverpool. The honorary secretary is J. Sampson, University College, Liverpool, the Romany scholar.

H. A. STRONG.

The Cornish words "Dry were agan Dew ny" mean "Our God is a strong tower."

JOHN HOBSON MATTHEWS.

WASSHEBROOKE OR GREAT BELSTEAD (8th S. xii. 508).—This is a parish about five miles from Ipswich. 'The Suffolk Traveller,' by John Kirby, published in 1764, says concerning it:—

"Within the Bounds of this Parish there was formerly another Church, and perhaps a Hamlet called Felchurch, or Velechurch, which was impropriated to the Abbey of Albemarle; and, upon the Dissolution of the alien Priors, given to the Nunnery of Dartford; and 31 Hen. VIII. granted to Sir Percival Hart, with the Rectory and Advowson of the Vicarage of Washbrook. The Vicarage of Felchurch was instituted into A.D. 1301, 1314, and 1338."

JOHN H. JOSSELYN.

SYMBOLISM OF COLOURS (9th S. i. 167).—This is a subject in which I am also interested, and should A. S. P. find any answer to his query, I should be very glad of a reference; but whether we require the symbolism for the same reason may be doubtful. Ecclesiastical magazines sometimes give references to colours used in the Church at various seasons, and there is a great deal about the symbolism of colours in such occult magazines as *Light* and *Borderland*, Mrs. Anna Kingsford's 'Life,' and other books of the same kind. There was a curious article in *Borderland* on the colour of thought by a clairvoyant—blue being devotional or religious thought; red, anger and passion. My reason for wanting a guide to the symbolism of colour is that I am a dreamer of symbolical dreams, and as colour has much to do with them, I wish to understand these colours; but I incline to the belief that colours mean various things to different people, so that each must make his own dictionary for this particular purpose.

B. FLORENCE SCARLETT.

A. S. P. may find sufficient on this subject in the last edition of Dr. Cobham Brewer's 'Dictionary of Phrase and Fable,' 1895, art. 'Colours,' p. 276.

J. P. B.

Nottingham.

ERA IN ENGLISH MONKISH CHRONOLOGY (8th S. xi. 387; xii. 421, 466; 9th S. i. 10, 92).—It is curious that Mr. ANSCOMBE is still unable to see that "my position would remain unaffected, even if he could prove all his theses," and that in saying this I am not "turning my back on my own propositions." He has advanced no arguments or evidence that were unknown to me when I wrote the note attacked by him. The question is not that of "Paschal computation by the use of the Dionysian era [read *tables*] in England in the seventh century," but that of the use of the era for legal and historical dating. Obviously the only way to prove that I am wrong is to produce a genuine seventh-century English charter or legal document dated by this era. In spite of my remark that the inconsequent talk about the observance of Easter did not concern me, Mr. ANSCOMBE now asks me to "re-examine my position and provide, at the same time, reasons for disclaiming (p. 11, col. 2) that [I] share the belief" in certain events in connexion with the Easter controversies, which I have not so much as mentioned. The only ground for dragging in this recapitulation is my remark that I did not claim that the English use of this era was derived from the Papal chancery. What is said about



Easter proceeds from MR. ANSCOMBE'S assumption that the use of the Dionysian Easter tables implies, and is identical with, the use of the Dionysian era for the dating of legal and historical documents. This assumption might have been saved by noting the careful way in which the great writers on chronology refrain from drawing such an apparently obvious conclusion. That it is fallacious may be proved by a single instance. MR. ANSCOMBE assumes that because the Roman Church used the Dionysian Easter tables in the time of St. Gregory,\* therefore that Pope must have used the Dionysian era for dating purposes. Now as a matter of fact we know that the Papal chancery did not begin to use this era until the tenth century, and that Gregory himself dated his letters, &c., by the imperial and consular years and by indictions.† Moreover, the sixth-century Christian monuments at Rome are dated in the same manner.‡ They yield no instance of the use of the Dionysian era. Here it is necessary to refer to another fallacy of MR. ANSCOMBE'S—that the dating by indictions implies amongst Christians the use of the era of the Incarnation, since the “masters of computistic”§ take a year of the Incarnation as the basis of a calculation to find the indiction of that year. He has omitted to point out that they also give a rule to find the year of the Incarnation by means of the indiction. Dionysius himself dates the first year of his cycle in the Roman legal manner—that is, by the indiction and by the consular year||—and Beda in his earlier works similarly used the Roman system.¶

\* This, by the way, is only an assumption from the later use of the English Church, as is pointed out by Krusch (*Neues Archiv*, ix. 114). This learned scholar, more careful than MR. ANSCOMBE, holds that by Gregory's time the Dionysian computation of Easter had become the *predominant* one at Rome.

† Paul Ewald, ‘Studien zur Ausgabe des Registers Gregors I.’ in the *Neues Archiv*, iii. 549. Similarly, a gift of his in 587 is thus dated (Marini, ‘I Papiri Diplomatici,’ No. 89).

‡ De Rossi, ‘Inscriptiones Urbis Romæ Christianæ,’ i. iv. Especially noteworthy is the inscription of 565 (i. 501) of “Gerontius, primicerius notariorum sanctæ ecclesiæ Romanæ,” dated by indiction and consular year. It was to a predecessor of this chancery officer that Dionysius addressed one of his Paschal letters. The era of the Incarnation does not occur in the sixth and seventh century Italian deeds in Marini.

§ These “masters” merely repeat one of the Egyptian “argumenta” or *calculi* given by Dionysius.

|| Janus, ‘Historia Cycli Dionysiani’ (Vitembergæ, 1715), p. 74.

¶ His ‘De Temporibus,’ written in 703, is dated by the imperial year and indiction (cc. 14, 22).

The following are the only examples hitherto cited of the apparent use of the era of the Incarnation prior to the time of Beda. First we have two sixth-century instances given by Jan,\* the learned historian of this era, which Ideler† rightly describes as “ambiguous.” They consist (a) of a calculation of the age of the world in the chronicle of Victor Tunensis from the Creation to the Nativity of Christ, and from then to 567, and (b) of a note in the life of St. Euthymius by Cyrillus that the saint died 5965 years after the Creation and 469 years after the Nativity. Neither of these passages proves the use of this reckoning as an era,‡ for Victor calculates his dates by the consular or imperial years, and Cyrillus records his hero's birth and death in like manner. We have next a quotation (c) from Bishop Julian of Toledo, written in 686, giving the period from the Creation and the Nativity. Here again, as Prof. Rühl§ remarks, neither reckoning is used as an era, since Julian carefully explains the latter date by the Spanish era. The same remark applies to (d) a Madrid MS.|| giving the years from the Incarnation to the year 672. All these four instances are based, directly or indirectly, upon the calculation of the age of the world by Eusebius and Jerome, and they all distinctly use other eras for dating purposes. Next comes (e) the 562 computus wrongly cited by MR. ANSCOMBE as a work of Cassiodorus. This is not a “computus Paschalis,” as stated by Ideler and Rühl, but is merely a portion of the *argumenta* of Dionysius¶ brought up to date,

Cf. Mommsen, ‘Chronica Minora,’ p. 226. This dating occurs even in his ‘Chronica’ in reference to English events (ed. Mommsen, p. 311), although he occasionally uses the era of the Incarnation. This work was written in 725.

\* ‘Historia Æræ Christianæ,’ Vitembergæ, 1714, p. 24.

† ‘Handbuch der Chronologie,’ ii. 375.

‡ This has been already remarked by Jan regarding Victor. Jan also notes that it is not clear whether Cyrillus here uses the era of Dionysius or some other.

§ Franz Rühl, ‘Chronologie des Mittelalters und der Neuzeit,’ Berlin, 1897, p. 199.

|| Krusch in *Neues Archiv*, ix. 121. This is from a seventeenth or eighteenth century transcript (Krusch, in Pertz's *Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, viii. 799). It was not until the twelfth century that the era of the Incarnation came into general use in Spain (*Neues Archiv*, ix. 121).

¶ Krusch, *ib.*, ix. 113. This is preserved in an eighth-century MS. in the British Museum (Caligula A. xv.), written in England, according to the British Museum ‘Catalogue of Latin MSS.’ There is nothing to connect it specially with Italy, and Ideler's inference from its ascription to Cassiodorus that the Dionysian era was in ecclesiastical

and therefore proves nothing except the use of the writings of Dionysius. There is, in addition, a mistaken assertion as to the occurrence of the Dionysian era in a sixteenth-century Vatican MS.\* Jan truly remarked that there is hardly any certain seventeenth-century instance of the use of the Dionysian era in public documents.† The progress since his time of the scientific study of diplomas, &c., justifies us in converting his "vix ullum satis certum exemplum" into an unqualified negative. This learned scholar, moreover, remarked that although it was credible that the era might have been used for these purposes soon after the death of Beda, the "restorer" (*instaurator*) of its use, or even in his lifetime, there was, nevertheless, no instance of such use before the year 742.‡ With regard to the English instance of that year, the council of Clovesho, he suggests that the era was then used through the influence of Cuthbert, Beda's disciple. Concerning the Frankish councils of 742 and 744, in which the era is used, he concludes that the custom of distinguishing public documents by the era of the Incarnation was introduced into Germany and Gaul by the Englishman Boniface, who presided over both these councils.§

I do not think it is necessary to say more after this, especially when taken in connexion with the testimony of the distinguished scholars cited in my former letter, in support of the proposition that the occurrence of the era of the Incarnation in an English (or, I may add, in any West-European) charter or legal document prior to Beda's time is conclusive evidence that such charter or document is a forgery. Lest any one should think with Mr. ANSCOMBE that in ascribing to Beda the credit of bringing this era into use for legal and historical purposes, and in holding that his works superseded those of Dionysius, I am bringing forward a new and baseless theory of my own, I may refer to the very strong expressions to this effect of Krusch|| and Rühl.¶ Considerations of space preclude me from dwelling upon the weighty evidence in support of the second proposition, and from dealing with some other points in Mr. ANSCOMBE's letter. But enough has been

said. I must withdraw from this fruitless controversy. W. H. STEVENSON.

PAINTING FROM THE NUDE (9th S. i. 88).—CANONICUS will find this question discussed in a thoroughly fair manner in the late P. G. Hamerton's 'Man in Art,' chaps. v. and vi.; also in Robert Browning's 'With Francis Furini,' in 'Parleyings with Certain People.' Regarding his query in reference to Fra Angelico, on p. 282 of vol. ii. of Woltmann and Woermann's 'History of Painting' it is stated, "It is clear that the monk [Fra Angelico] had no opportunity for studying the nude, and that even his female figures are worked from male models." R. H. M.

In the 'Life of William Etty, R.A.' by Alexander Gilchrist, 1855, this subject is discussed, on the whole in a temperate spirit; and some of the arguments for painting from the unclothed human form will be found in the concluding chapter of the book (vol. ii. chap. xxx. pp. 312-333). Etty's own views may be gathered to some extent from his short autobiographical sketch published in the *Art Journal*, vol. xi., 1849.

E. G. CLAYTON.

Richmond, Surrey.

Upon this subject (and I presume references only are wanted) see what is said in 'Struggles for Life,' chap. x., by W. Knighton, LL.D. EDWARD H. MARSHALL, M.A.

Hastings.

Ruskin has some remarks on this subject in 'The Eagle's Nest,' chap. viii., "The Relation to Art of the Sciences of Organic Form."

BEN. WALKER.

Langstone, Erdington.

MADAM BLAIZE (9th S. i. 47, 90).—This picture was painted by Abraham Solomon, and appeared in the Royal Academy Exhibition of 1858, numbered in the Catalogue 454. Mr. Ruskin, speaking of this artist's picture of the year 1855, said, "It seems better than most of its class in the rooms." And the critic of the *Illustrated London News*, concurring with your correspondent in his estimate of the quality of the painter of 'Madam Blaize,' says, "Mr. Solomon is a young, conscientious, and promising painter, of whom England has every reason to be proud." He died comparatively young, but not before he had earned a reputation, and the critic of the same paper, in referring to the picture No. 562 in the year 1857, declares that it is generally considered, if not the greatest, certainly one of the greatest works of the year. I remember seeing it in all its glory "on the

use at Rome soon after the middle of the sixth century therefore falls to the ground.

\* Rühl, p. 199, note 1. The reference to Pertz's *Archiv*, x. 280, is wrong.

† *Historia Æræ Christianæ*, p. 28.

‡ *Ib.*, p. 33.

§ *Ib.*, p. 35. This was also Mabillon's view.

|| *Neues Archiv*, ix. 115, 136, 167.

¶ Pp. 132, 133, 150, 199.



line," but acquiring my opportunity with great difficulty, as it was always surrounded by a host of anxious spectators. And I can recall the verse by which Albert Smith characterized it in his musical critique introduced into his lecture 'Mont Blanc,' "and Solomon's 'Waiting for the Verdict' first rate." I have not the cut and reminiscences of Madam Blaize at hand. M. D.

THE LAST LETTER OF MARY, QUEEN OF SCOTS (9th S. i. 64, 155).—Precious stones, as is well known, were formerly as much worn for their magical and (supposed) medicinal virtue as for their beauty. The diamond, for instance, if worn on the left side, would, according to Albertus Magnus, preserve one from madness, from the malice of enemies, and particularly from assassination; would put to flight savage and venomous beasts, and was good against poisons and hobgoblins. Cardan, however, says this stone brings misfortune to the wearer. Taken internally it was accounted a virulent poison, causing, says William Ramsey, "grievous paines in the stomach and intralls." Clearly Mary meant the stones she sent to be worn; and one that would preserve the wearer from poison and the dagger would probably be acceptable to Henri III. There was a stone known as draconite which had these properties, and was probably rare, seeing that it was to be found only in the head of the dragon. One had, of course, first to catch one's dragon. See 'Les Admirables Secrets d'Albert le Grand,' Cologne, 1707, for more on this subject. C. C. B.

Apart from any question about Schiller's play, MR. PICKFORD's statement may be found in Miss Strickland's 'Life' (ii. 448), made on the authority of Brantôme.

EDWARD H. MARSHALL, M.A.

PORTRAITS OF CHRIST (9th S. i. 107).—These portraits were produced in great numbers, as may be seen by referring to 'N. & Q.', 1st S. iii. 168, 228; 2nd S. iii. 289; 3rd S. v. 74, 157, 290; *Gent. Mag.*, 1793, p. 1177; 1795, p. 370. On the title-page of "The Truth of Revelation, demonstrated by an appeal to existing monuments.....By a Fellow of several learned Societies" (J. Murray), 1831, is engraved a similar portrait and inscription, explained at p. 259 as copied from an engraving published by Mr. Bagster from a piece of tapestry in his possession. An aunt of mine (who died in 1887, aged eighty-six) had one of these portraits as far back as I can remember. It was on a panel, about six inches by four, the figure on a gold ground, head and bust to left, short thick

beard, slight moustache, long dark brown hair, the inscription in yellow letters on a ground nearly black:—

"This present figure is the symlytude of | our lorde iesus our sauioir imprinted | in amyrall by the predecessours of the great turke and sent to pope | innocent the eight at the cost | of the great turke for a token | for this cause to redeme his | brother that was taken | prisoner."

Observe that "imprinted in emerald" gives another sense than "found in Amarat."

W. C. B.

The January number of the *Magazine of Art* has a contribution on 'The Face of Christ in Art,' by Sir Wyke Bayliss, which throws some light on the case. One gathers from it that the conventional face is historic, and that sketches in the catacombs were the means of preservation of the portrait.

ARTHUR MAYALL.

"RANTER" (8th S. xii. 386; 9th S. i. 134).—Fifty years ago in Derbyshire the Primitive Methodists—"Prims" for shortness—were called "Ranters," and this was on account of the earnest and exceedingly boisterous way in which the meetings were carried on. In those days there were no half-measures in the doctrines of the body, and with them the extremes of the hereafter met. Primitive Methodists of to-day consider the term "Ranter" offensive, and have passed it on to the Salvation Army. Fifty years ago the "Prims" as a body gloried in the name "Ranter." Their favourite exclamation at prayer-meetings, love-feasts, and camp-meetings was "Glory! hallelujah!" and men and women at such meetings, seated, kneeling, or standing with rapt expression, shouted this for minutes together, sweat pouring from their faces. This, with much action of body, was "ranting." In this way, with "brothers and sisters" at "the penitent form," they "wrestled with the Lord" for hours together, often far into the night, with a fervour which left no doubt as to the amount of earnestness involved. I well remember one, a diamond in the rough truly—Billy Higginbottom—who was the leading spirit in a large circle of Derbyshire "Ranters," a "Bible thumper" in actual fact. I have seen him turn round in the pulpit and beat the wall behind with his fist, and then turn and do the same with the Bible on the cushion, in his denunciations and pleadings raising his congregation to the highest pitch—a good, earnest old soul, who after hard labouring work all the day would joyfully sit all night with a "sinner" at the "penitent form," a big band assisting. THOS. RATCLIFFE.

Workshop.

A BOOKBINDING QUESTION (8th S. xii. 207, 292, 353, 452; 9th S. i. 73, 151).—I have read with interest the communications at the last reference; but I am "of the same opinion still," though not by any means "convinced against my will," that a book lettered along the back upwards is lettered "upside down." One of your correspondents admits that his binder can give no other reason for so lettering books than that "a binder invariably does so, unless ordered by his customer to the contrary." He also says that "the greater number of books lettered vertically are periodicals, and board-bound trifles, like shilling shockers." That is certainly not my experience. The books I complain of as being lettered upside down are principally books to be seen on every drawing-room, library, and smoking-room table, and these tables are to be found "covered with books lettered upside down." As regards such books put upon the shelves of a library, it is surely nonsense to say that "an observer inclines his head naturally to the left, not to the right." He must be one of the stiff-necked people we read so much of in the Bible, if he cannot incline his head as easily to the right as to the left. Let any one try the experiment of standing straight opposite two books placed perpendicularly on a shelf, one lettered downwards and the other upwards, and he will find he can read the lettering of the one as easily as that of the other, and virtually without inclining his head either to the right or to the left.

We in Scotland have to stand a great deal of good-natured chaff about Sydney Smith's time-honoured (time-worn?) saying that "it requires a surgical operation to get a joke well into a Scotchman's understanding." Your correspondent with the perverted form of the good Scotch name Robertson (clan Donnachaidh) is one of many Englishmen who seem to require the operation more than most Scotchmen. The idea of taking my innocent little joke about MR. RALPH THOMAS'S apostolic name as inferring any "sneer" at that gentleman, whom I highly respect, is really much too solemn a way of looking at things, even for the sternest Calvinist. If MR. THOMAS was to take offence at this he would be about as thin-skinned as some of my fellow-countrymen who are at present making a great hullabaloo about the word *English* being used, where they maintain "British" is the correct word. MR. THOMAS very kindly sent me a copy of his little pamphlet 'On the Use of the Word British,' and I judge by it that he has but little sympathy with hyper-sensitive people.

I think the result of the whole discussion in your columns goes to confirm the view that books lettered along the back should be lettered downwards, so that when laid upon a table face upwards, as they so frequently are, the title can be easily read. There is a right and a wrong way, and this is undoubtedly the right way. No argument whatever has been adduced in favour of the "upside down" method, except that having hitherto been wrongly done, it should on that account continue to be wrongly done. As Richard Bentley truly says, when we have always seen a thing done in one way, "we are apt to imagine there was but that one way." J. B. FLEMING.

Kelvinside, Glasgow.

"Ecce quantus ignis." As I set the match to this leafy bonfire, I am interested in the smoke and blaze it is causing, though I regret the too heavily charged squibs that have been exploded over it. The question of how we most easily, and therefore usually, cross a letter or a cheque is surely distinct. In those cases the writing hand is at the bottom of the paper, and in the former the hand is nearer to the bottom left-hand corner than to the top right-hand corner. In both cases the right arm can be easily turned forward contra-clockwise, but not backward clockwise. Hence the custom. I think I have discovered a possible origin of the bad habit of lettering narrow backs upwards instead of downwards. If a reader holds, as he usually does, his narrow-backed book in his left hand, keeping the right hand free for pencil, paper-knife, or cigarette, then, should he want to look at the title on the back, it seems to me slightly easier to do so if the back be lettered in the ordinary way. T. WILSON.

Since our pagan English ancestors of the sixth and seventh centuries were taught to read and write not only by Christian Roman priests, but also by Christian Irish missionaries, may not the latter masters have imparted to their pupils the habit of lettering the backs of books upwards instead of downwards? To letter a thin, erect thing upwards was natural to the Irishman of the centuries mentioned; it must, even then, have been a habit fixed by the earlier practice of inscribing oghams upwards on a stave or standing stone. The same masters taught the same pupils to write on the broad, flat pages of books from left to right. We still do so, thus continuing a habit traceable back to its origin of over a thousand years ago. Why should not the upward way be a habit of similar birth?



If it be objected that such origin and habit are but absurd fancies, I beg to say that, since we know that Irish teachers practised both ways of writing, and that their "from left to right" way still clings to us in writing on broad surfaces, is it absurd to think that perhaps their "upward" one does the same? We do not realize it, but it may be, indeed, a habit bred in our bone from the ogham-stones of prehistoric times. C.

MANOR HOUSE, UPPER HOLLOWAY (9th S. i. 81).—The notes respectively written under this heading by MR. W. J. GADSDEN and MR. JOHN HEBB evidently refer to two different buildings—one situated in Upper Holloway Road, not far from the foot of Highgate Hill, and the other in Hornsey Road, near the junction with Seven Sisters' Road. The statement that the former house was reported to have been the home of the highwayman Claude Duval affords to the student of folklore a curious illustration of the growth of tradition. It is clear that after the house in Hornsey Road was pulled down popular imagination, unwilling to allow a legend to expire, transferred the story which attached to the building in question to another old house in the immediate neighbourhood. In all probability neither house had the remotest connexion with Duval. The old "Devil's House," at the corner of Heame Lane (now Seven Sisters' Road), was known, as MR. HEBB points out, by that name from a date long anterior to the time of Duval. In Henry Warner's official survey of Islington parish, 1735, of which a copy will be found in Tomkins's 'Perambulation of Islington,' the building is shown as "De Vol's House," and the present Hornsey Road is described in the 'Reference' as Tallington Lane, *alias* De Vol's Lane. This is the earliest allusion I can find to the tradition, which seems to have taken literary shape in a letter addressed to the *Gentleman's Magazine* for November, 1784, pp. 103, 104. In Rocque's map of the 'Environs of London' the house, surrounded by its moat, is called "The Devil's House." I think it doubtful if this house was the manor house of the manor of Tolentone (Tallington or Tollington). Lysons,\* referring to Rocque Church's Survey of 1611, says that on the east side of Tallington Lane is Tallington House, a moated site, called in ancient writings "The Lower Place"; and he has been followed by Nelson, Cromwell, Lewis, and the usual obedient troop of topographers. Church's survey undoubtedly identifies "The

Lower Place" with "The Devil's House," but it does not identify "The Devil's House" with Tallington House; and if Warner's Survey is referred to it will be seen that Tallington House, which is situated to the north of Heame Lane, is quite a different building from "The Devil's House." Mr. T. E. Tomkins, who was probably the most accurate antiquary who ever devoted himself to the elucidation of obscure points in London topography, was of opinion that "The Devil's House" was the messuage mentioned in the Inquisition taken after the decease of Richard Iden, of Islington, 27 January, 1570 ('Perambulation of Islington,' p. 202).

It is needless to say that the same authority rejected the Duval legend, and he expressly stated (*ibid.* p. 176) that neither the moated house in Tallington Lane nor the Manor House at Upper Holloway, also once surrounded with a moat, appeared to have been associated with any peculiar traditional attributes. The old Manor House of Barnsbury had fallen into ruins, and had left no vestiges beyond its moated site, long before topographers had begun to interest themselves in the locality; and the "Manor House," of which the demolition is recorded by MR. GADSDEN, was most likely the residence of the steward of the manor of Barnsbury, in which it is situated. In the time of Cromwell ('Walks through Islington,' 1835, p. 327) it was occupied as a boarding-school. This was probably before its tenancy by Mr. Sievier.

It may be mentioned, in conclusion, that a view of the so-called "Claude Duval's House," in Devil's Lane, will be found in the late Mr. Walford's 'Old and New London,' v. 378. The date of the sketch is 1825, but the authority from which it was drawn is not recorded.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

"TIRLING-PIN" (8th S. xii. 426, 478; 9th S. i. 18, 58, 117).—I have been much interested in the notes which have been published in your columns on the "tirling-pin" since my communication of 27 November last. I am grateful to your correspondents because I have learnt much from their papers. But I have now to make a sort of apology to the memory of Dr. Brewer. Before I wrote to your paper about the "tirling-pin," I went to South Kensington to see if I could find one there, and looked in vain. Recently I have looked again, and now I find two, and both have attached to them a thumb latch, which was not the case with those I saw and described in my letter to you as being at Edinburgh and Brussels. Dr. Brewer, you will remember,

\* 'Environs of London,' ed. 1811, vol. ii. part ii. p. 198.

describes a "tirling at the pin" as being a "fumble at the latch," which I could not accept, as in the "tirling-pins" I had seen there was no latch. But, as I say, the only two which I now see at South Kensington Museum each have a latch. They are evidently both "tirling-pins" and door latches.

E. A. C.

This subject has already been ventilated pretty completely in 'N. & Q.' 5th S. ix. 88, 229, 319, 458, where those interested in the matter will find much information. In Chambers's 'Traditions of Edinburgh' is a small engraving representing one, which gives a much better idea of it than any description can possibly do. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It does not require any very special talent in the way of seeing through millstones to guess that J. B. P. at the second reference is my esteemed and learned friend Mr. James Balfour Paul, Lord Lyon King of Arms, and that the "very picturesque old house" is Tullibole Castle, Crook-of-Devon, Kinross-shire, at present inhabited by him as summer quarters. This interesting old castle is noticed in 'The Castellated and Domestic Architecture of Scotland,' by David MacGibbon and Thomas Ross (Edinburgh, David Douglas, 1892), vol. iv. At p. 108 there is an illustration of the castle, and at p. 110 a very good illustration of the "tirling-pin" as described by the Lyon.

J. B. FLEMING.

Kelvinside, Glasgow.

REV. JOHN LOGAN (8th S. x. 495; xi. 35).—Inquiry was made as above for his place of burial, apparently unknown. The following may perhaps assist. In 1873 David Laing, of the Signet Library, printed a tract on the authorship of the 'Ode to the Cuckoo,' with some unpublished letters. Among these is one from Logan's executor, the Rev. Dr. Grant, to the well-known Dr. Carlyle, of Inveresk, thus:—

No. 20, London Street, Fitzroy Chapel,  
6th January, 1789.

SIR,—Your poor friend is now freed from all his troubles. He died on Sunday, 28th December, and was decently and genteely buried under my direction on Friday, 2nd January.....

D. GRANT.

If there was a burial-ground attached to Fitzroy Chapel (near Fitzroy Square), Logan may have been buried there.

JOSEPH BAIN.

"CREEKES" (9th S. i. 87).—I beg to refer the editor of the 'E. D. D.' to a peculiar use and spelling of the word in the 'Chronicle of the Kings of England,' by Sir Richard Baker, Knt., with continuations to King George I.,

London, 1730, p. 271, right column, l. 30; also p. 272, right column, foot of page. The word is written "kreeker," and refers to men who served a knight—Sir John Wollope—for what they could get in the way of loot. Sir Richard Baker uses the word as if its meaning were well known at the time he wrote—the end of the seventeenth century.

FRANK PENNY, LL.M.

Fort St. George.

JOHNSON (9th S. i. 68).—It is probable that your correspondent will find the information he requires in the 'Reminiscences of Henry Angelo, with Memoirs of his Father (Domenico Angelo, otherwise Domenico Angelo Malevolti Tremamondo) and Friends,' published in 1830, which is now on sale at 333, Goswell Road, E.C.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THOMAS EYRE, OF HELMDON, NORTHANTS (9th S. i. 8).—Sir John Newton, of Barrs Court, Gloucestershire, born 9 June, 1626, married Mary, daughter of Sir Gervase Eyre, Knt., of Rampton, co. Notts. Their son Sir John Newton, by his wife Susannah, had a daughter Susannah, who married Samuel Eyre, Esq., M.P., of Higlow Hall. A Richard Haynes was the owner of the Wick Court, co. Gloucestershire, in 1712. He was high sheriff in 1700, and married Anne, daughter of Christopher Cole, of Charlton Henbury, co. Gloucestershire. This Richard Haynes was a correspondent of Sir John Newton, and appears to have possessed his confidence, as I have a copy of a letter written by him to Sir John Newton, and dated from Bristol, 24 May, 1707, about the marriage of one of Sir John's sisters. Whether Richard Haynes was a connexion of the Newtons or the Eyres I cannot say, but the above facts may afford some clue to SWARRATON.

NEWTON WADE.

Tydu Rogerstone, near Newport, Mon.

INDEXING (9th S. i. 45).—As illustrating the necessity of attention being paid to the indexing of family names, I venture to draw attention to No. 7 of my query of 15 January last, wherein you quoted Quérard as authority for indexing Sir L. A. A. de Verteuil under Verteuil. In the meantime I happened to refer to 'Whitaker's Almanack,' 1898, and found him indexed under De Verteuil. For further information I turned up 'Hazell's Annual' for 1896 and 1897, and find that in the former he is indexed under De Verteuil, and in the latter under Verteuil. As both these reference books are in high repute, a word or two of explanation from either of the respective



editors would be most acceptable to the public at large. There is also another surname prefix on which I desire light—viz., Im, as in the name E. F. Im Thurn. Neither H. B. Wheatley in his 'What is an Index?' nor C. A. Cutter in his 'Rules for a Dictionary Catalogue,' refers to this curious prefix. BIBLIOPHILE.

For Thomas Becket we are referred to Thomas. Will our purists insist that Sir Thomas More is likewise to be placed under Thomas? The Roman calendar prepares us for anything. Nowadays a search for a name is often exciting. Cardinal Borromeo hides under his Christian name of Charles, and many others follow his example. Is Becket's name still retained in our calendar? Hone says, "The name of this saint, so obnoxious to the early Reformers, is still retained in the Church of England calendar"; but other authorities state that it was erased by the iconoclastic Henry VIII. PELOPS.

Bedford.

ST. SYTH (8th S. xii. 483; 9th S. i. 16, 94).—Perhaps I should have stated more fully that St. Syth is said to have been the daughter of Frithwald, Fridwald, or Redoald. I adopted the last name, writing it Raedwald. Is T. W. right in asserting that St. Eadburga was a sister of St. Osyth? I find two St. Eadburgas mentioned in the 'Dictionary of National Biography,' the first a daughter of Centwine, King of the West Saxons; the second a daughter of Offa, King of Mercia.

T. SEYMOUR.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*William Shakespeare: a Critical Study.* By George Brandes. 2 vols. (Heinemann.)

To Mr. Brandes the English public is indebted for one of the most erudite and exhaustive studies of Shakespeare that have yet seen the light. Not probable is it that the views expressed will in anything approaching to their entirety find acceptance at the hands of English scholars. The work is none the less monumental in its class, and conveys in a singularly pleasant shape all that is known and most of what has been conjectured concerning the dramatist. Mr. Brandes has studied closely and intelligently the works, dramatic and poetical, of Shakespeare, and most that has been written about them both at home and abroad. He is as much at home in the views and theories of writers such as Dowden, Furnivall, and Fleay as he is in the discoveries of Halliwell-Phillips or the dreams of Gervinus and Elze. With Shakespeare's predecessors and contemporaries he has a creditable acquaintance, and the views he holds as to the share of Shakespeare in plays such as 'King Henry VI.,' 'King Henry VIII.,' and 'The Two Noble Kinsmen' are those of the soundest scholars. In short,

to do the work justice, we know no other in which the student can with so much ease, convenience, and comfort learn all that it is necessary for him to know. If he is not thoroughly up in his subject he will find little or nothing with which to disagree, and however well informed he is he will find much for which to be grateful. So excellent is the work all round that it is only in regard to a few matters that we are called upon to extend to Mr. Brandes the indulgence he has a right, as a foreigner, to claim. The aim of the work, as narrated in its concluding chapter, is to refute the present heresy or delusion—we are expressing Mr. Brandes's views, not our own—that Shakespeare is impersonal and beyond our ken. "Given," it is said, "the possession of forty-five important works by any man, it is entirely our own fault if we know nothing whatever about him." Born at Stratford-on-Avon in the reign of Elizabeth, living and writing in London in her reign and that of her successor, the William Shakespeare who "ascended into heaven in his comedies and descended into hell in his tragedies, and died at the age of fifty-two in his native town, rises a wonderful personality in grand and distinct outlines, with all the vivid colouring of life, from the pages of his books, before the eyes of all who read them with an open, receptive mind, with sanity of judgment, and simple susceptibility to the power of genius." This is well said and plausibly urged, and the book is made up of a persistent attempt to shape from the writings the Shakespeare desired. Taking first the supposed date of writing the play, it is sought by a close study of supposed influences, personal or national, to establish the state of feeling under which it was written, and so to evolve from it a quasi-autobiographical significance. Thus the vision in 'Macbeth' of the descendants of Banquo,

That twofold balls and treble sceptres carry,

contains obviously a reference to the union of England and Scotland and their conjunction with Ireland under James. "This would have had little effect unless spoken from the stage shortly after the event." So says our author; and he adds the further reflection that "as James was proclaimed King of Great Britain and Ireland on the 20th of October, 1604, we may conclude that 'Macbeth' was not produced later than 1604-1605." This is ingenious enough, but purely conjectural. In like manner the influence upon Shakespeare of the dis-favour into which Essex had fallen, and of his death, on which Mr. Brandes dwells, is only to be traced in his writings by the eye of faith, not to say of credulity. In the case of Shakespeare, indeed, tests that in other cases might have some value are wholly unimportant. So dramatic is the spirit of Shakespeare, so capable is he of incorporating himself in each of the characters he depicts, that it is very rarely possible to treat any utterance as other than dramatic, and to read into it anything personal. It is, perhaps, scarcely fair to deal with a man still living. Many of us have, however, known all that is to be known concerning Mr. Swinburne since he published 'The Queen Mother' and 'Rosalmond.' Which of us in any of the numerous and noble works he has written can trace the influence of current events, except a direct tribute, in the shape of monody, to some dead friend or object of devotion? and who, knowing him as little as we know Shakespeare, could from his writings shape out any notion of the man? In one of the parts of

his book in which Mr. Brandes seems on safest ground he is compelled, through no fault of his own, most hopelessly to flounder. He relies strongly upon the supposed facts that the Mr. W. H. of the Sonnets is the Earl of Pembroke, and that the dark lady of the same poems is Mary Fitton. If he could have retarded publication for a few months he would have found that, on irresistible evidence, Mary Fitton was a fair lady, and have seen the Lord Pembroke theory dismissed by Mr. Lee into the limbo of the vanities. We must not be held to underrate Mr. Brandes's work. Like all scholars, however, he is, in default of real knowledge, driven into conjecture, and could, we doubt not, supposing the order of production of Shakspeare's works were proved to be quite different from what it is now held to have been, furnish another set of reasons as valid and as captivating as those he advances. It is due to his acquisition of our language from without that passages of poetry, description, or rhetoric seem to impress him more than those in which overmastering passion finds its simplest and most potent utterance. He has, however, enriched our literature with a fine work, and a work which the student will do well to have ever at his elbow. The translation, which we know to be vigorous and fluent, and believe to be close, is by Mr. Archer, assisted by Miss Mary Morison and Miss Diana White, the proofs having been revised by Dr. Brandes. The index is fairly good, but might, perhaps, have been extended, even at the risk of enlarging somewhat the work.

*Brief Lives.* By John Aubrey. Edited by Andrew Clark, M.A. 2 vols. (Oxford, Clarendon Press.)

It was time that we should have a revised, annotated, and authoritative edition of Aubrey's 'Brief Lives.' The conditions under which these were written and left, and the method generally of Aubrey's workmanship, have militated against their complete recognition. Now, even when they have received treatment which may perhaps be regarded as final, we are not to have them in their integrity. As in the case of the immortal diary of Pepys, men have been long in learning how great was the interest of the work, and in what points exactly it consisted. Diligent in the collection of materials, especially of gossip and anecdote, Aubrey seems to have been almost incapable of arranging or formulating the knowledge he had acquired. The additions to lives he had already written in part were thrown in almost at random, and have sometimes even to be sought in the middle of a different life. This carelessness and want of system were further complicated by the fact that a considerable portion of his work was accomplished in the crapula following a night's debauch. In a letter to Wood, quoted by Mr. Clark, Aubrey reflects how much more work he could do if he had "but either one to come.....in morning with a good scourge or did not sit up till one or two with Mr. (Edmund) Wyld." How much, moreover, drinking meant in those days is abundantly evident from Aubrey's own pages. Wood, in whose behalf the labour was zealously undertaken and, in a sense, loyally accomplished, made abundant use thereof. The manuscript resti-um has never been fully used, and most of it still remains in a sufficiently inchoate state. The principle on which this latest edition has been shaped is that of giving in full all that Aubrey has written, whether of interest to the present generation or not. His four chief MSS. of biographies, known as

MSS. Aubrey 6, 7, 8, 9, are thus placed beyond the risk of destruction. Scarcely an attempt at expurgation has been made. Conversations which, according to modern tastes, are not only vulgar, but at times foul, are preserved, the lives being treated as historical documents, and left, with very few excisions, "to bear unchecked their testimony as to the manners and morals of Restoration England." This is unquestionably the right spirit in which to proceed in a book intended wholly for scholars, and though we come now and then upon places where, as a note informs us, words or lines are omitted, the reasons for the suppression are sufficiently obvious, and the expurgation is accepted with equanimity and approval. If in one case—that of John Overall, 1560–1619, Dean of St. Paul's, London, and his wife—we are a little discontented at the omission of two lines of verse of obvious coarseness, it is from the standpoint of the folk-lorist rather than that of the antiquary or the historian. The lady, we are told, and repeat with due reticence, "was not more beautiful than she was obliging and kind," and had "the loveliest eyes that ever were seen." Her husband's indulgence seems to have been quite proportionate to the urbanity of her disposition. One is perfectly satisfied to lose the unedifying particulars which are spared us in Aubrey's life of Sir Walter Raleigh; and one stands aghast, and more than aghast, at what is stated concerning Francis Bacon. In the appendices are given some 'Notes of Antiquities,' many of them of much interest, and two scenes—viz., Act II. sc. iii. and Act III. sc. iii.—from 'The Country Revell,' a comedy of the existence of which we were unaware. This work in MS. is incomplete, a few of the scenes being sketched and fewer completed, and written in the blank spaces and between the lines of a long legal document, MS. Aubrey 21. For further particulars concerning this curious work we must refer the reader to the account, which occupies pp. 333–9 of vol. ii. What is written out and the materials collected in order to be worked into the plot furnish, it is said, "a terrible picture of the corruption of Aubrey's country and times." The play must, apparently, have been sketched and attempted between 1680 and 1697, when the author died. Is it worse, we wonder, than the comedies of Dryden, Shadwell, Mrs. Behn, Tom D'Urfey, Wycherley, and others which cover a similar period? and would it have justified a further diatribe of Collier?

We have in the present volumes immeasurably more of Aubrey than can elsewhere be found, and the edition forms an indispensable portion of every antiquarian library. It is, moreover, happy in method and choicely got up. We have no fault to find with its arrangement or its reticences. On the contrary, we think both commendable. So much pleasure have we reaped from the perusal that we keep harking back to Pepys, feeling, as in the case of that dissolute and delightful worthy, that the best edition is that which gives us the most. In the present case, however, we are in the same position as the Court of Theseus and Hippolyta in the presence of Peter Quince and his associates, and "know all that we are like to know."

*The Fern World.* By Francis George Heath. (Imperial Press.)

WITH a new edition, the eighth, of Mr. Heath's admirable 'Fern World,' the Imperial Press begins a new, handsome, and attractive series of books, to be called "The Imperial Library." The



position of the opening volume is unassailable. It is an unfailing guide to the discovery and culture of ferns, and its illustrations—the coloured illustrations especially, which are seen at their best in the latest edition—are beyond praise.

*Birds of the British Empire.* By Dr. W. T. Greene, F.Z.S. (Imperial Press.)

A SECOND volume of the same series contains an account of the birds of the British Empire, of which about five thousand species, or half the number known to exist on the globe, are within Her Majesty's dominions. Dr. Greene is well known as an authority upon birds, English and foreign, and his works on the 'Song Birds of Great Britain' and 'Favourite Foreign Birds' have obtained a wide popularity. In the present case he has been to some extent handicapped by the difficulty of the task of comprising within the space at his disposal so many species. If his epitome, he cheerfully holds, secure popular favour, it will be easy to supply further contingents. The work is in five parts, dealing respectively with British birds, the birds of India, Africa, America, and Australia. Numerous illustrations are supplied, and though no attempt has been made to furnish them to exact scale, the dimensions in many cases are fairly realized, and are in all cases in the letterpress fully supplied. In the case of the British birds tolerably ample information is given, and the pictures supplied are numerous. Passing thence to African and Australian birds, what is said is not exhaustive—does not, indeed, aim at so being. What is given is a mere glance at a subject calculated to fill an encyclopædia. The work is, however, well written and attractive. It includes many protests, which we gladly echo, against the remorseless and ignorant destruction of birds, which, in spite of recent legislation, is still carried on.

*Glass Blowing and Working.* By Thomas Bolas, F.C.S. (Dawbarn & Ward.)

THIS work, based on lecture-demonstrations given in connexion with the Technical Education Committee of the Middlesex County Council, aims at supplying practical information for amateurs, experimentalists, and technicians. It is agreeably illustrated, and seems calculated to be of service to those to whom it is specially addressed.

THE *Journal of the Ex-Libris Society* for March (A. & C. Black) reproduces further 'Trophy Book-Plates,' of which a supplementary catalogue, by Mr. W. H. K. Wright, the editor, is supplied. It has also an essay, by Mr. F. J. Thairwall, on 'The Book-Plates of Eminent Lawyers,' with the plates of John, Lord Somers, Baron of Evesham, and Philip, Lord Hardwicke.

AMONG the most instructive notes printed in the later numbers of the *Intermédiaire* is that appearing under the title 'Envôtement,' a word explained as signifying the magical operation through which a person is supposed to be injured by the maltreatment of a figure of wax representing him. Near Luxemburg a custom differing from *envôtement*, yet analogous with it, is, it would seem, yet in vogue. About a kilomètre from that place is a rock in which there are two chapels, one above the other. The higher of these contains a figure of Christ on the cross, and the lower a dilapidated representation of the Saviour in the tomb. This second figure

is usually designated by the name "Pierre sans repos" or "Peter Mèlen" (Pierre de Milan), and before it curious, not to say heathenish, *neuvaines* are made, a candle stuck with pins being lighted on each visit after a robbery or a case of wife-desertion, with a view of punishing the sinner, the prayer being uttered that he may have neither peace nor rest until he makes reparation. Similar candle superstitions are, it is needless to remark, common enough, but its connexion with an image of the Redeemer renders this instance of special importance. The number of the *Intermédiaire* for 30 January contains a reply concerning the source or sources of the celebrated *chanson de Marlborough*, which song is said to have owed its first popularity to Marie Antoinette, who learnt it from hearing the Dauphin's nurse use it as a lullaby. In the issue for 10 February is a carefully written paper relating to the imprisonment of this same ill-fated Dauphin in the Temple and to the mystery veiling the poor child's end.

*Mélusine* continues to provide its readers with elaborate articles on popular beliefs. These articles testify both to the powers of patient research and comparison possessed by the French folklorists, and to the vast range which apparently trifling superstitions may gain when once they have evolved themselves in the imagination of non-scientific man, and have helped him to some sort of theory by which he can shape his conduct and secure what he conceives to be fortunate results in his enforced intercourse with the "nicht ich."

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. L. S. ("Anodyne Necklace").—See 'N. & Q,' 6th S. ix. 85, 132; x. 377; 7th S. iv. 394.

A. C. J. ("Nine tailors make a man").—See Indexes to 'N. & Q,' *passim*.

W. ROBERTS ("Larrikin").—Has already appeared in 'N. & Q.'

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, MARCH 26, 1898.

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Notices to Correspondents.

## Notes.

## 'THE RECRUITING OFFICER.'

IN olden days one of the most picturesque inns in Shrewsbury was that which bore for its sign the black raven of the Corbets. The original house, which was a black-and-white building of the class typified by "The Feathers" at Ludlow, was pulled down, I have been told, between forty and fifty years ago, and the present structure, which reminds us in some of its features of the palaces that line the Grand Canal at Venice, was reared upon its site, and worthily maintains its traditional renown. It was at "The Raven," as we learn from his 'Diary,' that Sir William Dugdale alighted on 21 Feb., 1663, when conducting the Visitation of Shropshire, and he enjoyed its hospitality until the 26th. At the beginning of the next century a name which is still more distinguished in the literary annals of England became connected with the old hostelry. It was probably some time in the winter of 1704-5 that Capt. George Farquhar, then employed upon Her Majesty's recruiting service, took up his quarters at "The Raven," and, his fancy being tickled with the humours of the place, began to place on paper his impressions of the "entertainment which he found in Shropshire." In

order to testify his gratitude, he inscribed his play "To all Friends round the Wrekin," and a few quotations from his dedication may be of interest to those readers of 'N. & Q.' who hail from the Border county. He says:—

"'Twas my good fortune to be ordered some time ago into the place which is made the scene of this comedy; I was a perfect stranger to everything in Salop, but its character of loyalty, the number of its inhabitants, the alacrity of the gentlemen in recruiting the army, with their generous and hospitable reception of strangers.

"This character I found so amply verified in every particular, that you made recruiting, which is the greatest fatigue upon earth to others, to be the greatest pleasure in the world to me.

"The kingdom cannot show better bodies of men, better inclinations for the service, more generosity, more good understanding, nor more politeness, than is to be found at the foot of the Wrekin.

"Some little turns of humour that I met with almost within the shade of that famous hill, gave the rise to this comedy; and people were apprehensive that, by the example of some others, I would make the town merry at the expense of the country-gentlemen. But they forgot that I was to write a comedy, not a libel; and that whilst I held to nature, no person of any character in your country could suffer by being exposed. I have drawn the justice and the clown in their *puris naturalibus*: the one an apprehensive, sturdy, brave blockhead; and the other a worthy, honest, generous gentleman, hearty in his country's cause, and of as good an understanding as I could give him, which I must confess is far short of his own."

'The Recruiting Officer' was first produced on 8 April, 1706, at Drury Lane Theatre, and we may be sure that many Shropshire squires were among the "first-nighters" on that occasion, and that they heartily joined in the applause with which the play was received. Sylvia was represented by the dainty and accomplished Mrs. Oldfield, Melinda by Mrs. Rogers, and Rose by Mrs. Mountfort; Wilks and Cibber were the two recruiting officers, and the part of the immortal Sergeant Kite fell to the lot of Estcourt. Many attempts have been made to identify the characters in the play with personages who were living at the time in Shrewsbury and its neighbourhood. The fullest account is that given by Archdeacon Owen and the Rev. J. B. Blakeway in their 'History of Shrewsbury,' i. 501, which was based on information derived from Anne, relict of Thomas Blakeway, of Shrewsbury, attorney-at-law. This lady, who died in February 1766, communicated the information to her husband's nephew, the Rev. Edward Blakeway, and as "Owen and Blakeway" is not a common book, I venture to reproduce the passage here:—

"Justice Ballance was Francis Berkeley, Esq., barrister-at-law, and recorder of Shrewsbury and Bridgenorth; he died 1710.



"John Hill, Esq., of Shrewsbury, the mayor of 1689, who lived in the old house in Hill's Lane, and died 29 March, 1731, was one of the other justices.

"Worthy was a Mr. Owens, of Rhiwsaison, in Montgomeryshire; probably Athelstane Owens, Esq., who married Anne, daughter of Vincent Corbet, Esq., of Ynysmaengwyr, and had by her a daughter, eventually his heiress, married to Price Maurice, Esq., of Lloran.

"Melinda was meant for a Miss Harnage: no doubt, Dorothy, daughter of Edward Harnage, Esq., of Belswardine. She died at Tewkesbury, 1743, aged sixty-eight, and, as Sergeant Kite oddly anticipates in the play, unmarried.

" Sylvia was Laconia Berkeley, the recorder's daughter, by Muriel, daughter of Sir William Childe and his wife Anne Lacon (whence her Christian name). This young lady was in her twenty-third year when the comedy was written. She married Edward Browne, Esq., of Caughley, and died 1736, at the age of fifty-three.

"In Plume, our informant said, Farquhar was thought to mean himself; and it is in accordance with what the biographers relate of his thoughtless, dissipated character. He died in April, 1707.

"For the very happily imagined character of Brazen he might draw upon his own fancy, or, perhaps, upon many of his associates in and out of the army."

In a copy of Lintott's edition of Farquhar (1714) in my possession there are several cuttings and additional illustrations, which have been inserted by a former owner, and amongst them is an extract from the *St. James's Chronicle* that confirms the preceding account. These particulars were procured, it is said, from an old lady of Shrewsbury—probably Mrs. Blakeway—who was acquainted with Farquhar, and who communicated them to Dr. Percy, the Bishop of Dromore. But in a 'Life of Farquhar,' which is also bound up in the volume, and is based on information supplied by Thomas Wilks, of Dublin, it is stated that Justice Ballance was drawn for Alderman Gosnell, of Shrewsbury, and Sylvia for his daughter, while that of Sergeant Kite was taken from a serjeant in Farquhar's own regiment. Edward Gosnell was a well-known character in Shrewsbury; he was mayor in 1682, and died in October, 1706, in the seventy-sixth year of his age. In 1689, as one of the three senior aldermen, he was elected to execute the office of a Justice of Peace for the term of his natural life, and I am strongly inclined to think that he, rather than the Recorder, stood for the portrait of Justice Ballance. The Gosnells were an old burgess family of Shrewsbury; but I have endeavoured in vain to trace any relationship to the Gosnell of Pepys, who was inquired after by Mr. H. B. WHEATLEY, 8th S. xii. 427.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

## MANCHESTER TUDOR EXHIBITION.

THE Victorian epoch will be famous in after ages as the Era of Exhibitions. Excellence and variety, as well as number, have distinguished them so far, and they have formed a not inconsiderable adjunct to the University Extension Lectures. With mute eloquence they have scattered instruction and pleasure broadcast amongst classes and masses alike. Hence it was a happy thought (born of their interest in the refining and educational arts) of the Manchester Corporation to initiate the "Exhibition of the Royal House of Tudor," which closed last autumn after lasting many weeks. Nothing finer could be presented as an object-lesson in history. The pictures, armour, books, manuscripts, embroideries, and sculpture—silent witnesses of a dead past—appeal to one in a sense peculiarly their own. Seeing is more impressive than either reading or hearing; and it is refreshing to know, from the prefatory note to the catalogue, that "it is hoped this exhibition is only the first of a series illustrating the history of England to be held in the City Art Gallery." Assuredly King Cotton has failed to muzzle the literary and artistic instincts of the great commercial city over which he rules. The pictures, illustrative of the reigns of the three Tudor kings and two queens, were magnificent, and an education in themselves; but it is with the beautiful exhibits of books, MSS., and autographs that I propose briefly to deal. Of all journals 'N. & Q.' should preserve a permanent record of rare literary relics such as may never again be housed under the same roof.

## BOOKS.

### A.—LOANS BY THE DUKE OF DEVONSHIRE.

#### I.—Illustrating the Tudor Drama.

1. A new Enterlude no lesse wittie; then pleasant, entituled new Custome, deuised of late, and for diuerse causes nowe set forth; neuer before this tyme Imprinted. 1573. — Among the "players' names" are: "Peruerse Doctrine, an olde Popishe priest"; "Ignorance, an other, but elder"; "New Custome, a minister"; "Light of the Gospell, a minister."
2. A Ryght Pithy, Pleasant and Merie Comedie: Intytuled Gammer Gurtons Nedle: Played on Stage not longe ago in Christes Colledge in Cambridge. Made by Mr. [John] Still, Mr. of Art. 1575.
3. The Right Excellent and Famous Historie, of Promos and Cassandra: Deuided into two Commaticall Discourses. The Worke of George Whetstones, Gent. 1578.
4. An Excellent New Commedie, Intituled the Conflict of Conscience. Compiled by Nathaniell Woodes, minister, in Norwich. 1581.
5. The Araynement of Paris a Pastoral. Presented before the Queenes Maiestie, by the children of her chappell. [By George Peele.] 1584.

6. A Briefe Rehearsall, or rather a true Copie of as much as was presented before her maiesties at Kenelworthe, during her last aboade there. [By George Gascoigne.] 1587.

7. Polymymnia Describing, the honourable Triumph at Tylt, before her maiestie, on the 17 of November, last past, being the first day of the three and thirtieth yeare of her Highnesse raigne. [By George Peele.] 1590.

8. The Countesse of Pembroke's Yuychurch. Containing the affectionate life, and vnfortunate death of Phillis and Amyntas: That in a Pastoral: This in a Funerall: both in English Hexameters. By Abraham Fravnce. 1591.

9. Gallathea. As it was playde before the Queenes Maiestie at Greene-wiche, on Newyeres day at night. By the Chyl dren of Paules. 1592.

10. The Tragedie of Tancred and Gismund. Compiled by the Gentlemen of the Inner Temple, and by them presented before her maiestie. By R. Willmot. London. 1592.—Contains: A Preface to the Queene's Maidens of Honor.

11. Speeches delivered to Her Maiestie this last Progresse, at the Right Honorable the Lady Rvssels, at Bissam, the Right Honorable the Lorde Chandos at Sudley, at the Right Honorable the Lord Norris, at Ricorte. 1592.

12. The Battell of Alcazar, fougth in Barberie, betweene Sebastian King of Portugall, and Abdelmelec King of Marocco. With the death of Captaine Stukeley. 1594.

13. The Rape of Lvcrece. 1594.

14. The True Tragedie of Richard the Third. As it was playd by the Queenes Maiesties Players. 1594.

15. The Cobler's Prophesie. Written by Robert Wilson, Gent. 1594.

16. The Tragedie of Dido Queene of Carthage: Played by the children of her maiesties Chappell. Written by Christopher Marlowe and Thomas Nash, Gent. 1594.

17. The Warres of Cyrus King of Persia, against Antiochus King of Assyria, with the Tragical end of Parthæa. Played by the children of her Maiesties Chappell. 1594.

18. A most pleasant and Merie New Comedie, Intituled, A Knacke to Knowe a Knaue. Newlie set fourth, as it hath sundrie tymes bene played by Ed. Allen and his Companie. 1594.

19. The Tragedie of Antonie. Doone into English by the Countesse of Pembroke. 1595.

20. A Pleasant Conceited Comedie, called Loues labors lost. As it was presented before her Highnes this last Christmas. By W. Shakespere. 1598.

21. The Blind Beggar of Alexandria.....as it hath bene sundry times publickly acted in London by the right honorable the Earle of Nottingham, Lord High Admirall his seruantes. By George Chapman, Gentleman. 1598.

22. The Famos Victories of Henry the Fifth: containing the Honourable Battell of Agincourt: As it was plaide by the Queenes Maiesties players. 1598.

23. The History of Henrie the Fovrth; With the battell at Shrewsburie, between the King and Lord Henry Percy, surnamed Henry Hotspur of the North. With the humorous conceits of Sir John Falstaffe. Newly corrected by W. Shake-speare. At London. 1599.

24. The Historie of Orlando Fvrioso, one of the twelve Peeres of France. As it was playd before the Queenes Maiestie. 1599.

25. The Historie of Two Valiant Knights, Syr Clyomon Knight of the Golden Sheeld, sonne to the King of Denmarke; and Clamydes the White Knight, sonne to the King of Saauia. As it hath bene sundry times acted by her Maiesties Players. 1599.

26. The Raigne of King Edward the Third. As it hath bene sundry times played about the cite of London. 1599.

27. The Most Excellent Historie of the Merchant of Venice. Written by William Shakespeare. 1600.

28. The Fovntaine of Self-Love. Or Cynthias Revels. As it hath bene sundry times priuately acted in the Black-Friers by the Children of her Maiesties Chappell. Written by Ben: Johnson. 1601.

29. The Shomakers Holiday. Or the Gentle Craft. As it was acted before the Queenes most excellent Maiestie on New-yeares day at night last, by the right honourable the Earle of Nottingham, Lord high Admirall of England, his seruants. 1600.

30. The Tragical Historie of Hamlet Prince of Denmarke. By William Shake-speare. 1603.

31. If you know not me, you know no bodie: or, The Troubles of Queene Elizabeth. 1605.

32. The Whore of Babylon. Written by Thomas Dekker. London. 1607.

J. B. S.

Manchester.

(To be continued.)

"TWIBIL."—Milles, in his 'Catalogue of Honour,' p. 48, describing the battle of Senlac, mentions that "Harold in the vanward placed the Kentish men with their twibils (unto whom the front of the army is by an old custom due)." The implement alluded to is one whose name became familiar to me whilst watching the unearthing of some ancient foundations on an old place in Devonshire; but it was there pronounced (by a genuine son of the soil) *tibāle*—the *u* like the French, or modified German *ü*. It was explained to be a *two-billed* pick. In an appraisement of the goods and chattels in an ironmonger's shop in 1356 are "15 battle-axes, 3 twibilles," &c.

ETHEL LEGA-WEEKES.

THE HIGHLAND DRESS.—The historian Strada, in his work 'De Bello Belgico,' while giving an account of the battle of Mechlin, fought 1 August, 1578, relates:—

"Spectacula fuere manipuli Scotorum, qui sive ostentatione audacie, sive potius estus intolerantia, quem et cursus, et dies celo ardente flagrantissimus intendebat; rejectis vestibus, solo indusio contenti, aliqui hoc etiam exuto, atque ad femora contorto, nudi inter armatos volitabant, nec erant inde plerique eorum minus tuti, quam ceteri armis tecti, atque ideo graves: quos et declinandis telis impronptos, et a casu tardiores, et in receptu postremo saepe hostis aut ictu cæderet, aut equo procucaret, aut manu caperet."

This passage is suggestive of the Scottish auxiliaries having been attired in the High-



land garb, from the facility with which they divested themselves of their outward garments and engaged in their shirts. In the ordinary military dress of the time it would be difficult to undress in front of an enemy, while to the Highlander it would be an easy matter. It is believed that at that period the upper and lower part of the outward apparel was in one piece, the philabeg and kilt being combined. There must be paintings and engravings of the battles in the Low Countries in the Religious War. Do any of these show Scottish troops in the Highland dress?

A. G. REID.

Auchterarder.

M.P.s, 1626.—I have just purchased a contemporary list of the members returned to Charles I.'s second Parliament (1626), with MS. additions showing returns at by-elections. Some of these are to be found in the House of Commons Returns, and I have therefore no doubt that those which do not appear in the Blue-book are also accurate. As the following, so far as I know, do not appear elsewhere, I send them to 'N. & Q.' to ensure their preservation:—

Camelford, James Parrott, in place of Sir Thomas Monk.

Clitheroe, Sir Christopher Hatton, in place of George Kirke.

Thetford, Nathaniel Hobart, in place of Sir John Hobart, Bart.

Chichester, Edward Dowse, in place of Algernon, Lord Percy.

ALFRED B. BEAVEN.

Preston.

AMERIGO VESPUCCI.—The following notes may have special interest for American readers of 'N. & Q.' The first is from the *Evening Standard* of 9 February:—

"The researches recently made to discover the date of the baptism of Amerigo Vespucci at Florence have been crowned with success. In the register of the church of San Giovanni has been found a record dated 18 March, 1452. This, says our Rome correspondent, puts an end to the many disputes relative to the name and date of the birth of the Florentine navigator."

The next note is from the *Architect* of 11 February:—

"In the church of San Salvatore d'Ognissanti, Florence, the discovery has been made of a fresco in almost perfect preservation, painted by Domenico Curradi—Il Ghirlandajo—as an adornment for the tomb of the Vespucci family. Among the figures of this fresco is a portrait of the explorer Amerigo Vespucci, from whom America takes its name."

B. H. L.

ANN CATELEY.—In the article on this famous singer in the 'Dict. Nat. Biog.,' s.v.

Catley, she is said to have "then [*i.e.*, by 1784] become the wife of Major-General Francis Lascelles, by whom she was the mother of eight children," &c. This statement, which is also found in the memoirs in the *Gent. Mag.* and 'Ann. Reg.,' is incorrect, so far as it relates to the marriage. In her will, made at Little Ealing 13 October, 1788, and signed A. Cateley the testatrix left to her children Francis, Rowley, Frances, Charlotte, Jane, George Robert, Elizabeth, and Edward Robert Lascelles, all her money to be equally divided amongst them, share and share alike; and she appointed "their father Major-General Francis Lascelles" sole executor. In a codicil she mentions her two nephews, Robert and William Fox. In the affidavit appended to the will Ann Cateley is described as formerly of the parish of St. Pancras in the county of Middlesex, but late of the parish of Ealing, *spinster*, deceased (will in P.C.C. 486 Macham).

ITA TESTOR.

JOHN NICKS.—The late Sir Henry Yule, in his 'Diary of William Hedges' (ii. cclviii-cclxi), has given some details of the career of John Nicks, who was for many years secretary at Fort St. George, and was dismissed in 1691, for a matter of wrong sorting of calicoes, as an "expensive and unjust person," imprisoned, but subsequently released, and permitted to trade on his own account. Col. Yule says: "We have not ascertained the date of Mr. Nicks's death"; but he infers from certain letters that it took place between 1701 and 1706. This inference is wrong, for from the 'Press List of Ancient Records in Fort St. George,' No. 9, 1710-1714, I find that, at a consultation held in Fort St. George on 19 March, 1711, the last will and testament of John Nicks was read; and a copy of this document, dated "18th day of May, 1710," is preserved among the Madras records. He is therein described as "of Madras, merchant." It is evident, therefore, that his death occurred in the latter part of 1710 or early in 1711.

DONALD FERGUSON.

Croydon.

HOGARTH'S 'MARCH TO FINCHLEY.'—In Mr. Austin Dobson's concise but charming 'Hogarth,' London, Sampson Low & Co., 1879, at p. 70, reference is made to the

"drummer who is endeavouring, with a comical screw of his face, to drown his own grief and that of his wife and child by a vigorous attack upon his drum."

With all possible deference, I hardly adopt this interpretation. The group facing p. 118, which includes the drummer and his wife and child, is a photographic reproduction

taken from a carefully selected impression of Hogarth's original print (see notice at back of p. 9), and if you cut a slip of paper and divide the drummer's face slantingly in halves, I think you will observe that the side *nearest the wife* is convulsed with grief, whereas the other, or off-side, is beaming with joy. The wife looks a bit of a termagant, and the boy is not one I should like to own.

The sad but resolute face of the little flutist-player in regimentals is in pleasant contrast with the "phiz" of the clinging urchin. The old drummer, in keeping with his dual expression of countenance, seems to lag behind with one leg, whilst he steps nimbly forward with the other. In passing, the curious regimental headgear reminds one forcibly of that now worn by the Russian Pavloffsky Guards. Dickens may possibly have taken a hint from this Janus-faced drummer in describing the double aspect of the American land agent Zephaniah Scadder ('Martin Chuzzlewit,' ch. xxi.), when young Martin and Mark Tapley issued from his office after concluding their ill-advised bargain:—

"Mark looked back several times as they went down the road towards the National Hotel, but now [Scadder's] blighted profile was towards them, and nothing but attentive thoughtfulness was written on it. Strangely different to the other side! He was not a man much given to laughing, and never laughed outright; but every line in the print of the crow's foot, and every little wiry vein in that division of his head, was wrinkled up into a grin! The compound figure of Death and the Lady at the top of the old ballad was not divided with a greater nicety, and hadn't halves more monstrously unlike each other, than the two profiles of Z. Scadder."

H. E. M.

St. Petersburg.

**RESTORATION OF HERALDRY.**—MR. PICKFORD, in his note in 8th S. xii. 406, says as to the tomb of Margaret, Countess of Richmond, at Westminster Abbey (south aisle of Henry VII.'s chapel), that "the heraldry on the sides of the tomb was much effaced, and might with benefit be restored." I have paid several visits to this tomb since I read the above, and I have not been able to find out the "effacement." In fact the heraldry, to my unpractised eye, seems as clear now as ever, though the gilding is tarnished with time. Mr. PICKFORD is probably aware that engravings of this tomb are given in 'Decorative Heraldry,' by G. W. Eve (London, George Bell, 1897), p. 196. The countess is there called "Duchess." In this work there is no suggestion of "restoration." How much would Mr. PICKFORD have done? Are the shields only to be regilt; or is the figure also to be "restored" to what

a workman of the present day imagines it was nearly four hundred years ago? Then, when this grand old tomb has been made new, will not all those around look shabby?

It is interesting to discuss the question, though there appears to me as little chance of the Dean and Chapter doing this (undesirable) restoration as there is of their stopping the continual chocking up of the abbey with new tombs, busts, and hideous tablets, or of ceasing to exclude the light of the church, always too dark, with brand-new stained-glass windows. Blocking out the light has quite spoiled the Chapter-house.

I regret to see that the "Collegiate Church of St. Saviour, Southwark," is being made perfectly dark, more like a crypt than a church, with stained-glass windows; not even the clearstory is to be free. It will soon be as tomblike as St. Mary Abbott's, Kensington. How like are churches to men, who will spend money in finery and not know where the next penny is to come from for solid necessities. St. Saviour's only wants some 20,000*l.* for necessary repairs, and yet money is being spent to the disadvantage of this very beautiful church in stained-glass windows.

RALPH THOMAS.

**DERIVATION OF "SETTLE."**—An amusing instance of irresponsible derivation is given in the 'Dictionary of Architecture,' published under the auspices of the Architectural Publication Society, under the head of 'Settle,' which is stated to be "perhaps derived from 'seat-all-people.' Ex. temp. Henry VIII., at the 'Green Dragon' public-house, Combe St. Nicholas, Somersetshire"; and settle, which Prof. Skeat calls "an arbitrary variation of settle," is defined to be a stone bench, the word being actually derived from the Anglo-Saxon *setl*, a seat.

JOHN HEBB.

2, Canonbury Mansions, N.

**CHELTENHAM.** (See *ante*, p. 200.)—Mr. Searle, in his 'Onomasticon Anglo-Saxonicum,' says that Cheltenham (A.-S. *Celtanhamme* dative of *Celtan hom*) contains the unique A.-S. personal name *Celta*. Now *ham* in modern names usually comes from one of two A.-S. words. The first is *hām* (gen. *hāmes*), which means a home, and is usually preceded by the personal name of the owner; the other is *hām* or *hom* (gen. *hāmmes*), which means "an enclosure," generally near water, and is usually preceded by the name of a river or of vegetation, but seldom or never by a personal name. Thus from the first we have Clapham, A.-S. *Cloppahām*, "the home of Cloppa," and Cobham, A.-S. *Ceobbahām*, "the home of Ceobba"; while from the second we



have Colnham, A.-S. *Colonhom*, "the enclosure on the Colne"; or Fernham, "the enclosure in the Fern." To say, as Mr. Searle does, that Cheltenham, which stands on the Chelt, is not from the river, but from a personal name *Celta*, is as if he were to affirm that Trentham, which stands on the Trent, is from a man called Trent; that Rotherham, Debenham, and Chesham, which stand on the rivers Rother, Deben, and Chess, are from men bearing the same names as those rivers; and that Reedham, Stoneham, Langham, and Littleham are from persons named Reed, Stone, Lang, and Little. ISAAC TAYLOR.

THOMAS FLATMAN.—He was admitted of Winchester College in 1649, aged eleven, as of Redcross Street, London (Kirby's 'Winchester Scholars,' p. 184), and was entered at the Inner Temple in 1654, being called to the bar in 1662 (Cooke's 'Inner Temple Students,' edit. 1877, p. 356). Other particulars concerning this "poet and miniature-painter" may be found in the 'Dict. of Nat. Biog.' He died in Three Leg Alley, St. Bride's, London, 8 December, 1688, intestate, his estate being administered to in the P.C.C. on 24 January, 1689, by his widow Hannah. I think his father was Robert Flatman, of the parish of St. Giles-in-the-Fields, in the county of Middlesex, gent., a native of Mendham, Norfolk, who died between 5 and 21 August, 1689. In his will, dated 12 December, 1688, Robert Flatman mentions his son Robert Flatman, his daughter Franck Flatman (who was appointed sole executrix), and his grandson Robert Flatman, son of his eldest son Thomas Flatman *late deceased*. Another child of Thomas Flatman was a daughter, Frank or Franck Flatman. (Notes from will in P.C.C. 110 Ent.) ITA TESTOR.

"FOR TIME IMMEMORIAL."—It is so common to read and to hear that a certain condition of things has existed "from time immemorial," that a variation of the phrase, in the form "for time immemorial," catches the eye and gives pause when it presents itself for consideration. In 'The Heart of Midlothian,' chap. i., Scott speaks of the royal borough of Bitem, situated at the very termination of Sir Peter Plym's avenue, as having been "held in leading-strings by Sir Peter and his ancestors for time immemorial." Here the calculation is made, as it were, from the end inwards through the generations, instead of proceeding from "the fields of sleep" forward to the moment of estimate, as the usual form of the phrase implies. It may be well to add that these remarks are based on a collation of two reprints, issued from the house of

Messrs. A. & C. Black at widely separate dates, and likely to be accurate. At the same time there is a bare possibility that the interesting variant may be due to a misprint after all. Whether or no, the form of the phrase is perfectly defensible.

THOMAS BAYNE.

Helensburgh, N.B.

SOUTHEY'S LINES ON HIS BOOKS.—In Pliny's 'Letters,' viii. 19, 1, there is an interesting parallel to Southey's well-known lines:—

With them I take delight in weal,  
And seek relief in woe.

Pliny's words are:—

"Et gaudium mihi et solacium in litteris, nihilque tam letum quod his letius, tam triste quod non per has sit minus triste."

ALEX. LEEPER.

Trinity College, Melbourne.

"OUTIS"—JOHN LUCAS TUPPER.—MR. J. L. Tupper was a sculptor, and afterwards art instructor in Rugby School. He died in 1879, having been a very close associate of the Pre-Raphaelite Brotherhood, and contributing in verse and prose to their magazine the *Germ* in 1850. In the preface to the volume of Tupper's 'Poems' recently published (Longmans, 1897) Mr. W. M. Rossetti says:—

"Mr. Tupper was the author of two published books. In each instance he wrote under the fancy name of 'Outis.' These are 'The True Story of Mrs. Stowe' (concerning Lord Byron), and (1869) 'Hiatus; or, the Void in Modern Education.'"

WM. H. PEET.

JAMES CLARENCE MANGAN.—This eccentric poet was christened simply James Mangan. It is interesting to note from my friend Mr. D. J. O'Donoghue's conscientious biography that Mangan was an admirer of Shakespeare, and that he assumed his second name from one of the dramatist's historical characters.

"Mangan began his connexion with it [*Dublin Penny Journal*] in November, 1832, by a translation from Filicaja, signed C. A second one followed on 1 December, similarly signed, but addressed from 'Clarence Street, Liverpool.' His address was a fictitious one, for he was never out of Ireland in his life. It is interesting as showing his gradual assumption of the pseudonym 'Clarence.' A few weeks later appears his poem 'The One Mystery,' with the signature 'Clarence.' There can be no doubt, from his fancy for repeating to his friends the lines from Shakespeare—'Clarence is come, false, fleeting, perjured Clarence'—that the duke, who is only remembered by the fact of his having been drowned in a butt of Malmsey, was a fascinating individuality to Mangan, who had no other reason for adopting his title."—Pp. 34-35.

W. A. HENDERSON.

Dublin.

*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.

"HILARY TERM."—I am told there is in Denton, 'On the Epistles and Gospels,' a quotation from Dean Boys to the effect that "howsoever there be some pleadings in the Court of Conscience every day, yet the godly keep Hilary Term all the year round." We have not found the passage. Can one of your readers supply the reference to Boys, or to any other use of the phrase?

J. A. H. MURRAY.

Oxford.

"HOAST": "WHOOST."—The Northern word *hoast*, "a cough," is well known. I find in some dictionaries a vague statement that in some English dialect this has the form *whoost*. The nearest approach to this that I have found is in Miss Jackson's 'Shropshire Word-Book,' which has *hoost*, or rather *oost*, a cough, "said of cattle." This is also the most southern instance that I have come across. Will readers of 'N. & Q.' tell us if the word is used anywhere further south, and especially if the form *whoost* can be located? The point is of some interest, because the Northern *hoast* (known only from c. 1450) is of Norse origin, whereas *whoost*, if it exists, appears to represent the native O.E. *hwōsta*.

J. A. H. MURRAY.

Oxford.

"HOBBY-HORSE."—We want a contemporary quotation for this name, said to have been applied to the "dandy-horse" of 1819, which was a distant ancestor of the current bicycle. Will some reader of 'N. & Q.' furnish one?

J. A. H. MURRAY.

Oxford.

AUTHOR OF POEM WANTED.—

Our little life we held in equipoise  
With struggles of two opposite desires,  
The struggle of the instinct which enjoys  
And the far nobler struggle that aspires.

V. C.

"DAIN."—This word is found in Dartnell and Goddard's 'Wiltshire Words' (1893), where we are told that the word was formerly applied mainly to infectious effluvia; for example: "He've a had the small-pox, and he *dain* be in his clothes still." The editors add that the word is now used of very bad smells in general. I have evidence that the word is known in the sense of a "taint" in

Berkshire. Is the word still found in living use in any other parts of England?

THE EDITOR OF THE

'ENGLISH DIALECT DICTIONARY.  
The Clarendon Press, Oxford.

HORACE WALPOLE'S LETTERS TO MADAME DU DEFFAND.—Is anything known as to the present whereabouts of these letters? Quotations from them are given by Miss Berry in the form of notes to her edition of 'Madame du Deffand's Letters to Walpole' (Longmans, London, 1810). The letters in question were those written between 1766 and 1774, the subsequent ones having been destroyed by Madame du Deffand at Walpole's request ('Correspondance de la Marquise du Deffand,' vol. i. p. cccxxiv). Can it be ascertained whether they formed part of the Du Deffand papers purchased by Col. Dyce Sombre at the Strawberry Hill sale?

Mus.

OXFORD UNDERGRADUATE GOWNS.—What are the origin and meaning of the two streamers which hang from the back of the armholes of Oxford undergraduates' gowns? Are they peculiar to and a special distinction of Oxford; and what is the technical name?

S. & C.

"CASTLEREAGH."—About the beginning of May, 1814, during Sir Robert Peel's secretaryship for Ireland, an Irish place-hunter waited on the Under-Secretary, William Gregory, with respect to an appointment in the patronage of the Lord Lieutenant—"the Chairman's place of Galway"—which he said had been promised to him on the next vacancy. His claim was shown to be invalid; and Gregory, reporting the affair in a letter to Peel, remarks:—

"Finding the engagement not considered binding on the present Viceroy, he began loading his castlereagh, which he will certainly fire at you."

The letter is printed at p. 271 of 'Mr. Gregory's Letter-Box,' which has just been published.

Lord Castlereagh was a voluble speaker, if his speeches were below standard, and was likened by the poet Moore to a pump (*vide ante*, p. 158). What object is here denoted by his name is uncertain. Can any of your readers inform me?

F. ADAMS.

106A, Albany Road, Camberwell.

WALES.—Was a sceptre or mace for Wales ever borne at a coronation? Did George I. abolish the presidency of Wales when Ludlow Castle was dismantled?

EVERARD GREEN, Rouge Dragon.  
Heralds' College.



PASSAGE FROM VICTOR HUGO.—M. Zola's new novel 'Paris' commences with a long quotation from Victor Hugo. I should like to know from which of the latter's works it is taken.

W. G.

TO "BULL-DOZE."—The *Weekly Times* and *Echo* of 30 January, p. 8, said, "The Kaiser thinks it will be rather a clever thing to *bull-doze* his grandmother." What is the origin of the verb in italics? Is it derived from *bull-dog*? If *dog* is already a verb, why should not *bull-dog* become one also, without any further doctoring?

PALAMEDES.

BRUMMELL.—Is the family of Brummell (Beau Brummell) now extinct?

E. E. THOYTS.

Sulhamstead Park, Berks.

DU PLESSY FAMILY.—Can you refer me to any books where I could get a full account of the old French family of the Du Plessys, or give me any details of their later history?

ENQUIRER.

CARMICHAEL OF MAULDSLAY.—Among the sons of John, first Earl of Hyndford, was the Hon. Daniel Carmichael of Mauldslay (*ob.* 1707), who had a son Daniel (*ob.* 1765), who in turn had a son Daniel. Did this branch of the Carmichaels differ from the Hyndford coat (Argent, a fesse tortillé azure and gules); and, if so, in what manner? Where did the last-named Daniel die, and when?

BERMUDA.

EGYPTIAN MEAL.—In a recent number of the *Hotel World* the following paragraph appeared. I was under the impression that this story had been proved to be entirely untrue. Is not that so?—

"Some grains of the wheat found by Belzoni in his explorations amongst the colossal and enduring edifices of Egypt were sent by him to England, where, being sown, they germinated, and in the result wheat has been raised from these relics of the past."

D. M. R.

[See 'N. & Q.' 6th S. ii. 306, 415, 452; iii. 135, 158, 212, 278; iv. 173; 8th S. i. 224, 363, 479, where the subject is so thrashed out that further discussion is superfluous.]

"KEG-MEG."—In North Lincolnshire this is an epithet applied to a gossiping woman. What is the origin of the term? Is it known elsewhere?

H. ANDREWS.

REV. JOHN B. SMITH, POET, AUTHOR OF 'SEATON BLACH,' 1835.—I much want this author's second Christian name. He was minister, 1830-32, of the Old, or George's, Meeting, Colyton, and died at Seaton, 1837, where he was buried on 10 April. The register

only says "B." Any information about him, his widow, or son, other than that given in Wright's 'West-Country Poets,' will really be of help to me for my coming work on 'Colytonia.'

GEO. EYRE EVANS.

Small Heath, Birmingham.

THE TODS OF EPSOM.—I have a family letter of the last century, addressed to care of "Mrs. Tod's, Meikelham, Epsom, by way of London"; the writer of the same alluding to her in another epistle as "a lady of fashion, sister of Mrs. Shaw, at whose house in Gerard Street, Soho, I was once every day when I was at London in 1769." Perhaps some one may recall the family. The *Gentleman's Magazine* for 1759 gives the death of James Tod, Esq., of Epsom.

C.

ORFORD, SUFFOLK.—Has the history of this ancient borough been published? I heard a year or two ago that Mr. Sanicroft Randall, of Old Charlton, Kent, had undertaken this work, and that Lord John Hervey was editing the muniments of the dissolved corporation of Orford. I shall be glad to hear if there is any truth in these statements.

W. G. PENGELLY.

Columbus, Ohio, U.S.

LORD RANCLIFFE.—Details wanted of the career of George, second Lord Rancliffe. He was M.P. for Nottingham early in the present century.

JOHN T. THORP.

Leicester.

VALENTINES.—Can any one inform me the date when pictorial valentines first came into use, give the names of the manufacturers, and state where early examples can now be found? Are there any collectors of ancient valentines in England?

FRANK H. BAER.

Cleveland, Ohio, U.S.

BICYCLES IN THUNDERSTORMS.—During a thunderstorm is a person riding a bicycle in greater danger than if walking?

ELECTRON.

MARQUIS DE MIREMONT.—An entry in the Home Office Warrant Book (indexed in 'Calendar of State Papers: Domestic Series, William and Mary') runs: "Pass for Samuel Serse for Holland, Feb. 18, 1689/90. Marq. de Miremont." Who was the Marquis de Miremont; and under what circumstances did he sign passes for Holland?

MARKEN.

THE USE OF MORTAR AND PESTLE IN FARMHOUSES.—In farm life, even in the earliest ages, grinding material, both for use in the farmer's house and on the farm, must have been an absolute necessity. Was this

done with the pestle and mortar? The manor-house had a mortar, in which spices, simples, and medicinal preparations were pounded up. The magician and alchemist also had mortars, in which the ingredients of love potions were pounded together or the necessary substances for practising the black art. I shall be glad of references to the use of mortars in farmhouses and farm economy.

R. HEDGER WALLACE.

WINE-PRESS.—Could you give me a reference where a wine-press is technically mentioned as an "agony"?

W. F. HERBERT.

MONASTIC RECORDS : VANDERSEE. — I possess an index to three volumes of monastic records compiled by Mr. Vandersee. By the style of writing, the collection was probably made in the last century, and would appear to have been extracts from the Patent Rolls, chartularies, &c., relating to the various monasteries throughout the kingdom. The index is neatly bound in half-calf and lettered on the back. It measures 13 in. by 8 in., which probably is the size of the other volumes. As the index would be very useful to the owner of the three volumes, I shall be happy to hear from any one who knows in whose possession they may now happen to be.

E. A. FRY.

172, Edmund Street, Birmingham.

SOURCE OF QUOTATION WANTED.—Can any student of Shaftesbury give me an exact reference to the following passage, which occurs somewhere in the 'Characteristics'?

"Men's first thoughts on moral matters are generally better than their second; their natural notions better than those refined by study."

G. S.

ROBERT RAIKES.—Who was the mother of Robert Raikes, the founder of Sunday schools? All that is known of her, apparently, is that she was a daughter of a Rev. Richard Drew, and that she died in 1779. What was her Christian name; and what is known of her father?

K.

REV. MR. MARRIOT.—In the *Gent. Mag.*, vol. ii. p. 979, is the following: "Died 17 Sept., 1732, the Rev. Mr. Marriot at Dulwich College, the Preacher at the Chapel there." Who was he; what were his Christian names; where was he buried? The Rev. Randolph Marriot married Diana Fielding (a daughter of the fourth Earl of Denbigh). Who was he; when and where did he die; and where buried?

C. MASON.

29, Emperor's Gate, S.W.

## Replies.

### SUPERSTITIONS.

(9th S. i. 87.)

I HAVE always heard that in order that a house may be lucky the first human being to enter it in the new year should be a dark man, who should come accidentally. That he should be the first person spoken with seems a variant of the idea, held by people sufficiently corrupt to tempt the luck-bringer with filthy lucre. If V. will accept a suggestion where certainty in explanation seems unattainable, I would remark that a dark-haired man (formerly known in colloquial parlance as a "black man") was esteemed exceptionally amorous. In support of this I put forward the following verse:—

With a red man rede thy rede;  
With a brown man eat thy bread;  
From a black man keep thy wife;  
With a pale man draw thy knife.

If, then, the black man be accepted as a symbol of fertility, a desire that he may enter the house with the dawning life of the new year is explicable. It is but one mode of gratefully recognizing the fact that the generative influence of the sun is resuming its potency, a phenomenon which has been the occasion of so many kindred observances.

As to starting a journey northwards, I seek to explain the desirability of the proceeding by a citation from Mr. Hargrave Jennings's 'Live Lights or Dead Lights' (second edition, 8vo., London, 1873), where it is said that "the ancient theosophical mystics and mystical astronomers agreed that it was from the northern direction that *evil came*." It is true that he adds, as a gloss, "and therefore the circuit of all religious promenading and processions was in a direction *away* obviously from the evil, and *not to meet it*"; but once admit that a given direction is beset with danger, and it is evidently as logical to face it as to shirk it. Allow that the north was the source of evil, admit that it may have been approached either in defiance or in propitiation, and I am not concerned to evolve a genealogy of the myth; but I may hint that to a worshipper of the sun who faced it when rising the sword-arm would be towards the south, and the left or northern the more unprotected side, and that malignancy was associated with the left side, the left eye and left arm being dominated by Venus, and the left ear and left foot by Saturn (Belot cited by Jacob, 'Curiosités des Sciences Occultes', 8vo., Paris, 1862). Remember the climatic conditions incident to the northward progress



of a dweller in the northern hemisphere, and the origin of the belief is not difficult to surmise.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

The Manx name for the first person met with on New Year's Day is *qualtagh*, and it is of the utmost importance that the *qualtagh* should have dark hair—the darker the better. Only yesterday a man in my parish told me that, on account of his black hair, he was in great demand on these occasions, and he said that he visited quite a dozen families this last New Year's Day as soon as he could after the clock had struck midnight, and there were quite a dozen more who wished to see him as their *qualtagh*, but he was too tired to go. Prof. Rhys puts forth the theory that the superstition goes very far back, to the time when the dark-haired aboriginal race looked on the Aryans of fair complexion as their natural enemies, therefore as unlucky. It would take too much space to discuss the question in 'N. & Q.' and it is scarcely necessary, as it has been very fully treated in *Folk-lore* (1892), vol. iii.: 'Manx Folk-lore and Superstitions,' by Prof. Rhys, pp. 74-91, and "First-foot" in the British Isles, pp. 253-264 of the same volume.

ERNEST B. SAVAGE, F.S.A.

St. Thomas's, Douglas.

"The dark man" superstition is noted among the many omens chronicled by Horace Wellby (John Timbs) in his work 'Predictions Realized in Modern Times' (1862). Writing of the new year, he says:—

"There is an omen called 'Letting the new year in,' that if the kindly office is performed by some one with dark hair, good fortune will smile on the household; while it augurs ill if a light-haired person is the first to enter the house in the new year."

C. P. HALE.

"Bringing in the New Year" has been noticed in each of the Series of 'N. & Q.' From the various communications it certainly appears the general idea is that anything fair or feminine portends evil.

The *Illustrated London News* of 2 May, 1857, says that in Lancashire and the north of England it is extremely unlucky if a fair-complexioned person first crosses your threshold on the morning of New Year's Day. There is, however, an exception to every rule, for a correspondent in 'N. & Q.' asserts that in the North Riding of Yorkshire a fair-haired person brings good luck. Another states that in Yorkshire the good or bad luck for the ensuing year depends only on the first-comer being a man or a woman. This belief also exists at Mansfield, Nottinghamshire, where

so recently as 1890 a young girl, in her evidence before the magistrates in a case of assault, stated that she had attended the midnight services, and returned home a few minutes past twelve o'clock. Her mother, believing it to be unlucky to admit a female on New Year's Day before a man, told her daughter that neither her father nor her brother had returned home, and on six occasions refused her admission, and kept the door locked.

EVERARD HOME COLEMAN.

71, Brecknock Road.

EPITAPH (8th S. xii. 487).—The third and fourth lines of this epitaph are a mixture of English and Welsh. The fourth line is not, I think, rightly given. I would suggest the following as the interpretation:—"Under this stone lies William and Joan y wraig (the wife or woman) of Wiltshire. A'gwr hi (and her husband) of Fon." Fon is Anglesey.

JEANNIE S. POPHAM.

Plas Maenan, Llanrwst, North Wales.

I regret I cannot help Mr. FERET much. "Wraig" is clearly the Welsh for wife, and "Fôn" is just as certainly the Welsh for Anglesey. Thus it is quite plain that Joan the wife was a Welshwoman, a native of Anglesey. If the "...i..." is a word of itself, and is Welsh, it is the preposition *to*.

D. M. R.

Part of the tombstone inscription appears to be in Welsh. "*Y wraig.....o Fôn*" would mean "The wife.....of Anglesey."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

I think that the epitaph quoted by Mr. FERET is a request to the passers-by to "remember" the dead persons. To "remember" in this connexion means to pray for the souls of the departed. Scott, in 'Rob Roy,' describing Glasgow Cathedral, says:—

"In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were once, doubtless, 'Princes in Israel.' Inscriptions, which could only be read by the painful antiquary, in language as obsolete as the act of devotional charity which they implored, invited the passengers to pray for the souls of those whose bodies rested beneath."

THOS. WHITE.

Liverpool.

OLNEY (8th S. xi. 5, 135, 217, 292, 415).—Under the heading 'How to pronounce "Olney,"' the following signed article, by Mr. Wright, of Cowper School, in that town, appeared in the issue (No. 34) for 22 January of the *Olney Advertiser*:—

"Olney is pronounced Oney, of course with a long *o*, and it rhymes pony, coney. The *l* is silent, as it is in hundreds of other names. The people of the town pronounce it Oney, and never give it another thought. Strangers, however, are much perplexed, and make most horrible faces in trying to say Olney rhyming pole-ney, or Ol-ney rhyming roll-ney [altered in MS. to 'poll-ney' by Mr. Wright in the copy of the paper which he kindly forwarded to me]. Mr. J. W. [should read 'W. J.'] Harvey, the antiquary, informs me that at the time of the Civil Wars the word was generally written as well as pronounced 'Oney.' Later it was corrupted to Olulney."

I think I ought to state that Mr. Wright has misunderstood the information which I conveyed to him in brief but a few days previously, and which, upon amplification, amounts to nothing more than this—that in the 'Diary of the Marches of the Royal Army during the Great Civil War,' kept by Richard Symonds, Camden Soc., p. 146, the place-name Olney, co. Bucks, is printed, as from the original MS., "Oney." Whether it was at the period in question "generally" so written, and how it was then usually pronounced, I am not in a position to state.

W. I. R. V.

ANNE MAY (9th S. i. 88, 176).—At Fort St. George there is a tombstone outside the church which once covered the remains of Anne Fowke, who died in 1734, and of her husband Randall Fowke, who died in 1745. In the marriage register book the name is spelt Ann, 1713. The name May only once before occurs in the register books, viz., in 1691, when Daniel May was buried. Perhaps this will help Mr. F. R. FOWKE.

FRANK PENNY, LL.M.

Fort St. George.

F. W. NEWMAN (9th S. i. 189).—The book is certainly that of my honoured friend the late Prof. Newman. The full title is:—

"Lectures on Logic, or on the Science of Evidence Generally, embracing both Demonstrative and Probable Reasoning, with the Doctrine of Causation. Delivered at Bristol College in the year 1836. By Francis W. Newman, late Fellow of Balliol College, Oxford. Oxford, J. H. Parker; J. G. & F. Rivington, London, 1838," 12mo. pp. 192.

The book is not particularly rare, and can be seen at the British Museum and other libraries. In 1869, when Newman published his first volume of 'Miscellanies,' he included in it some fragments from the 'Lectures,' and in an introductory notice he explains that he had expanded his little book into a treatise on 'Ancient and Modern Logic,' but, owing to the publication of John Stuart Mill's 'Logic,' had not issued it. It is a matter for regret that so much of the literary

work of Francis William Newman lies buried in periodicals. I more than once urged him to prepare a bibliographical list of his writings, great and small; but this was not done. Those collected in the five volumes of his 'Miscellanies' form a very inconsiderable portion of what he wrote in magazines, famous or obscure. This age has had few, if any, who have excelled Prof. Newman in scholarship, in keenness of intellect, or in moral earnestness.

WILLIAM E. A. AXON.

Moss Side, Manchester.

OUND (9th S. i. 48).—There is an excellent article onOUND and Condovery in a paper by Mr. W. H. Duignan in the last issued part of the *Transactions* of the Shropshire Archaeological and Natural History Society (Second Series, vol. ix. part iii.), which will, I think, afford Mr. J. ASTLEY all the information he requires upon the subject.

W. F. PRIDEAUX.

REMEMBRANCE OF PAST JOY IN TIME OF SORROW (9th S. i. 123).—Single texts are dangerous things. A careful reading of Wisdom xi. 12, 13, 14, will show that the passage hardly bears the interpretation put upon it. See the paraphrase in the Rev. R. W. Churton's commentary ('Apocrypha,' S.P.C.K.):—

"A double grief came upon them; for they were the more vexed at the relief given to the Hebrews in the desert, when they called to mind their own anguish of thirst when their river was smitten."

EDWARD H. MARSHALL, M.A.

Hastings.

Sometimes the poets think that remembrance of past joy in time of sorrow is comfort. Horace says that Jupiter, do what he may, will not undo the past:—

Non tamen irritum  
Quodcunque retro est efficit.

Byron echoes Horace:—

Whatever comes, I have been blest.

E. YARDLEY.

"TABLE DE COMMUNION" (9th S. i. 25).—Such mistranslations are common with writers who do not understand French Catholic language or its English Catholic equivalent. Some time ago I pointed out various mistakes of this kind in the English dress of 'The Letters of a Country Vicar.' Reading the book again, I find a great many more. Thus "canonical" for "canon" law. "A cabinet full of ornaments.....carefully wrapped up in silver paper.....the cloth of gold ornament." "Ornament" is not, as English readers might suppose, a flower vase or the like, but simply a vestment. "Great" altar should be "high"



altar. "A soul in pain" I should render "soul in purgatory." "In France special services are held for the dead on 2 November." Certainly, as in all Catholic countries. "The festival of the dead," a commemoration, not a festival. "Dominical rest," better "Sunday rest." "Seated at his table": "kneeling" would be more accurate, referring, as the passage does, to the Easter communion. "Litanies of Holy Virgin": Litany, in the singular, commonly called "of Loretto." "First confirmation class," obviously "first communion class"; this mistake two or three times repeated. "Grand vicar" should be "vicar-general"; "Dominical Mass" should be "Sunday Mass"; "special decision"—"decree" would be better.

When English men (or women) translate French Catholic books they should submit such translations to some educated English Catholics, who might revise and correct their renderings of ecclesiastical phrases.

GEORGE ANGUS.

St. Andrews, N.B.

I assumed that Matthew Arnold had before him, when he wrote "a garland for the communion table," at Christmas in Languedoc, the words for the communion rails, "table de communion." But that was to excuse him too easily, because, for once in his life, he became an English, if not an Anglican, "adapter." Eugénie de Guérin ('Journal,' 29 December, 1834) wrote, in her open-hearted Catholic way: "Le givre fait de belles fleurs. Nous en vîmes un brin si joli que nous en voulions faire un bouquet au saint Sacrement."

W. F. P. STOCKLEY.

Fredericton, Canada.

"TRUNCED" (9th S. i. 28).—In Wright's 'Provincial Dictionary' there is the word "*Trunch*, adj. = short and thick," belonging to the Eastern Counties dialect. I have no doubt this is the word PROF. BUTLER inquires about. *Trunched* in the excerpt he quotes would seem to = thick-set.

C. P. HALE.

Probably identical with the East Anglian *trunch*, explained by Halliwell as meaning "short and thick."

F. ADAMS.

Halliwell, in his 'Dictionary of Archaic and Provincial Words,' has "*Trunch*, short and thick. East."

H. ANDREWS.

In Nall's 'East Anglian Glossary,' 1866, I find "*Trunch-made*, short and thick, squab. Dan. *trunte*, a stub, log. Fr. *tronché*." And in Rye's 'Glossary of Words used in East Anglia' (English Dialect Society, 1895)

*trunch* and *trunch-made* are similarly explained. Our American friends would often find in East Anglian glossaries odd, early words which occur in their records.

JAMES HOOPER.

Norwich.

HERALDIC (9th S. i. 67).—The arms inquired about are evidently those of Schwaiger von Wiesenfeld: Azure, a griffin segreant holding in the claws three stalks of wheat, all or. Crest, a demi-griffin as in the arms. Wiesenfeld is a settlement near Munich, and was founded by Dominicus Schwaiger, who was raised to the nobility by Kurfürst Karl Theodor in 1790.

LEO CULLETON.

LADY SMYTH (9th S. i. 187).—Lady Smyth, daughter of a Mr. Blake, of Hanover Square, London, was married in 1770 to Sir Robert Smyth, Bart., who became a banker in Paris, and renounced his title at the famous British dinner held there on 18 Nov., 1792, when Thomas Paine and Lord Edward Fitzgerald were present. Lady Smyth, while in Paris, corresponded with Paine, who spells her name Smith, a proof that it was then so pronounced. She died 4 Feb., 1823.

J. G. ALGER.

Paris.

The entry in Evans's 'Catalogue,' vol. i., refers to the print in the query:—

"Smyth, Charlotte Delaval, wife of Sir Robert S., with her children, 1789, fol., 3s.; coloured, 5s. Bartolozzi."

ED. MARSHALL.

Bromley mentions this lady's portrait and name (p. 427), Charlotte de Laval, wife of Sir Robert Smyth. I hope this indication may help F. C. K. in his researches after her identity.

JULIAN MARSHALL.

TYRAWLEY = WEWITZER (9th S. i. 168).—In a 'Brief Dramatic Chronology of Actors,' compiled by Ralph Wewitzer, published 1817, is the following: "1772. Miss Wewitzer (now Lady Tyrawley), F. A., C. G. as Daphne, 'Daphne and Amyntor' (Nov. 4)." 'Daphne and Amintor,' by Bickerstaffe, was first produced at Drury Lane, October, 1763, but it is probable that the piece was put up at Covent Garden for a benefit, which may account for the date in the 'Chronology.' Wewitzer may be credited with accuracy as to his sister's first actual appearance, although, as your correspondent represents, she does not figure in the bills as a regular performer till 14 Nov., 1776, and her name is not given before the ninth representation of the 'Seraglio' on 18 Dec. Genest's list makes no

mention of the bill 4 Nov., 1772, and a like omission affects Wewitzer's own first appearance, which, from Winston's MS., took place for the joint benefit of Miss Twist and Miss Wewitzer 12 May, 1773. Reference to an early peerage may clear up the mystery of Lady Tyrawley. Poor Wewitzer died suddenly, under miserable circumstances, in Wild Court, Drury Lane. He was, in his prime, specially happy in the delineation of Jews and Frenchmen. One of his best parts was Bagatelle in O'Keefe's musical farce 'The Poor Soldier.'

There were two distinct baronies of Tyrawley, that of the O'Hara family and that of Tyrawley of Ballinrobe. Of the earlier barony there were two representatives—Sir Charles O'Hara, created first baron, who died 1724, and James O'Hara, second baron, previously Baron Kilmaine, 1721, who was ambassador to Portugal and Russia, and who died in 1773 *s.p.* legitimate, when the title became extinct. This baron was the putative father of George Ann Bellamy. He is reported to have been a man of notoriously licentious habits, and to have returned from one of his embassies with three wives and fourteen children. There can be little doubt that the Baron (there was no earldom) Tyrawley with whom Miss Wewitzer's name was associated was the Right Hon. James Cuffe, of Castle Lacken, co. Mayo, who was born in 1748, and created Baron Tyrawley in 1797. In 1778 he married Mary, daughter of Richard Levinge, of Calverstown, co. Kildare. She died in 1808 *s.p.*, and he in 1821. 'The Complete Peerage,' by G. E. C., from which this information is extracted, has the following note (e): "In private life he (Baron Tyrawley) was very immoral," in this respect sharing his namesake's notoriety. It is possible, but not probable, that he may have privately married Wewitzer's sister after his wife's death.

ROBERT WALTERS.

Ware Priory.

GENERAL WADE (9th S. i. 129, 209).—The author and the original editor of the poem 'Albania' are both unknown; and of the poem itself only one copy was known to be in existence in 1803. This copy was at one time in the possession of Lord Pittsligo, and afterwards belonged to Dr. Beattie. It was written by a Scotch clergyman, who from the following passage appears to have been twenty-four years of age at the time of its composition:—

Shall I forget thy tenderness? Shall I  
Thy bounty, thy parental cares forget,  
Hissing with viper's tongue? who, born of thee  
Now twice twelve years, have drawn thy vital air.

From Aaron Hill's address to the editor of 'Albania' it seems that the dedication to General Wade was the editor's own composition.

In the following lines Hill declares the editor, as well as the author, of 'Albania' to be a Scotchman:—

More just thy mind, more gen'rous is thy Muse!  
Albanian born, this English theme to choose:  
No partial flattery need thy verse invade,  
That in the ear of Scotland sounds a Wade.

The author of 'Albania' is not the only poet who has celebrated the exertions of General Wade in a measure which was expected to promote the civilization of the Highlands. In February, 1726, Leonard Welsted published "An Ode to the Right Honourable Lieutenant-General Wade, on his disarming the Highlands; imitated from Horace."

The Right Hon. George Wade, son of William Wade, was born in 1668. He entered the army on 26 Dec., 1690, from which time he rose under four succeeding princes to the highest honours of his profession. In 1704 he was made adjutant-general with a brevet of colonel by Lord Gallway. Five years after he was honoured with a letter from the emperor, and a commission of major-general. In 1724 he commanded in Scotland, and made the military highways through the Highlands, which proceed in a straight line, up and down hill, like a Roman road.

The following inscription was placed on a bridge built by Marshal Wade in 1733, when these roads were formed by the army under his command:—

Mirare  
Hanc viam militarem  
Ultra Romanos terminos  
M. Passum CCL. hac illac  
Extensam,  
Tesquis et paludibus insulantem,  
Per montes rupesque patefactam,  
Et indignanti Tavo  
Ut cernis instratam.  
Opus hoc arduum, sua solertia  
Et decennati militum opera  
A. Ær. Xnæ. 1733, posuit G. Wade  
Copiarum in Scotiæ Præfectus.  
Ecce quantum valeant,  
Regis Georgii II. Auspicia.

But the most singular poetical effusion on this subject is said to have been composed by a Mr. Caulfield, who was employed in the business by the marshal:—

Had you but seen these roads, *before they were made*,  
You'd lift up your hands, and bless Marshal Wade.

On 24 June, 1742, Wade was made a Privy Councillor, and in the same year a Lieutenant-General. On 14 Dec., 1743, he was made a Field Marshal. In 1744 he commanded the



Allies in the Netherlands, and the army in Yorkshire during the Rebellion. In March, 1745, he was promoted to the rank of Commander-in-Chief. General Wade died in 1748, aged eighty years, leaving a fortune of above 100,000*l*.

It may perhaps be interesting to a Scot to know that the General's younger brother William was born at Tangier in 1672. He was admitted at St. Peter's, Westminster, in 1686, and elected a Westminster Scholar at Trinity College, Cambridge, 28 June, 1690. He became a Fellow of the College in 1696, and a Canon of Windsor in 1720. Canon Wade died at Bath on 1 Feb., 1732, and was buried in St. George's Chapel, Windsor, where a monument was erected to his memory in the north aisle by General George Wade.

HORACE WHITE.

80, Huntingdon Road, Cambridge.

Would MR. ADAMS kindly inform your readers what corps (regiment?) corresponded to "the Engineers" in 1690? I am under the impression that in the reign of William and Mary there was no corps entitled "Engineers" in the British army. I believe, also, that this specific branch of the service was first incorporated in the middle of the reign of George III., under the title of the Royal Corps of Sappers and Miners, and that it was not until about the period of the Peninsular War, in the early part of this century, that this designation was officially changed to that of Royal Engineers. If I am in error (and, of course, a revival and re-incorporation may be the explanation) the correction would be gratefully received by me, and would probably not be unacceptable to many of your readers.

For three score years I have been in the habit of hearing the couplet cited by MR. ADAMS quoted in the words of the version given by R. R., which I think it will be admitted scans more correctly, and it is probable that the rhyming benison was composed before the distinguished officer attained the rank of field marshal. However, I have occasionally heard the doggerel given thus :  
If you'd seen these roads before they were made  
You would bless the memory of Field Marshal Wade.

NEMO.

Temple.

The couplet on General Wade's roads is quoted by Scott in the 'Legend of Montrose' (chap. xviii.), and is there attributed to an "Irish Engineer officer." According to Noble ('Biographical Hist. of England,' iii. 129) Wade died 14 March, 1748, aged seventy-five.

C. C. B.

REV. JOHN HICKS (8th S. xii. 509; 9th S. i. 35). — The names of the Rev. J. Hicks's children and grandchildren, as given in the very interesting article by MR. A. T. EVERITT, are taken from "A Bill" (1706) to enable the sale of houses in Portsmouth (devised by his widow, Elizabeth Hicks) under an Act of Parliament "by reason of the nonage" of the said grandchildren, of whom the eldest was "not above 9 years of age." The following extracts from the parish registers of Portsmouth (kindly supplied by the said MR. A. T. EVERITT) further illustrate these parties, the first entry, which is written *lengthways* on the margin of the page containing the baptisms from January, 1677/8, to June, 1678, being as under:—"It was desired October 18<sup>th</sup>, 1679, that it might be recorded in this Booke that Elizabeth, daughter of Mrs. Elizabeth Hickes, was borne y<sup>e</sup> 24<sup>th</sup> day of March, 1679" (*sic*, but doubtless an error for 1678 [N.S.], *i.e.*, the last day of the year 1677/8). The second entry, which is similarly inserted on the third page following, *viz.*, that containing the baptisms from April to November, 1679, runs thus:—"Decem. 17, I was desired by Mrs. Elizabeth Hickes to set downe this, That her son James was borne November the 10, 1679" (*sic*, the date "1679" being, in this case, doubtless correct). The burial of the mother of these children (the widow of the Rev. John Hicks) is recorded on 26 January, 1704/5, as "Mrs. Elizabeth Hicks"; the marriage of the said "James Hicks and Mary Seager" on 10 June, 1701; the burial of "Mary, wife of Mr. James Hicks," on 3 July, 1702; the burial of "Mr. James Hicks" himself on 15 June, 1704; and the posthumous baptism of "Anne, dau. of Mr. James Hicks and Susanna his wife," on 13 Sept., 1704. The marriage of the above-named Elizabeth Hicks (daughter of the Rev. John Hicks and Elizabeth) with Luke Spicer is not recorded in these registers, but it must have occurred as early as 1696 (when she apparently would have been nineteen) or even earlier. Of the seven elder children (grandchildren to the Rev. John Hicks) of that marriage, being those who are mentioned in the said "Bill" of 1706, only the first two were baptized at Portsmouth, *viz.*, Elizabeth, on 6 July, 1697, and Susanna on 17 January, 1698/9. The date and place of the baptisms of Mary, Hannah, and Keturah are unknown. The birth of the sixth child, Sarah, 3 Aug., 1704, is entered among the baptisms at St. Peter's, Chichester, as also are the birth, 30 Aug., and the baptism, 10 Sept., 1705, of the seventh child (the first son), Ralph de Lalo, these last two being described as children of "Captain Luke Spicer and Elizabeth." Six other

children were born to them after that date, viz., Robert, born 30 Sept., and baptized 10 Oct., 1706, at Portsmouth; Priscilla, baptized there 28 May, 1708, being doubtless buried at Portsea, 26 Oct. following, as "an infant child of Capt. Spiser's"; Luke, baptized 4 March, 1709/10, at Portsea; Richard, baptized there 18 Jan., 1711/12; Abigail and Philip, the date and place of whose baptisms are unknown. The mother of these children, Elizabeth Spicer, *née* Hicks, died before her husband, who died 4 Oct., 1721, in the parish of St. Andrew's, Holborn. His will (in which he describes himself as "Luke Spicer, of Kingston, in the island of Portsea, Esquire"), dated 25 July, 1721, was proved 19 Oct. following in the C.P.C. by his daughter Susanna Spicer, spinster. In it he mentions his three younger children, Richard, Abigail, and Philip, as altogether unprovided for. Of these three nothing further is known. The third daughter, Mary, married 28 June, 1724, at Chelsea, James Adams, of New Jenkins, co. Essex (Clerk of the Royal Stables to George II.), who died 9 Oct., 1765, in his seventy-eighth year, and was buried under a handsome monument at Stanford le Hope. In his will (in which he describes himself as "of Mucking, co. Essex, Esquire"), dated 30 Nov., 1761, he mentions Ralph de Lalo Spicer as his wife's brother. This is the last that is known of the said Ralph, who would then be fifty-six, and who had in 1730 (being then of Wickham, Hants) sold to the said James Adams the said estate of New Jenkins, in the parishes of Mucking, Stanford le Hope, and Horndon-on-the-Hill, co. Essex, belonging formerly to his grandfather, John Spicer (see pedigree in W. Palin's 'More about Stifford,' 1872, p. 52). Mary Adams, widow, *née* Spicer, died 7 May, 1780, aged about eighty, leaving issue. Her sister Susanna (unmarried in Oct., 1721) is presumed to be the Susanna Spicer, spinster, who married 22 Sept., 1724, at Chelsea aforesaid (being then said to be aged twenty-six), 'Lic. Faculty'), Peter Lefebur, widower. It is possible that the burial, 14 Dec., 1731, also at Chelsea, of "Sarah Spicer" may be that of the sixth daughter. The burial of Abigail, the first wife of the Rev. John Hicks, took place at Portsmouth, 15 May, 1675, and that of one of their children, viz., Abigail, daughter of "John and Abigail Hikes," 13 Nov., 1677. There is also a baptism there of "Elizabeth, dau. of Mr. Ralph Hikes and Elizabeth," the said Ralph being presumably identical with Ralph Hicks (brother of the Rev. John Hicks), who matriculated at Oxford (Linc. Coll.) 3 Nov., 1668, being then aged seventeen; was B.A., 1672; M.A. (Jesus Coll., Cambridge),

1681; and who became Licentiate of the College of Physicians, London, 30 Sept., 1692. G. E. C.

NAPOLEON'S ATTEMPTED INVASION OF ENGLAND (8th S. xii. 481; 9th S. i. 16, 71).—Recently searching the *Quarterly Review* for other purposes, I came across Mr. John Wilson Croker's review, and have transcribed some extracts for the benefit of those readers of 'N. & Q.' who are removed from public libraries. Croker quotes first from Warden's preface:—

"Every fact related in them is true, and the purport of every conversation correct. It will not, I trust, be thought necessary for me to say more, and the justice I owe to myself will not allow me to say less."

The reviewer commences:—

"Now we are constrained to say that, notwithstanding this pompous asseveration, we shall be able to prove this work is founded in falsehood, and that Mr. Warden's profession of scrupulous accuracy is only the first of many fictions he spread over his pages."

The reviewer goes on to prove that these letters are a tissue of fabrications, and concludes:—

"We have done with the letters from St. Helena. We have felt it on this occasion necessary to enter into minute and often, we fear, tedious details, because Mr. Warden's pretences and falsehoods, if not detected on the spot, and at the moment *when the means of detection happen to be at hand, might hereafter tend to deceive other writers, and poison the sources of history.*"

W. A. HENDERSON.

Dublin.

TOM MATTHEWS, THE CLOWN (9th S. i. 28, 90).—Provided POLYOLBION wants the original life of Tom Matthews, last of acting clowns, I can send him a copy, containing his life, career, death, and burial (very rare), if he communicates with me, the author.

HENRY C. PORTER.

14, Livingstone Road, West Brighton.

DONNE'S 'POEMS,' 1650 (9th S. i. 29, 255).—In reply to my query at this reference I have received the following letter—which the writer has kindly permitted me to publish—from Mr. E. K. Chambers, the editor of 'The Poems of John Donne' in the 'Muses' Library.' I think it satisfactorily solves the doubts which I felt in reference to the collation of the 1650 edition:—

"My copy of the 1650 Donne is made up as follows: Sheet Aa=pp. 353 to 368, ends 'Divine Poems,' with catchword 'To.' Sheet aa=pp. 369 to 384, and an incomplete sheet, bb=pp. 385 to 392, follow. These contain the added matter from 'News from the very Countrey' to 'He that cannot chuse but love, and also end with the catchword 'To.' Then come



sheet Bb and sheet Cc, containing the Elegies on Donne, unpagcd. Clearly, I think, sheet Aa was originally meant to have been followed by sheet Bb, and was given the appropriate catchword. After Aa was printed additional matter turned up, and it was decided to put it upon sheets aa and bb, and to insert these *before* the Elegies. Therefore sheet bb also got the catchword 'To.' This scheme was carried out in my copy, but in yours the supplementary sheets were bound up *after* instead of *before* the Elegies."

W. F. PRIDEAUX.

THE FOUNDATION STONE OF ST. PAUL'S CATHEDRAL (8th S. xii. 486; 9th S. i. 91).—On reading Mr. E. H. MARSHALL'S communication I referred to 'The Three Cathedrals dedicated to St. Paul in London,' by William Longman, F.S.A. (1873). At p. 125 I found the following:

"The first stone of the new cathedral was laid at the south-east corner of the choir by Mr. Strong, the mason, and the second by Mr. Longland, on June 21, 1675.\*"

T. SEYMOUR.

9, Newton Road, Oxford.

[Other replies to the same effect are acknowledged.]

CROMWELL'S PEDIGREE (9th S. i. 88).—There are several communications on this subject in 'N. & Q.,' 2nd S. xi., the ultimate reference being to 'Noble,' that is, the Rev. Mark Noble, 'Protectoral House of Cromwell,' Lond., 1787; see pp. 184, 235, 277, 319, 378. In 5th S. vi. 127 MR. HENFREY complains of the insufficiency of Noble, *u.s.*; he mentions Sir J. Prestwich, 'Respublica,' Lond., 1787; W. Durrant Cooper, *Archæologia*, xxxviii. part i., 1860; R. Gough, 'Bibliotheca Topographica Britannica'; Clutterbuck, 'History of Hertfordshire'; Burke, 'Landed Gentry.' At p. 333 J. H. I. refers to Oliver Cromwell's 'Memoirs of the Protector, Oliver Cromwell, and of his Sons, Richard and Henry,' Lond., 1820, ch. viii. At p. 378 DR. J. WOODWARD refers to the 'Visitation of Huntingdonshire in 1613,' Cam. Soc., 1848, pp. 79, 80. It seems that most of these authorities trace back the ancestry more or less minutely, but not Burke.

ED. MARSHALL, F.S.A.

CURIOSO will find some of the information he requires in Burke's 'Extinct Peerages' and Burke's 'Landed Gentry.' In the *Transactions* of the Royal Historical Society, New Series, vol. iii. p. 343, he will also find a paper by the undersigned on the families of Tudor and Cromwell. At the end of the paper (p. 369), in the appendix, is the pedigree of the Cromwell family, following those of the

Stuart and Tudor families. The Protector's pedigree I have only traced back as far as Ievan ap Morgan ap Ievan; but Ievan ap Morgan ap Ievan is said to have been descended in a direct male line (tenth in descent) from Bleddyn ap Cynfyn, King of Powys, and in the female line from Rhodri Mawr, King of Wales (ninth century).

J. FOSTER PALMER.

8, Royal Avenue, S.W.

There is a tabulated pedigree, giving descent of the Protector from the Princes of Wales, in 'Genealogical Tables of the Sovereigns of the World,' &c., by the Rev. William Betham, 1795.

LEO CULLETON.

R. W. BUSS, ARTIST (9th S. i. 87).—Some few years ago I had an interesting letter from the Rev. A. J. Buss, St. James's Vicarage, Curtain Road, giving his father's connexion with Dickens and the 'Pickwick Papers.' Perhaps an extract from his letter will best explain:—

"I have only just found time to look up the matter of the 'Pickwick Papers,' and send you the result. I have before me, and quote from, his original memoranda. In them he says (as quoted in the Victoria edition), 'After much time devoted to this end [*i.e.*, the fitting himself for a style of art with which he was entirely unacquainted], I etched a plate, taking the subject of Mr. Pickwick at the review being jammed in the crowd by a soldier forcing him back with the butt-end of his musket. Here is the only impression.' It does not seem to have been issued with the text, as my father considered the one he left unique. But according to the editor of the latest edition, Mr. Buss was mistaken in this last statement, as another impression is in existence, which has been reproduced. A facsimile of this drawing is given, and the editor says, 'It was unquestionably a better etching than either of the plates afterwards published,' a fact which shows that if the publishers would have only had patience, and allowed my father to gain some experience, he would have attained to such skill as, indeed, he showed in his after productions. I have a real original 'Pickwick,' with two etchings of my father's, the cricket match and the love scene in the arbour, but not the review. If Mr. Tegg had this bound up in his copy it must have been put in subsequent to the issue of the part. It is a matter worthy of discussion as to how the 'other' copy was obtained. I know my father had his plates proved for him by a printer, as I have myself in my young days acted as his messenger. It is possible that instead of one being struck for the artist, one was also taken for the printer, and then, when the value of it was seen, copies were by some means taken from this impression."

Mr. Buss gives a list of his father's etchings; but it is quite clear he only contributed the three mentioned to Dickens's works.

JAS. B. MORRIS.

Eastbourne.

\*"Stow's 'London,' vol. i. p. 649, and Ellis's 'Dugdale,' p. 140 (note), quoting Bateman's account of the rebuilding of St. Paul's, MSS. Lambeth."

DEDICATIONS OF CHURCHES (9th S. i. 49).—When Ecton states in his preface that for the "names of the saints" of the several churches "the editors are obliged to that learned and communicative antiquary Browne Willis, Esq.," it seems at first an intimation that it was a personal communication. He was living at the time; *ob.* 1762. But then Browne Willis himself wrote 'Parochiale Anglicanum; or, the Names of all the Churches and Chapels within the Dioceses of Canterbury, Rochester, London, Winchester, Chichester, Norwich, Salisbury, Wells, Exeter, St. David's, Llandaff, Bangor, St. Asaph,' London, 1733.

For completeness there must be taken with Ecton's 'Thesaurus' J. Bacon's 'Liber Regis,' London, 1786. From his position as Receiver of the First Fruits, Bacon had access to original sources of information. His "constant guide" was the 'Liber Regis,' "a MS. translated by a monk of Westminster."

ED. MARSHALL, F.S.A.

HAMMERSLEY'S BANK (9th S. i. 146).—As I fancy the curious history of Hammersley's Bank is not very generally known, for books on banks only make a very slight allusion to it, your readers might be interested if I set out the account given by Daniel Hardcastle, jun., in 'Banks and Banks' (London, Whittaker & Co., 1842):—

"Amongst the private bankers Hammersley's house was about the first to stop, and presented circumstances more singular than any of the rest. The date of the stoppage was 20 Sept., 1840, and the estimated amount of deposits, 650,000. Mr. Hugh Hammersley's death took place the day before, and it was then announced, for the first time, that he had long been the sole partner. The bank, it was therefore submitted, could not but stop, because, in point of fact, there was no longer a banker to it. The case was without a parallel; but it looked suspicious, and, as the event proved, not without reason. Mr. Hugh Hammersley left a will, in which he named his brother legatee of the business and the property belonging to it. The brother, in the course of a few days, issued a circular letter, in which he disclaimed and renounced the bequests, but took upon himself the character of executor, and engaged to prove the will, time being allowed for an affair of such magnitude. This proposal was not opposed, the will was proved, and, to the surprise of all parties, the property was put into Chancery for distribution. A conclusion so uncommon was not inconsistent with the history of the house, which was *sui generis*. The bank was founded some fifty years ago by Thomas Hammersley, a clerk in the house of Herries & Co., who prevailed upon Messrs. Morland & Ramsbottom to set up a new bank with him. This was done, and for a few years they carried on business under the name of Morland, Ramsbottom & Hammersley, but dissolved partnership, it is said, with a loss to each. Thomas Hammersley, who seems to have been a man of bold character as well as consider-

able talent, succeeded in forming a still stronger firm, of which he placed himself at the head—that of Hammersley, Montolieu, Greenwood, Brooks-bank & Drewe. From such an association an excellent business was to have been expected, two of the names—Montolieu and Greenwood—being well known as those of wealthy and well-connected men; but the result proved the reverse. The principle upon which the bank was founded was bad and illegitimate; the amount of real property invested in it, I suspect, was trifling; the partners relied for success on the reputation of their names and a dexterous use of the credit system."—P. 269.

Then follows a statement of some of the losses incurred by the bank, and the author thus proceeds:—

"These reverses must have produced their natural effects in some quarter or other. The mystery in which the affairs of the bank have been wrapped up does not enable us to trace them distinctly nor to explain the precise period or circumstances under which the different partners withdrew or dropped off. All that appears certain is that Mr. Hugh Hammersley, who succeeded his father Thomas, the founder of the bank, is declared, as soon as he dies, to have been the sole partner, although no one had an idea that the firm consisted of that gentleman only. Under such circumstances the conjecture is not improbable that the bank was insolvent during the lifetime both of the father and the son. Such, however, is not the aspect the matter was made to present to the public. Appearances are well kept up; the concern is made to last the time of those who had devised and depended upon it, and when the last who had enjoyed it dies, and the next-of-kin to whom it is bequeathed as a means of excellent sustenance declines the inheritance, it ceases to exist. No fiat can issue against a dead man, and after an interval of suspense, the estate is made to yield ten shillings in the pound, by some arch process or other carried on in an obscure corner of the Court of Chancery. When the former partners left, on what conditions and with what liabilities, if any, is neither not asked or at least not publicly explained."

I think Hardcastle's book of 1843 throws a little more light on the subject, but I have not been able to obtain this book. More contemporary opinion is to be found in these papers: *Spectator*, 26 Sept., 3, 10, 17 Oct., 1840, and the *Examiner*, 27 Sept., 1840. I have not seen these, but am curious to know what they contain. P. B. WALMSLEY.

90, Disraeli Road, Putney, S.W.

The history of this bank, from its first formation in Pall Mall to its stoppage in 1840, will be found in the *Banker's Circular* for that year. This long article was copied into *Chambers's Edinburgh Journal*, First Series, ix. 351. EVERARD HOME COLEMAN.

71, Brecknock Road.

Mr. Thomas Hammersley started this bank in 1796, after retiring from Ransom & Morland. The firm continued to flourish until 20 Sept., 1840, when the deposits amounted to 650,000.



Owing to the death of Hugh Hammersley, the sole partner, the business was absorbed by Messrs. Coutts & Co., who took on all the clerks, to whom they behaved very generously, pensioning off some of the old ones. The affairs were placed in Chancery, and the estate only yielded ten shillings in the pound. I cannot trace the name of Spode amongst the partners. F. G. HILTON PRICE.

SHORT A V. ITALIAN A (9th S. i. 127, 214).—At the last reference it is said that I pronounce *Ralph* as *Raff*. I seldom pronounce it at all, as I do not use it. But I have usually heard it called *Rafe*, rhyming with *safe*, and that is how I should pronounce it if I was on my guard. If off my guard I should perhaps say *Ralf*, with *alf* as in *Alfred*. But I have heard *Raff*, rhyming with *chaff*, also. It is not a word that I profess to know much about, i. e., for practical purposes. The question of the *an* in *grant* is discussed in my 'Principles of Etymology,' Second Series, p. 40. The Norman *an* differs from the A.-S. *an*.

WALTER W. SKEAT.

When, as a small boy, I first read Dickens, I spoke, and heard other people in Scotland speak, of *Ralf* Nickleby. But when, as a bigger boy, I came to England, I heard people speak of *Rafe* Nickleby. Some years ago I said to a friend, a Scotsman, whose Christian name is Ralph, "Do you call yourself *Ralf* or *Rafe*?" He replied "*Rafe*."

GEORGE ANGUS.

St. Andrews, N.B.

'SOCIAL LIFE IN THE TIME OF QUEEN ANNE' (8th S. xii. 428, 516).—I have to thank two correspondents who set me right as to Mr. Ashton's work with this title. My query must take a new form. I was misled by the 'Century Dictionary,' which apparently quotes, as Ashton's own, words taken by him from some writer of Queen Anne's time, speaking of Tregonwell Frampton. Mr. Ashton (i. 306) gives no reference. The same writer is quoted at much greater length in the Badminton 'Racing' volume, p. 29, there described as "a gentleman who visited Newmarket in the reign of Queen Anne." Who was this gentleman, and in what book is the passage originally to be found? "Mr. Frampton, the oldest, and, as they say, the cunningest jockey in England." C. B. MOUNT.

OLD ENGLISH LETTERS (9th S. i. 169, 211).—The Scottish use of *z* for the M.E. *g* (= *gh*) is pointed out in my 'Principles of Etymology,' First Series, p. 317. I give the examples *Dalziel*, *Menzies*, and *capercailzie*. The name of the M.E. letter was *yee* (pronounced *yea*).

It is so named in the Trinity College MS. which contains 'The Proverbs of Alfred.'

WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*An Enquiry into the Art of the Illuminated Manuscripts of the Middle Ages.* By Johan Adolf Bruun. Part I. (Edinburgh, Douglas.)

WE have here the first instalment of an ambitious and admirably conceived scheme. This is nothing less than a series of volumes illustrative of the illuminated manuscripts of the Middle Ages. The idea springs from the Edinburgh Museum of Antiquities, and the series when perfect is intended to embody the results of what is called "a comparative study of the dialects of the art of illumination during the Middle Ages." Beginning with the Celtic illuminated MSS.—which constitute the earliest, most interesting, and most precious relics connected with the early Christian civilization of the British Islands as well as of other European countries—the originators purpose following with an account of early Italian and Byzantine productions, to be succeeded in turn by a history of successive stages of the Spanish, French, German, English, and Flemish schools, "from their first appearance down to the epoch of their decline and extinction." Much has been done of late in the way of reproduction and description of the more notable remains of early Celtic art: witness Sir J. Gilbert's 'Facsimiles of Irish National Manuscripts,' issued under the direction of the Master of the Rolls in Ireland, and other important works on Irish ecclesiastical antiquities. This is, however, the first serious attempt to deal thoroughly with the subject, and by means of a careful investigation of existing documents to supply materials for a history of this fascinating branch of mediæval art. To the task of examining the Celtic illuminated MSS. in the British Museum, the Bodleian, the library at Lambeth Palace, the library of Trinity College, that of the Royal Irish Academy, and that of the Franciscan Library, Dublin, Mr. Bruun has devoted a considerable portion of the last three years. Exceptional facilities have everywhere been placed at his disposal, and permission to reproduce illustrations has been liberally accorded him by those having chief control of national treasures. The result is shown in the handsome and eminently scholarly volume before us.

No attempt is as yet made to trace the historical connexion of Celtic design with that of other countries, the task being reserved until the survey of other mediæval schools of illumination has been accomplished. What is accomplished is the acceptable, if somewhat arbitrary classification under four heads of the multitudinous designs of the decorated MSS. These four classes consist of designs, geometrical, zoomorphic, phyllomorphic, and figure representations. Among the first are classed the spiral designs—which, it is held, descend directly from the spiral patterns of pagan origin—the geometrical interlacements, the elaborate development of fretwork and diaper-work, the last, which is seen in the 'Book of Kells,' being scarcely a Celtic detail of ornament. As regards the dates of the various MSS. much is left to conjecture. The fragmentary copy of the Gospels known as the Domnach

A rigid MS., preserved in the library of the Royal Irish Academy, was once regarded as a relic from the earliest days of Irish Christianity. It is now held that, instead of belonging to the period of St. Patrick, there are no criteria by which it can confidently be ascribed to a date earlier than *circa* A.D. 800. Manuscripts are, of course, with some show of reason, ascribed to the sixth century. After A.D. 1200 no new departure or advance is to be traced in any branch of Celtic decorative art. Spence fails us to do justice to the value of this opening volume of an important series. We have done, indeed, no more than glean a few statements which, detached from the context and occupying no place as a portion of an argument, have little special value or interest. The numerous illustrations are finely executed, and the general character of the volume is creditable, the more so as the printing, which is wonderfully free from errors, has been done in Stockholm.

*A Roll of the Graduates of the University of Glasgow.*  
By W. Innes Addison. (Glasgow, MacLehose & Sons.)

MR. INNES ADDISON, who is assistant to the Clerk of Senate in the University of Glasgow, takes up the task of supplying a roll of the graduates at the close of 1727, and continues it until the end of last year. At the period at which his labours begin those of a predecessor in his task conclude. In the 'Munimenta Alme Universitatis Glasguensis,' published in 1854 by the Maitland Club under the editorship of Mr. Cosmo Innes, were given chronological lists of the *laureati*, or graduates, from the foundation of the university in 1450-51 to the close of 1727. Subsequent graduations have been chronicled with exemplary care in special registers or in the minute-books. From these has been extracted an alphabetical roll of the graduates, to which has been added, as an afterthought, short biographical notes, when such can be found. The work thus obtained does to a great extent for Glasgow what Mr. Foster has done for Oxford in his 'Alumni Oxonienses.' Much trouble has been necessitated in obtaining biographical particulars, slight as these are; but the cases in which inquiry has been wholly unremunerative are, happily, few. Not that the University itself had been at much pains in preserving records of its children, except when honorary degrees had been conferred or ordinary degrees granted under special conditions. Various sources of information—such as the 'Dictionary of National Biography,' the 'Fasti Ecclesie Scoticane,' Grant's 'Church Almanac,' and many others—have been consulted, as have such other sources as directories, registers, and tombstones. Personal communications in the case of the later graduates have not been wanting. The result is a work of great interest to Scottish genealogists, and not without suggestion to ordinary readers who care to see how far afield we of enterprise, the spirit of adventure, the desire for sunshine, and the pursuit of advancement will drive the Scot. In the list of names of no special significance to Southern readers we come upon some exceptions, such as Alfred Ainger, the present Master of the Temple, Sir Archibald Alison, the Right Hon. Arthur James Balfour, M.P., the Right Hon. Sir H. Campbell-Bannerman, the Earl of Beaconsfield, the Right Hon. John Bright, Thomas Campbell the poet, Sir Richard Owen, and many others. In the case of more than one of the political names the appearance is, of course, due to the fact

of the bearer having been elected Lord Rector and received an honorary degree. The accuracy of the volume we take upon trust. It furnishes occasion for no kind of criticism. The announcement of its appearance is all for which it calls.

*Ætolia: its Geography, Topography, and Antiquities.*  
By W. J. Woodhouse, M.A. (Oxford, Clarendon Press.)

A BOOK like this is the best justification of the endowment of research. It is only the trained eye and well-equipped mind of the scholar that could discern and interpret the antiquarian remains and topographical details, often slight and obscure, which make classical soil eloquent. Moreover, these lingering vestiges of the past are every day growing more faint and indistinct. Mr. Woodhouse here presents in luxurious form the results of the investigations which he conducted in Greece as Craven Fellow of Oxford, some of which he has already embodied in his Conington Prize Essay.

A high authority has warned us that to understand a poet's songs we must be familiar with the poet's land; and it is no less true that to follow intelligently the history of Thucydides and Polybius, we must have some acquaintance with the country where it was enacted. Topography is the natural handmaid of Clio. "If we want to understand the ancients," says Prof. Ramsay, "and especially the Greeks, we must breathe the same air that they did, and saturate ourselves with the same scenery and the same nature that wrought upon them." This Mr. Woodhouse enables us in some measure to do. Following in the wake of Col. Leake and M. Bazin, who had already traversed the same ground, and having Strabo and Pausanias always at his elbow, he carefully corrects their errors and supplies their deficiencies, while paying a high tribute to the general accuracy of our own countryman. His own details are extremely minute and conscientious; the maps are exemplarily clear and full; the views, reproduced from photographs, are both abundant and artistic. The special object which the author had in view was to examine the physical conditions and the natural relations under which the towns of Ætolia stood, and to trace the influence of these factors upon the part played in history by their inhabitants; but he confesses that he has been disappointed in the amount of literary and epigraphic material which has been brought to light. His critical chapter on the identification of Thermon in connexion with Philip's march—a point hitherto much contested—deserves the attention of classical scholars. He gives reasons for believing that its site was that of the modern Palaiobazari, and brings in evidence an inscription discovered upon the spot which he thinks likely to have been dedicated in the capital of the League.

We should have been glad if the dryness of topographical details had been relieved by an occasional glance at the manners, customs, and beliefs of the people with whom the author was in daily contact; but with the exception of a little bit of folk-lore given on p. 181, we find none of that human interest which gives such a charm to the researches of Mr. Rodd and Mr. Tozer in some of the same territory.

*The Antiquary, 1897.* (Stock.)

WE have received this handsome volume, and can only award it praise. There is no need for us to give it a lengthy notice, as month by month we have



drawn attention to its most notable articles in the pages of this journal. The volume contains a series of articles upon the mortars in the Howlett collection and elsewhere, fully illustrated. There is also a very interesting set of papers entitled 'Three Ancient Churches at York,' and a number of short articles of importance. The illustrations are very much above the average, and there are a great number of them.

*West Ham Library Notes.* Edited by A. Cotgrave, Chief Librarian.

WE welcome this useful publication most gladly. It will be of great service to all those who use the West Ham libraries, whatever may be their condition or the amount of culture they have acquired, for no one, we feel sure, unless it be some librarian, can tell offhand what are the best modern works on all the very various arts and sciences into which knowledge has been divided. It is a quarterly publication sold at a nominal price. Many of our readers who live far away from West Ham would find it useful as suggesting books with which they may not hitherto have become acquainted. Mr. Passmore Edwards, the well-known founder of libraries, has been a benefactor to West Ham. The present number contains a list of the institutions which owe their origin to that gentleman's generosity.

*The Sandwiths of Helmsley, co. York.* A Short Preliminary Pedigree by L. S. (Phillimore & Co.)

THIS is a useful contribution to genealogy, as it has evidently been carefully compiled. Short as it is, it must have been a work of no little labour. The author hopes that he may at length "be able to print a regular family history." We sincerely trust that this may be the case. Humphry Sandwith "of Kars" is, or perhaps we should say was, a name known to all patriotic Englishmen, but he was not the only one of the race who did good service. More than one of the Sandwiths made for themselves a career in India. Sandwith is an uncommon name. It is not improbable that all who have borne it were of one stock; but whether L. S. will be able to find all the missing links is very doubtful.

*The Spectator.* With Introduction and Notes by George A. Aitken. Vol. V. (Nimmo.)

THE fifth volume of Mr. Aitken's excellent edition of the *Spectator* has some admirably useful notes, witness that on p. 12 on the Mohocks, that on p. 245 on milkmaids, and others. In a quotation from 'Hudibras,' p. 209, "tunes" is surely a misprint for *times*. The volume is as elegant as its predecessors. A portrait is given of Tickle, and the vignette presents Button's Coffee-House.

*An Examination of the Charge of Apostasy against Wordsworth.* By William Hale White. (Longmans & Co.)

THE aim of Mr. White's brochure—it is scarcely more— is, by extracts from Wordsworth's prose and poetical works, to allow the poet to defend himself from the charge that towards the middle of life "he apostatised from his earlier faith, both in politics and religion." The attempt is earnest and successful. Whether it was worth accomplishing is a matter on which more than one opinion may be held. The volume, which is from the same source to which we owe a description of the Wordsworth and Coleridge MSS. in the posses-

sion of Mr. T. Norton Longman, may be read with pleasure and interest, and constitutes a piece of satisfactory Wordsworthian criticism.

*Willing's British and Irish Press Guide for 1898.* (Willing, Jun.)

THE twenty-fifth annual issue of this trustworthy and indispensable publication now sees the light, with all the improvements that experience has shown to be expedient. It constitutes an all-important index to the press of the United Kingdom. Its merits have long been recognized.

*Consolidation.* By Canon Newbolt. (Longmans & Co.)

THE Alcuin Club prints this address as one of its tracts, in which Canon Newbolt pleads in favour of allowing to the bishops of the Church, assisted by a body of experts as assessors, a larger power in developing a national ceremonial independent of Roman usages, which are often modern and uncatholic.

MR. GEORGE EYRE EVANS promises, in a limited edition, 'Colytonia: a Chapter in the History of South Devon.' The publishers will be Messrs. Gibbons, of Ranelagh Street, Liverpool.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. B. B. ("Pray, goody, please to moderate the rancour of your tongue," &c.).—This is from 'Midas,' by Kane O'Hara, Act I. sc. iv.

F.—See Cowper's 'Boadicea,' ll. 29, 30:—

Regions Cæsar never knew  
Thy posterity shall sway.

MINOTAUR ("Book").—Of no value.

ERRATA.—P. 236, col. 1, l. 37, and col. 2, l. 7, for "Tomkins" read *Tomlins*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, APRIL 2, 1898.

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## Notes.

## THE STUDY OF FOREIGN LANGUAGES.

A PARAGRAPH which has been going round the papers to the effect that the officers on board the *Volta*, bound for the Niger, are taking with them grammars of the Hausa and Yoruba tongues to study *en route*, raises very pertinently the question of how far England is abreast of other great colonizing powers in the possession of means for the study of Asiatic and African languages. The French plan of giving gratuitous public instruction is good only for residents in Paris, otherwise nobody can deny that a teacher (preferably a native) is always superior to a book. I myself learned more Yoruba in the course of a short personal acquaintance with the grandson of Bishop Crowther than I had ever been able to acquire from his grandfather's now classical Yoruba Grammar. What I have in my eye is, however, the man who cannot get a teacher, or cannot afford one, or from any other circumstance is driven to rely upon his book alone. Here the advantage comes in of the German system of writing all grammars with the home student in view. That the English publisher does not do this, and is therefore by so much inferior, is patent to every philologist who

has had anything like a long or varied experience of grammars. There are two things wanting in a good grammar—knowledge of the language taught and the capability for teaching. Of the two the latter is the more important, but, with a few brilliant exceptions, our books display only the former. In Allen's series of manuals, expensively got up as they are, and under the wing, as it were, of our Government, this is particularly conspicuous. They are written by men of the deepest learning—so much is almost painfully visible on every page—but I have failed to discern in a single one of them that magical prescience of the requirements of the learner without which no book which aspires to teach is complete. With the best will in the world, the English people seem incapable of realizing this. There was a little sixpenny book printed in "Yiddish" a few years ago, and circulated by philanthropists with a view of disseminating a better knowledge of English among the East-End Jews. I read it from the first page to the last with deepening pity that a work of charity so well intended should have been carried out so badly. The trail of the amateur was all over it. The writer, of course, knew English well, but he had not the ghost of an idea how to impart it to others. The excellence of the Germans is not that they know more about languages than we do—because, as a matter of fact, many German publications are actually founded upon information taken from our books—but they know how to teach, and therefore a German retailing the facts of a language second hand will always improve on the original English work from which they were acquired. Take the case of the Suaheli tongue, which is the *lingua franca* of the east of Africa, as Hausa is of the west. Steere is the accepted authority in English, but his work is absurdly pedantic when compared with the little two-shilling book, mainly founded on him, which is widely circulated by a Leipzig firm for the use of those going out to German East Africa. For a fraction of the price of Steere here is a handbook of nearly two hundred pages, which is superior to him in every respect, and with which a man would learn more in a month than the Englishman can teach him in a year. Uniform with this work the same German author (Seidel) has produced a far more practical Malay Grammar than any we have, and this in spite of the fact that Germany has no interests in Malacca to compare with ours. In Persia Germany has also no interests, while to us, as the guardians of India, the Persian language (the French of the East) is all-important, yet we possess no such adequate



means for its study as the Germans have. The only grammar of Persian in English which combines common sense with the power of fascinating the pupil is Bleek's, which has therefore never been appreciated, and has long been out of print. The Germans have several works, admirable in every respect, ranging from another two-shilling booklet by the same ubiquitous Seidel to the expensive but princely grammar by Wahrmund, which is not only the finest Persian Grammar in any language, but perhaps as fine a grammar of any language as has ever been written. It is absolutely the only book in English, French, or German which completely masters the difficult subject of Persian prosody and presents it intelligibly to the reader. One would think that to anybody, even of the meanest intelligence, writing on this theme, it would have occurred that the one indispensable thing in all scansion is the knowledge where to place the tonic accent. A false quantity will pass muster in reciting poetry, but a false accent never; yet, incredible as it may seem, all English and French writers on Persian prosody have united in saying nothing of this aspect of it, so that their pupils could never, were it to save their lives, read a line aloud. This German alone equips his readers with this absolutely necessary information. Apart from poetry, a knowledge where the tonic accent falls is needful for the speaking of any and every language. This is woefully left out of sight in all English grammars of languages, but never in the German ones. We have plenty of pretentious and expensive English books in which from start to finish no word is accented, so that the learner must perforce have a teacher or drop his studies in despair, from sheer inability to pronounce. Compare, for instance, Chamberlain's otherwise admirable Japanese Grammar with the German one by Lange, which is at any rate partially accented. It is the greatest of pities that we do not translate some of these practical cheap little German books instead of writing dear and nasty original grammars. The only publisher who has made a move in this direction is, I think, David Nutt, who has brought out an adaptation of Wied's 'Grammar of Modern Greek.' Its superiority over any English work on the subject must be apparent to the most dense. Its only fault is that the translator has made an utterly English muddle of the directions for pronunciation (always our weakest point), in spite of the clearness of the German which was before her. This Greek book is of the same size as those by Seidel mentioned above; in fact, for

a couple of shillings one can get in German a good grammar of any important language, Javanese, Annamite, Siamese (an excellent book, truly German in combined simplicity and grasp), Turkish (fully accented, a feature which simply does not exist in our expensive English books), and so on—an object lesson in linguistic enterprise of which it is to be feared we shall never learn the wisdom.

JAMES PLATT, Jun.

#### SIR WALTER SCOTT ON GRIMMS' 'POPULAR STORIES.'

DR. O. HARTWIG, director of the Library at Halle, and editor of the *Centralblatt für Bibliothekswesen* (Leipzig, O. Harrassowitz), contributes to Heft 1 and 2, January–February, 1898, of that periodical, an article\* on the first English translation of that famous collection of 'Kinder- und Hausmärchen,' for which children of all ages and countries owe a debt of gratitude to the brothers Jakob and Wilhelm Grimm. To this article are appended inedited letters of Edgar Taylor, the English translator of the stories, J. and W. Grimm, Georg Benecke, and last, but not least, Sir Walter Scott.

The special character of the *Centralblatt* seems to preclude the likelihood of its being seen by many subscribers to 'N. & Q.'; and as only a few lines of Sir Walter Scott's characteristic letter were printed in Taylor's preface to his now scarce work, 'Gammer Grethel,' published in 1839, it is here presented in full as given by Dr. Hartwig, who states, however, that "the original had already in parts become illegible, so that even its owner could no longer decipher all the words." Before coming to this letter, however, it may be well to state how Dr. Hartwig obtained it and the others mentioned above. He says:—

"One day last winter, in Florence, while on my way to visit my revered friend Frau Karl Hillebrand to take afternoon tea, the postman placed in my hand the appeal of the Grimm Committee in Cassel, of which I myself was one of the co-signatories. Being already aware that Frau Hillebrand had in her possession letters from J. and W. Grimm and that she was still in correspondence with Hermann Grimm, whose wife rests—'far from home and yet in God's own soil'—in the Evangelical churchyard near Certosa, the conversation naturally came upon the foundation of the Grimm Museum at Cassel. All at once the dear lady said:

\* "Zur ersten englischen Uebersetzung der Kinder- und Hausmärchen der Brüder Grimm. Mit ungedruckten Briefen von Edgar Taylor, J. und W. Grimm, Walter Scott, und G. Benecke. Mitgeteilt von Dr. O. Hartwig."

† "Fern von der Heimath, doch in Gottes Erde."

I, too, will give something to that; for we cannot sufficiently honour the memory of two such excellent men. You shall have for the Cassel collection the letters which the Grimms wrote to my father when he sent them his English translation of the 'Märchen,' which was the first published in England, and also a copy of the first and now very valuable edition of the translation. In order to spare you from unnecessarily trying your eyes I will also have copied for you a letter of Walter Scott, which he addressed to my father when this translation appeared; and two letters of the Germanist Benecke of Göttingen.' A few days later deeds ratified these kind words: I received the originals of three letters from the brothers Grimm to Edgar Taylor and the translation for the Cassel collection, and duplicates of all for myself. On reaching home I wrote to my honoured countryman Hermann Grimm asking him if he possessed letters of Edgar Taylor to his father and uncle. After a few days he sent me through Dr. Steig the letters Edgar Taylor had written to the brothers Grimm when he sent his translation and thus opened the correspondence."

Dr. Hartwig tells us much that is of interest about Edgar Taylor's life and writings, which need here only be referred to in so far as bearing upon the subject in hand.

Edgar, born at Banham, in Norfolk, 28 Jan., 1793, was fifth son of Samuel Taylor, of New Buckenham, in the same county, who was a descendant of Dr. John Taylor, a well-known Presbyterian divine and writer of the last century. Educated by Dr. Lloyd at Palgrave School, in Suffolk, he entered in 1809 the office of his uncle Mr. Meadows Taylor, an attorney at Diss. On leaving his uncle he practised as a solicitor at Norwich, employing his leisure in literary pursuits and the study of the German, Italian, and Spanish languages. German literature was a specialty in the cultured society of Norwich in those days, when it was called the Athens of England. It was Miss Sarah Taylor, a first cousin of Edgar, and subsequently wife of the legist John Austin, who wrote that tasteful version of Ranke's 'History of the Popes,' "in which," Lord Macaulay says in his famous New Zealander essay, "the sense and spirit of the original are admirably preserved."

In 1814 Taylor repaired to London, and in 1817 was established in legal practice at King's Bench Walk as partner with William Roscoe, author of the lives of Lorenzo de' Medici and Leo X., who had recently failed as a banker in Liverpool. Taylor's professional engagements did not put a stop to his studies or literary activity. The first published of his works was Grimms' 'Popular Stories' in 1823; this was followed by the 'Lays of the Minnesinger' in 1825; to this succeeded the 'Book of Rights,' a work on constitutional law, in 1834. In 1837 appeared 'Master Wace's Chronicle of the Norman Con-

quest from the Roman de Rou,' published by Pickering. His last work, 'Gammer Grethel,' from Grimm and others, was produced in 1839; and on 19 Aug. that same year he died, after an illness which had lasted twelve years, leaving a widow Anna, daughter of John Christie, of Hackney, who survived to an advanced age, dying in Florence at the house of her daughter Jessie, widow of Karl Hillebrand.

Before coming to Sir Walter's letter, one or two passages from the other letters relative to the great artist who contributed so much to the popularity of the Grimms' 'Stories' may be quoted. Taylor thus writes of an unfulfilled scheme in which George Cruikshank was to have shared:—

"I have a great desire to publish here (with the assistance of our engraver and designer Mr. Cruikshank [*sic*], to whose talents such a work would be very suitable) a translation of 'Reineke Vos,' of which the English have no metrical version."

George Cruikshank is thus eulogized by J. and W. Grimm when acknowledging the receipt of the first volume of the 'Popular Stories':—

"The accompanying plates are of special advantage to your book. They are gracefully and spiritedly executed and appropriate to the subject. At this moment we do not know of an artist amongst us who possesses a like talent, although the late Chodowiecki\* had it in an eminent degree."

Sir Walter Scott's letter is addressed to Edgar Taylor, Esq., was written at Edinburgh, 16 Jan., 1823, and runs as follows:—

SIR,—I have to return my best thanks for the very acceptable present your goodness has made me in your interesting volume of German tales and traditions. I have often wished to see such a work undertaken by a gentleman of taste sufficient to adapt the simplicity of the German narrative to our own, which you have done so successfully. When my family were at the happy age of being auditors of fairy tales I have often endeavoured to translate to them in such an *ex tempore* manner as I could, and I was always gratified by the pleasure which the German fictions seemed to convey. In memory of which our old family cat still bears the foreign name of Hinze which so often occurs in these little narratives. In a great number of these tales I can perfectly remember the nursery stories of my childhood, some of them very distinctly and others like the memory of a dream. Should you ever think of enlarging your very interesting notes I would with pleasure forward to you such of the tales as I can remember. The 'Prince Paddock' was, for instance, a legend well known to me, where a princess is sent to fetch water in a sieve from the Well of the World's End, and succeeds by the advice of the frog, who aids her on [her] promise to become his bride:—

\* Daniel Chodowiecki, the artist and etcher, so popular in the last century, was born at Danzig, 16 Oct., 1726, and died at Berlin 2 Feb., 1801. Some of his etchings were reproduced a year or two since.



Stop with moss and dugg with clay,  
And that will weize the water away.

The frog comes to claim his bride: and, to tell the tale with effect, the sort of plash which he makes in leaping on the floor ought to be imitated: singing this nuptial ditty:—

Open the door, my hinny, my heart,  
Open the door, my ain wee thing,  
And mind the words that you and me spoke  
Down in the meadow by the well spring.

In the same strain as the song of the little bird:—

My mother me killed,  
My father me ate, &c.

Independently of the curious circumstance that such tales should be found existing in very different countries and languages: which augurs a greater poverty of human invention than we would have expected: there is also a sort of wild fairy interest in them which makes me think them fully better adapted to awaken the imagination and soften the heart of childhood than the good-boy stories which have been in late years composed for them. In the latter case their minds are, as it were, put into the stocks like their feet at the dancing school, and the moral always consists in good moral conduct .....being crowned with temporal success. Truth is I would not give one tear shed over Little Red Riding Hood for all the benefit to be derived from a hundred histories of Tommy Goodchild. Miss Edgeworth, who has with great genius trod the more modern path, is, to be sure, an exception from my utter dislike of these moral narrations; but it is because they are really fitter for grown people than for children. I must say, however, that I think the story of Simple Susan in particular quite inimitable. But 'Waste not, Want not,' though a most ingenious tale, is, I fear, more apt to make a curmudgeon of a boy who has from nature a close cautious temper than to correct a careless idle destroyer of whippoorwill. In a word, I think the selfish tendencies will be soon enough acquired in this arithmetical age; and that, to make the higher class of character, our wild fictions, like our own simple music, will have more effect in awakening the fancy and elevating the disposition than the colder and more elevated compositions of more clever authors and composers.

I am not acquainted with Basile's collection; but I have both editions of Straparola, which I observe differ considerably—I could add a good deal, but there is enough here to show that it is with sincere interest that I subscribe myself

Your obliged servant,  
(signed) WALTER SCOTT.

J. LORAIN HEELIS.

9, Morrab Terrace, Penzance.

#### CHELSEA.

In the first of the picturesque and suggestive papers which Sir Walter Besant is now contributing to the *Pall Mall Magazine* on 'South London,' he says (Jan., 1898, p. 69) that the old Southwark causeway was

"constructed by driving piles into the mud at regular intervals, forming a wall of timber within the piles, and filling up the space with gravel and shingle, brought from Chelsea—'Isle of Shingle'—

or from the nearest high ground, where is now Clapham Common."

This looks as if Sir W. Besant thought the original name of Chelsea was *Ceasel-ig*, Pebble Island, but so far as I know there is not the slightest authority for such an assumption.

The origin of the name of Chelsea was discussed in these pages more than thirty years ago (3rd S. ix. 295, 419, 522) in connexion with the "Concilium Calchutense," the "Gefitfullic" or contentious synod which according to the 'Anglo-Saxon Chronicle' was held at Cealc-hyth in the year 785. Opinions have greatly varied with regard to the situation of Cealc-hyth. Some writers have suggested Calcuth or Celchuth, in Northumbria; others Kilceth or Culceth, in Lancashire; and others, again, Challock or Chalk, in Kent. A writer in the *Gent. Mag.*, xvi. (Feb., 1826) 111, was the first to adopt Leland's suggestion that the Council was held at Chelsea; and this view has been held by Dr. Lingard, by the Rev. J. H. Blunt, and by Faulkner, the historian of Chelsea, who in the second edition of his work (1829) has transferred bodily the letter which had appeared three years previously in the *Gent. Mag.* There can scarcely be a doubt that these writers are correct.

Lysons, in his 'Environs of London,' ed. 1810, ii. 45, says that the most ancient record wherein he has seen the name of Chelsea mentioned is a charter of Edward the Confessor, in the Saxon language, where it is written Cealchylle, and that did local circumstances allow it he would not hesitate a moment in saying that it was so called from its hills of chalk; but as there is neither chalk nor a hill in the parish the derivation does not prove satisfactory. The fact that there was no chalk in Chelsea affords the reason why chalk was brought to it from other parts, for Cealc-hylle is an evident mistake for Cealc-hyth, which means a landing-place for chalk, just as Lamb-hyth (Lambeth) means a landing-place for sheep, Rother-hyth a landing-place for cattle, and Steban-hyth (Stepney) a landing-place for logs of wood. The charter mentioned by Lysons is, I believe, among the archives of Westminster Abbey, and Mr. Blunt says it is doubtful whether the correct reading is *Chilchelle* or *Chilchede*. In Domesday, as Mr. Blunt remarks, it would appear that the scribe was puzzled how to spell the name, and for safety's sake he has bracketed the two names, thus *Cerchede } Chelched }* Henry of Huntingdon writes it, anno 1110, *Cealcylde*. In the Taxation of Pope Nicholas, 1291, it is spelt *Chelchethe*. In manorial

records, *temp.* Edward II., it is *Chelcheya* and *Chelchuthe*.\* In 1314–1315 Gerard de Staundone, rector of Styvenach (Stevenage), bequeaths to Peter de Batlesfeld houses in the lane and parish of St. Martin Orgar de Candelywkystrate for life, subject to a payment of five marks annually to Sir Robert de Staundone, rector of Chelchethuth (Sharpe's 'Calendar of Husting Wills,' i. 250). Several persons in the 'Calendar' are found with the surnames "de Chelchehethe," "Chelchehithe," "Chelcheth," and "Chelchith." In the will of Richard Laykyn, mercer, A.D. 1535, the name is spelt in the transitional form *Chelsehyth* (*ib.* i. 639). In the same year Sir Thomas More addressed his celebrated letter to the king from "my pore Howse in Chelchith" (Faulkner, 'History of Chelsea,' 1829, i. 103); and in his indictment he is described as "Thomas More, nuper de Chelchithe, in comitatu Midd., Miles." In the time of Elizabeth the modern softened pronunciation prevailed.

Norden, in his 'Speculum Britanniae,' seems to be responsible for the etymology favoured by Sir Walter Besant, and, I may add, *en passant*, by Canon Taylor in his 'Words and Places.' But there is no historical groundwork for this theory. Bosworth has suggested *Ceoles-ig*, which would mean Ship's Island. But the place of that name which is mentioned in the 'Anglo-Saxon Chronicle' (Thorpe's edition, i. 256; ii. 113), is not Chelsea in Middlesex, but Chelsey in Berkshire.

At a former reference (3rd S. ix. 522) a correspondent stated, on the authority of Mr. Blunt, that the old church at Chelsea was originally built of chalk, as may still be seen (1866) in the chancel. It would be well if this statement could be verified.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

THE BIBLIOGRAPHIES OF THE 'SCOTS MAGAZINE' AND 'BLACKWOOD'S MAGAZINE'.—In the recently published work 'Annals of a Publishing House: William Blackwood and his Sons, their Magazine and Friends,' by the late Mrs. Oliphant, the author says of the *Scots Magazine*, and referring to the events of the year 1817, "Constable's small magazine, which they [Pringle and Cleghorn] managed for a short time, soon went the way of all dull periodicals." For a "dull" periodical none has been more quoted from except its English contemporary the *Gentleman's Magazine*; but regarding its discontinuance, which did not happen till 1826, all

bibliographers appear to be at fault. Lowndes says of the *Scots Magazine* and the *Edinburgh Magazine and Literary Miscellany*, "This and the preceding periodical were driven out of the field soon after the appearance of *Blackwood's Magazine*." The facts are that the *Miscellany* was purchased by Constable, and incorporated with the *Scots Magazine* and its title added in 1803; and the *Scots Magazine* was purchased from Alexander Cowan, the trustee of Constable's estate, on 12 July, 1826, by William Blackwood, although, strange to say, he did not incorporate the ancient magazine with his own and much younger periodical, *Blackwood's Magazine*, the usual practice of a publisher under similar circumstances. The latter fact, discovered by the present writer some time ago, was communicated to the pages of the *Scots Magazine* (Perth, Cowan & Co.) in February, 1896, in an article entitled 'The *Scots Magazine*, 1739–1826'; but evidently Mrs. Oliphant did not avail herself of the information there given.

The evidence of the sale of the copyright is contained in the following advertisement, which appeared in the *Edinburgh Evening Courant* of 27 July, 1826, a file of which for that year may be consulted in the Mitchell Library, Glasgow. It is as follows:—

"Edinburgh Magazine: A new series of the *Scots Magazine*. The Trustee upon the Sequestered Estate of Messrs. Archibald Constable & Co. begs to inform the subscribers to the above Work that the Publication of it is now discontinued, the Copyright having been purchased by Mr. Blackwood, Edinburgh, 12 July, 1826."

As Mrs. Oliphant's work purports to give an authoritative history of *Blackwood's Magazine*, it is natural to expect the fact to which attention is now called should have received mention; but, as already stated, the author—like the bibliographers—appears to have been unacquainted with the transaction.

G. W. NIVEN.

23, Newton Street, Greenock.

MEAD: BRIGHT ALE: WELSH ALE: SWEET WELSH ALE.—What constituted the difference between these beverages a thousand years ago is rather difficult to explain. From at least the year 852 the Saxon charters make mention of bright ale, beer, Welsh ale, and sweet Welsh ale, and it is observable that when beer is mentioned the description is not given, nor are the other ales defined. In the 'Historia Brittonum'\* we are told that Vortigern, while under the influence of wine and "secera" (supposed to mean mead), over-

\* See also Faulkner, ed. 1829, i. 175.

\* Rev. W. Gunn, B.D., London, 1819, p. 68.



come by the blandishments and beauty of Hengist's daughter, proposed, and ultimately became her husband. "Secera" was strong drink, and, as recorded by St. Luke, did not, I venture to think, include wine. It would appear "secera," mentioned in the 'Historia,' principally, if not altogether, refers to ale, beer, &c. That mead was intoxicating seems clear, and looking at the ingredients from which this drink (in part handed down and in use to-day) was in all probability brewed, one may fairly suppose that it was the "sweet Welsh ale" above named. That mead was a beverage of considerable value and importance is clear from the fact that the "mead" brewer was one of the great officers of State. From an old dictionary\* I learn that "*Mede* (Brit. meed) is a drink made of water and honey, used in Wales." In a Welsh dictionary,† "*Medd*=meat or drink, made of honey." Whether the native modesty of the author prevented his naming the more intoxicating ingredient is an open question, as ignorance on the part of a dictionary maker is out of the controversy, if there was one. The authority mentioned is the only one that I find for "mead" being "meat and drink." "Braggot" was made of malt, honey, and water; "hydromet" was made of "water and honey sodden together," so says my authority of 1681. The ordinary dictionary of to-day gives "*Mead*=honey and water fermented and flavoured"; but this could hardly have been the "mead" of the Saxon period to which I refer. That "mead" has fallen from the position it once held is, I think, clear, and the method of its manufacture is lost. In this part mead is made to a very limited extent, and by persons who dispose of it at fairs, markets, and such like gatherings. So far as my inquiries go it is made in this district from honey, brown sugar, peppercorns, Jamaica pepper, ginger, cloves, wild carrots, brewers' barm, and water. There is, however, a remnant of its original self traceable in the fact that some years ago (I will not say now), when "mead" was asked for, it was understood to convey the desire for a glass of something stronger, by itself or mixed. Whether or not the lynx eye of the Excise officer has caused the omission of the important component part of "mead" I cannot vouch for, but I have my own thoughts on the matter. "Braggot" and "hydromet" I have no account of, other than mentioned; and bright ale, beer, Welsh ale, still remain for explanation. That these

Welsh beverages were, for some reason, considered special or superior to what either the Saxons made or could elsewhere purchase is perfectly clear from the charters specifying "Welsh ale," "sweet Welsh ale."

ALFRED CHAS. JONAS.

Swansea.

ANGLICIZED WORDS: "BERGEN-OP-ZOOM": "NIVERNOS."—

"No boy except himself was considered an invincible dunce, or what is sometimes called a *Bergen-op-Zoom*, that is, a head impregnable to all teaching and all impressions that could be conveyed through books."—De Quincey, 'Collected Writings,' 1890, iii. 93.

"[In 1762] the Duke de Nivernois came here. Of the last gentleman I cannot say I remember much, but that he introduced the Fashion of very Small Hats, which used to be called after him Nivernois Hats."—'A Kentish Country House,' by Lady Jennings, 1894, p. 109.

I cannot find the words in 'The Stanford Dictionary of Anglicized Words and Phrases.' C. A.

"TO THE LAMP-POST." (See *ante*, p. 206.)—This is a mistranslation of "A la lanterne!" There was no lamp-post. The lamp was hung over the middle of the street, in the centre of a cord, which passed over pulleys at the sides of the street. The lamp was let down, the person to be hanged was substituted for it, and the ends of the cord pulled.

F. J. CANDY.

Norwood.

BURNING TREES AT FUNERALS.—In the Burgery Accounts of Sheffield an entry appears in 1590:—

"Item, payd to the Coronerye for the fee of iij persons that were slayne with the fall of ij Trees that were burned downe at my Lordes funeral the xijth of January, 1590—viij."—'Records of the Burgery of Sheffield,' 1897, p. 60.

In a foot-note the editor, Mr. J. B. Leader, says the funeral was that of George, sixth Earl of Shrewsbury:—

"At this period funerals often took place at night, and the trees may have been burnt to make a display. But the burning of these trees in January rather suggests the funeral pyre, which may have survived, in a degenerate form, into the sixteenth century. In Virgil's account of the burning of the body of Misenus ('Æn.' vi. 212) cypress trees are burnt with the pile. In either case this entry is of great interest. The *bal* or funeral pile was used by the ancient Norsemen, and horses, jewels, &c., thrown in. Of course the Earl was not burnt on a pyre, but the burning of the trees may have been a survival into later times of the custom."

Does the entry in the Burgery books mean that the trees were ignited when standing? WILLIAM GEORGE BLACK.  
Glasgow.

\* Blunt, London, 1681.

† Thomas Jones, Shrewsbury, 1771.

**MARIFER.**—In 1379 there was living at Sheffield a man called John Lambe, who by trade is designated as a *Marifer*. He is taxed above the labourers, at the same rate as such artisans as the smiths, shoemakers, wrights, coopers, bakers, and weavers. I have not met with any other mention of this trade, but suppose it was the duty of a *Marifer* to bear the image of the Blessed Virgin in Church or Guild processions. The trade seems to me quite as curious as that of a "Carnafor," mentioned *ante*, p. 189. *Carnifex* is mediæval Latin for a butcher.

ISAAC TAYLOR.

"WHO STOLE THE DONKEY?"—"Who stole the donkey? The man in the white hat," was once a popular street cry, but is now seldom or never heard. It appears to have been applied in derision to Radicals, who were supposed to affect white hats as head-gear. In an obituary notice of Edmund Tattersall, in the *Times* newspaper, it is mentioned that

"Lord Wharncliffe was the first Tory who wore a white hat after Henry (Orator) Hunt had made it a distinguishing mark of a Radical."

JOHN HEBB.

Canonbury Mansions, N.

**WALTER SCOTT'S 'ANTIQUARY.'** (See *ante*, p. 59.)—At this reference you allude to Scott as designating Sir Arthur Wardour sometimes as a baronet and sometimes as a knight. Now I think it is generally considered that the scene of the story is supposed to be on the eastern coast of Scotland. Has attention ever been called to the fact that in chap. vii., while narrating the wonderful escape of Sir Arthur and his daughter from being overwhelmed by the incoming tide, Scott most graphically describes the setting of the sun beneath the ocean horizon?

H. F. C.

San Francisco, California.

[It has been subject of frequent comment.]

**SCRAPS OF NURSERY LORE.**—Lady readers of 'N. & Q.' who were children in the fifties or sixties of this century may remember, as I do, a girls' toy-book, after the manner of 'Struwelpeter,' one of the pictures in which represented a little maiden, supine in bed, very ill, and no wonder, with an immense cherry-tree growing out of her mouth. This was the sad result of swallowing the stones along with the fruit, in spite of all warnings. But we all know that truth is stranger than fiction, and the *Peterburgskaya Gazeta* of 26 June/8 July, 1897, quotes the following exemplification of this saying from the foreign papers:—

"A little girl, seven years of age, Amelia L., whose father worked at the sawmills in Belgard (Ain), was at play the other day, when she managed to push the seed of a plane-tree deep into her ear. Shortly after she began to experience acute pains, and it was found that the seed had taken root in the waxy secretions of the ear, and was growing apace. The father proceeded to cautiously uproot the intrusive plant, and the girl has now recovered."

If this story is true, it is to be hoped that Miss Amelia L., now that her ear is once more free and in working order, will incline it to hearken to the exhortations of her elders, and will not go on planting plane-trees in such obviously uncongenial soil. H. E. M.

St. Petersburg.

### 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.

"DAR BON!"—Can any one explain this Cumberland expression? In the *Cornhill Magazine*, October, 1890, p. 390, a man on Helvellyn is represented as saying, "Dar bon! but it's wonderful things is dogs!" Is this expletive used elsewhere?

A. L. MAYHEW

"MELA BRITANNICUS."—A Letter to the Society of the Dilettanti on the Works in Progress at Windsor; by Mela Britannicus, 1827. Who was "Mela Britannicus"? I presume the name was taken in imitation of Mela Pomponius and his work 'De Situ Orbis.' In the letter to the Dilettanti the writer advocates the pulling down of the Round Tower and all the Castle to the east of it, levelling the ground, and erecting thereon a square classic palace, approached through a tunnel, and with gardens and terraces ornamented with statues and fountains in lode-stone and cement. J. N. D.

**BISHOP MORTON: THEOPHILUS EATON.**—Theophilus Eaton, the celebrated first Governor of New Haven, Conn., married, as his second wife, Ann, daughter of Dr. Thomas Morton, successively Bishop of Chester, Lichfield, and Durham, and widow of David Yale. Who was her mother? The 'D. N. B.' does not give her name. And who was Theophilus Eaton's first wife?

SIGMA TAU.

"ESPRIT D'ESCALIER."—Will anybody tell me where this expression first occurs or who first used or invented it? A variant of it is "Pensée d'escalier." Of course it refers to the happy afterthoughts which sometimes



occur to a person after he has quitted a company in which he has been engaged in some discussion; that is to say, when he is half-way down the stairs he suddenly thinks of some telling repartee which he might have made or some clinching argument which he might have used, but failed to do so, and then he says to himself, "Oh, why didn't I say *that*?" But, alas! it is too late. It has a Moliérish look about it.

PATRICK MAXWELL.

Bath.

ALFRED WIGAN = LEONORA PINCOTT. — Tallis's *Dramatic Magazine* gives as the date of marriage of these two well-known actors 5 August, 1839. On Wigan's death the *Daily News* and the *Era* said that the event took place in 1841. The *Gentleman's Magazine* is silent. Can the precise date be fixed?

URBAN.

ROBERT FITZSTEPHEN sailed to Ireland in 1168 with Strongbow, Earl of Pembroke, and Maurice FitzGerald. What descendants did he leave?

E. E. THOYTS.

Sulhamstead Park, Reading.

"SPALT."—In what dictionary is this word to be found; and what is its derivation? The meaning hereabouts in the Eastern Counties is "short in texture," "easily broken," as a carrot may be snapped in two; it is also used of wood. I have often heard the word, but never saw it in print till recently in the *Agricultural Gazette*, where a writer speaks of rhubarb as being tender and "spalt" (p. 254).

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

["*Spalt*=brittle, tender" (Wright, 'Provincial Dictionary').]

LAW TERMS.—What is the proper extension of the two law terms indicated in the following extract by abbreviations?—

"Breve Domini Regis de Recto patens Maiori et Ballivis de recte tenendo Willelmo filio Galfridi et aliis G. versus Ricardum Allen *deforc.* de uno mesuagio," &c.

A. CALDER.

HENDERSON. — Can any one give me information about "Henderson of the Bush of Ewes"? In Dumfriesshire he is often spoken about; but I have got nothing more satisfying about him than tradition. Was he descended from the family of Alexander Henderson?

FRANCIS HENDERSON.

DRAYCOT, CO. WORCESTER.—In looking over some notes on a family named Warner I find it stated that William, son of John Warner, was born at Draycot, and baptized on 8 July, 1627, in its parish church (Blockley). I beg

to ask if Draycot is at present known in the topography of Worcestershire, and whether it is a mere hamlet or the private country seat of some family.

C.

AUTOGRAPHS.—Can you tell me the best way of keeping autograph letters? I have tried several ways, but am not satisfied. If kept loose in an album, a leaf for each letter, the first careless person who turns them over leaves them in disorder, and perhaps displaced. Yet the charm of an autograph letter can only fully be found by taking it into the hands.

W. HENRY ROBINSON.

CHAMBERS'S 'INDEX OF NEXT OF KIN,' &c. —Will some one kindly inform me where to write for the advertisements referred to in this book? In the 1872 edition one is referred to an address in Brixton; but a letter I addressed there has been returned to me by the Post Office.

F. A. JOHNSTON.

18, Lower Sloane Street, S.W.

PORTRAIT OF SERJEANT JOHN GLYNN.—Some years ago I saw an engraving of Serjeant-at-Law John Glynn who was Recorder of London 1772-1779. Could any reader inform me who was the engraver, and where I should be likely to obtain a copy?

ROBERT GLYNN.

COINS.—Can any of your readers help me to identify two pieces of money lately come into my possession? They are copper (I believe), not thicker than note-paper, and measuring a little more than half an inch across; no date. On one side is a crown surmounting a harp; round the edge the letters F. R. A. E. T. H., F. B., REX. On the reverse, a crown, with two daggers or swords crossed inside, the handles and points showing above and below the crown. Round the edge, CARO. D. G. MAG. BRI. The edges of the coins have apparently been clipped, so some letters are no doubt gone. The coins belonged to an old man aged ninety-three, who said they were "mites."

KATE E. SNELL.

HERALDS' VISITATION OF HAMPSHIRE.—Can any one tell me where I can obtain a copy of the Heralds' Visitations of Hampshire between 1530 and 1686?

HENRY G. B. GOLDWYER.

Kimberley, S. Africa.

DUCHIES OF SLESVIG-HOLSTEIN.—Who were the last Danish Dukes of Slesvig-Holstein? What were their family names? One lost his ducal rights about the year 1838 at the close of Frederick VI's reign. What was his family name? Count Caprivi asserted in the Reichstag that in the next war Germany would have to face Denmark on the question of the

session of these lost provinces. It is strange that so little is related in current Danish historical works of men who enforced their right of autonomy on Christian I. in 1460 in the old Riberhus, and maintained it so long.

H. C. H.

**ARMS OF DE KELLYGREW.**—Could any of your readers inform me what are the arms of De Kellygrew (Cornwall)? There is no mention of the name in Burke's 'Armorial Bearings,' although it is a very ancient family.

ROBERT GLYNN.

**HUGH MASSEY.**—Who was Hugh Massey, Sheriff of Limerick, 1674, founder of the Duntryleague family? Collins says that he was descended from John Massey, of Coddington, 1534–1590, in which case he must have been a son of William Massey, of London. If so, why do the Irish Masseys use the arms of Massey of Sale, and not those of Massey of Coddington? Who was Hugh Massey who was involved in Love's conspiracy, 1651?

F. J. P.

**HERALDIC CASTLES.**—Will any one be kind enough to refer me to good drawings of these? All that I have seen are very ugly, and I want to draw arms containing a castle argent, inflamed proper, and a castle with two towers domed.

THORNFIELD.

**BATTLE-AXES AND ROMANS.**—I have heard it frequently stated that the Romans used battle-axes, but cannot find any authority for the statement. Can any reader solve the question?

J. HOLLAND.

**LATIN AMBIGUITIES.**—In my early school-days, about 1856, it was usual to test newcomers by putting to them some terrible bits of nonsense in Latin. Of these I can remember only one, "Mea mater mala est sus," which is capable of two incongruous interpretations. Are there other such sentences, and is anything known of their date and origin?

W. C. B.

**THE WOODLANDS, BLACKHEATH.**—This house, built by John Julius Angerstein, formerly had two carved panels outside, which have lately been removed, and concerning which there is an absurd legend in the locality. Can any one give me the subject of the panels and say where they came from originally?

AYEAHR.

**NOVELS WITH THE SAME NAME.**—An interesting article in the *Spectator* of 5 February, on 'A Forgotten Novel,' reminded me of 'Across the Zodiac,' by Percy Greg, regarding which an appreciative entry had been made in my diary of October, 1883. On writing to

my bookseller for 'Across the Zodiac,' I duly received a novel of that name, but by another author, and bearing no resemblance to the book required. Does no rule exist forbidding the use of a name already adopted by another author?

J. H. R.-C.

**HOGARTH.**—Hogarth is said to have painted a sign "The Man loaded with Mischief." Is there any evidence of this; and is the picture in existence? I should be much obliged if some one would kindly answer these questions.

ARTHUR STEVEKING.

[See, under 'A Man loaded with Mischief,' 'N. & Q.,' 5th S. vii. 36.]

**MESSRS. HOWARD & GIBBS.**—These "once civilised of men" made Sir Rupert the Fearless "bitterly rue it he'd ever raised money by way of annuity." Presumably these were the firm of Edward Howard and James Gibbs, who carried on business as scriveners at Golden Square. Howard apparently had succeeded to the wealth of Messrs. Whitehead, of Basinghall Street. He carried on his monetary transactions first with Diggles, then alone, having James Gibbs as his law clerk. Then they opened in 1814 at 18, Cork Street, Burlington Gardens, under the above style. They became bankrupt in 1822, but paid, I believe, twenty shillings in the pound. What became of all their documents, warrants of attorney, cognovits, &c.? What was the precise practice in regard to the safe custody of these documents? I fancy the perpetual annuity bonds bound assets in the hands of executors and administrators, as well as the lands of the heir. Was it customary in such cases to file a copy of the pedigree of the family, and to refer in the annuity deed to some other deed in the possession of the other party, which should be handed down in the family as a means of identifying the heir for the time being?

P. B. WALMSLEY.

90, Disraeli Road, Putney.

**CHRISTENING NEW VESSELS.**—In an article in one of the monthly magazines on this subject the writer remarks:—

"For many years the christening of a vessel has been accomplished by breaking a bottle of wine on her bow as she glides into the water from the place where she is built."

Can any reader of 'N. & Q.' tell me the origin of this ceremony; what time it was first introduced; and what was the custom previously?

G. PETRIE.

Dundee.

**"STRONGULLION."**—What is this, which appears in some of the weekly bills of mortality in 1720 as a cause of death?

K.



### Replies.

#### THE POSSESSIVE CASE IN PROPER NAMES.

(9th S. i. 166.)

THE uninflected possessive is very common in our early language. Opening at random the Early English Text Society's book of 'Troy,' I note "Agamynon gay wif" (l. 12713); and many examples are given by Mätzner in his 'Englische Grammatik' (II. ii. p. 302). It is only perhaps in such localities, especially northern, as those specified by Mr. ADDY that this ancient practice continues in its entirety, but a partial persistence is noticeable in the literature of to-day. We are, in fact, very near to abolishing the possessive in names ending in *s*.

If we followed the practice of Ormin we should write in the possessive "Jesuses" and "Moseses" (see the 'Ormulum,' lines 25 and 296). It is not necessary here to reproduce Ormin's verses, composed about seven hundred years ago. The references given will show clearly to those who understand his peculiar style that the suffix for the possessive of names in *s* was at that early date a distinct syllable. But the modern printer refuses to indicate this syllable otherwise than by a bare apostrophe; his fingers revolt at the thought of printing "Jesus's" or "Moses's," let alone "Jesuses" or "Moseses." At the moment of writing this I have before me, in different publications, "William Morris' Last Romance," "Morris' Poems," &c. Worse still is a line from Mrs. Browning's 'Aurora Leigh' (book i.), thus misquoted in her recently published 'Letters' (i. 188):—

By Keats' soul, the man who never stepped,  
to the destruction of the rhythm—such is the intelligent printer's idea of improvement. The function of an apostrophe is to supply the place of an omitted letter or syllable, such omissions being frequent in verse, where words have to be shortened in pronunciation for the sake of metre. To employ an apostrophe in place of a syllable that must be sounded is therefore downright stupidity. This condemnation is, of course, applicable to "Keats's" as well as to "Keats'." But absurd though the former is, it preserves the *s* of the case, which obviously cannot be pronounced without a vowel; at any rate, it is a conventional sign understood by all.

The aversion to an aggregation of sibilants is doubtless due to a false analogy with the possessive plural of common nouns, where there is no adjection of a syllable for case.

Were it based on sound, "prince's" ought to be printed "prince," as "conscience," often is in a familiar phrase, and it would be improper to write "St. Lawrence's martyrdom" or "Knox's sermons." But, so far from this being the case, the printer pronounces the possessive of "Morris" as "Morris'es," and of "Keats" as "Keats'es"; and why such a juxtaposition of sibilants should be more offensive to the eye than to the ear is not easy to explain. Unfortunately the silly whim is contagious, having infected several writers of the press by dint of continual iteration.

Some years ago the younger Dickens wrote an article in one of the weekly magazines against the use of the apostrophe alone to denote the possessive of proper names in *s*. One point on which he laid special stress was, if I remember aright, the confusion that would ensue if such names, say, as Stephen and Stephens, or Watt and Watts, were pronounced alike in the possessive. Name couples like these are plentiful. F. ADAMS.

According to Mr. Kington Oliphant the omission of the sign of the possessive case is a peculiarity of the East Midland dialect. He gives many instances of the practice from Robert of Brunne and other writers of his time. Marsh supplies examples from Wycliffe, Robert of Gloucester, and the Paston Letters. The omission is common among the older people of the Isle of Axholme, as regards both proper and common nouns. They say not only "John Smith wife," but "my brother wife," "bee wax," "cow milk," and so on.

C. C. B.

SAMUEL WILDERSPIN (8th S. xii. 387).—Samuel Wilderspin was the son of Alexander Wilderspin, and was born at Hornsey, Middlesex, 1792. He was originally engaged in a merchant's office until he took up the subject of infant education. In 1824, or earlier, he was master of the Spitalfields Infant School, and in 1825 was travelling agent of the first Infant School Society. He worked independently in promoting infant schools until 1837, and then for two years was head master of the Central Model Schools, Dublin. Finally he received a pension and retired to Wakefield, where he died 10 March, 1866, aged seventy-four, and was buried at Thornes, near Wakefield. One of his daughters married Mr. J. W. Young, who in 1882 lived at 14, Belgrave Road, Rathmines, Dublin. Their son, the Rev. Samuel Wilderspin Young, was curate of St. John's, Hull, 1864-5. Another daughter, Rebecca, married Mr. Thos. John

Terrington, of Hull; she died at Clifton, Somerset, 14 Dec., 1876; their youngest son, Wilderspin Terrington, was living at Font-hill Villa, Keynsham, in 1893.

Mr. Wilderspin's works are :—

On the Importance of educating the Infant Poor, from 18 months to 7 years, containing an account of the Spitalfields Infant School, and the new system of instruction there adopted. Small 8vo., London, second edition, 1824.

Early Discipline illustrated. 12mo., 1834.

The Infant System for Developing the Intellectual and Moral Powers of all Children from 1 year old to 7. By Samuel Wilderspin, inventor of the system of Infant Training. One plate, 12mo., London, eighth edition, 1852.

System of Education for the Young, applied to all faculties. 12mo., London, 1840.

Many school lessons.

Complete school apparatus, of which he was author and inventor.

Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant School, by Samuel Wilderspin, originator of the system of infant training, and T. J. Terrington, Secretary to the Hull Infant School Society. 8vo., Hull, 1845.

W. C. B.

Samuel Wilderspin, the originator of infant schools, was born about 1792, died 10 March, 1866. He was the master of the London Central Infant School, and author of various works on the education of the young.

JOHN RADCLIFFE.

SOURCE OF QUOTATION WANTED (9th S. i. 169).—Upwards of twenty years have passed away since the same "want" appeared in 'N. & Q.' (5th S. viii. 209), and, so far as I can trace, no reply has been received.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DANIEL HOOPER (9th S. i. 188).—I have copies of the wills of Hoopers of Barbadoes, but they were of Hampshire origin, and came from Heron Court, near Christchurch, which now belongs to Lord Malmesbury. The estate was bought from the Hoopers early in this century.

B. FLORENCE SCARLETT.

WILLIAM WENTWORTH (9th S. i. 7, 31, 50).—Has G. F. R. B. looked into "Long John" Wentworth's book, viz., 'The Wentworth Genealogy', 3 vols., Boston, U.S., 1878? "Long John," who in his day was a noted Chicago character of national reputation and never suspected of having literary inclinations, electrified his compatriots by the issue of this huge compilation of several thousand pages, which had cost him a fortune in the rough. That is to say, "Long John," having a plethoric purse, caused the working tribe of genealogists to move lively. In addition to its noble army

of American Wentworths the work contains an elaborate genealogy of English Wentworths (whether trumped up I know not), going back to the dark ages, and, what pleased "Long John" better, a fine portrait of himself, engraved on steel, showing his gigantic form and celebrated hat. C.

"BROACHING THE ADMIRAL" (9th S. i. 128).

—The following is from Mark Lemon's 'Jest-Book,' published in 1864, being No. mccccliv., with the heading 'Above Proof':—

"An East India Governor having died abroad, his body was put in arrack, to preserve it for interment in England. A sailor on board the ship being frequently drunk, the captain forbade the purser, and indeed all in the ship, to let him have any liquor. Shortly after the fellow appeared very drunk. How he obtained the liquor, no one could guess. The captain resolved to find out, promising to forgive him if he would tell from whom he got the liquor. After some hesitation, he hiccupped out, 'Why, please your honour, I tapped the Governor.'"

Whether this is adapted, *mutato nomine*, from another story, I cannot say, but I think the sea term for tapping is "broaching."

F. ADAMS.

106A, Albany Road, Camberwell.

A story relevant to this query is recorded in 'I've been a-Gipsying,' by George Smith of Coalville, p. 69. Said a gipsy at Northampton Races:—

"My grandfather was a soldier in the Queen's service [the poor gipsy woman did not understand history so well as cooking hedgehogs in a patten of clay], and fought in the battle when Lord Nelson was killed. And do you know, sir, after Lord Nelson was killed he was put into a cask of rum to be preserved, while he was brought to England to be buried; and I dare say that you will not believe me—my grandfather was one of those who had charge of the body; but he got drunk on some of the rum in which Lord Nelson was pickled, and he was always fond of talking about it to his dying day."

ST. SWITHIN.

It is said, I know not on what authority, that when the body of Lord Nelson was brought to this country for burial, it was preserved in a cask of rum, but that the sailors, who at that time would "stick" at no opportunity which presented itself for "sucking the monkey," had, before the arrival of the gallant admiral's corpse, drained the cask completely dry by means of the usual straw. Hence the phrase "tapping the admiral."

J. H. MACMICHAEL.

"CARNAFOR" (9th S. i. 189).—It would not be easy, and is perhaps impossible, to find another word in the language similarly constructed. It may be an early and substantive



form of *carnivorous*, as applied in a medicinal sense to a caustic destructive of flesh. With this application it would probably have been used in connexion with leather-dressing. Or the official may have been one who presided over the feast of Carniscapum immediately prior to Lent. See under 'Shrove Tuesday' in Brand's 'Observations on Popular Antiquities,' 1813, i. 57.

ARTHUR MAYALL.

See 'Origines Patriciæ,' by R. T. Hampson, 1846, pp. 250-1; and 'English Surnames,' by C. W. Bardsley, 1875, p. 375.

JOHN RADCLIFFE.

ANCESTORS (8th S. xii. 65, 133, 211, 332, 475; 9th S. i. 170).—Shakespeare, it may be presumed, uses this word in its etymological sense at the beginning of the 'Merry Wives of Windsor,' for, of course, we are intended to reverse the sentences: "All his successors, gone before him, hath done't; and all his ancestors, that come after him, may." Let me call attention to another word which is now usually used in a sense different from its etymological meaning—i. e., *child*. Some little time ago a lady smilingly remarked to me, "I shall soon have no children," meaning that they would all have grown up and ceased to be children. The word *child*, in fact, is now usually taken to signify a very young person, boy or girl; but its original meaning is simply son or daughter. With regard to ancestor, we are told in the 'H. E. D.' that, after the French came to restrict the use of *ancestre* to "progenitor," *antecesseur* was refashioned from the Latin for the general sense, and our word *antecessor* was adopted from it.

W. T. LYNN.

Blackheath.

SCULPTORS (9th S. i. 207).—Laurence Macdonald was born in the year 1798, and died "recently" at Rome. See the *Athenæum* for 9 March, 1878.

Sir John Steell, R.S.A., died at Edinburgh on 15 Sept., 1891, aged eighty-seven, as per report in the *Athenæum* of 19 Sept., 1891.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Laurence Macdonald was born at Bonnyview, near the Auld House of Gask, Strathearn, county of Perth, in 1798. Died at Rome, February, 1878.

A. G. REID.

Auchterarder.

DANTE AND C. HINDLEY (5th S. viii. 420).—Charles Hindley of Hindley—so he styled himself—whose translation of the 'Inferno' was published in 1842, was for about fifty years, and nearly to the time of his death, in the service of the Globe Insurance Company,

and it is not uninteresting to note how many persons more or less mixed up with scientific and literary work had been associated with him from 1803, when he entered the office as a clerk. Its first chairman was Sir F. M. Eden, author of the 'History of the Poor.' Its first actuary was the Rev. J. Hellins, rector of Potter's Pury, author of some important mathematical works. Then came Edward Hulley, author of a work on annuities; John Poole, author of 'Paul Pry' and other comedies; Sir W. Tite, architect and antiquary, managing director of the company; and J. C. Denham, well known in artistic and literary circles, its secretary, who was succeeded by William Newmarch, and who, with Thomas Tooke, wrote the fifth and sixth volumes of the 'History of Prices,' 1857. I give these notes of my own knowledge, as I was actuary of the company 1845-63, and of course knew Charles Hindley.

FREDK. HENDRIKS.

'ROCKINGHAM' (9th S. i. 187).—The following paragraph relating to the Count de Jarnac appeared in the *Athenæum* of 27 March, 1875:

"Probably very few of our readers are aware that the Count de Jarnac, the French Ambassador, who died on Monday last, was a novel-writer, yet such is the fact. He was the author of 'Rockingham,' 'Electra,' and 'Love and Ambition,' all of which were published anonymously. They are, we believe, now all out of print."

EVERARD HOME COLEMAN.

71, Brecknock Road.

'THE CHALDEE MS.' (9th S. i. 166).—This note should be supplemented by a reference to 'N. & Q.,' 3rd S. v. 314; vii. 469. At the former reference will be found Hogg's own claim, together with much interesting matter.

W. C. B.

PLANT-NAMES (9th S. i. 29).—A local amateur herbalist tells me that in this neighbourhood the name "black-doctor" is given to the water-betony.

C. C. B.

Epworth.

TODMORDEN (9th S. i. 21, 78, 114, 217).—At the last reference we are told that *tor*, a hill, had something to do with this name. I strongly deprecate, for the hundredth time, the assumption that one letter, say an *r*, can turn into another, as *d*, without any provocation, or reason, or necessity. I wholly disbelieve in the principle of "corruption," when it is taken to mean that anything can change at any time into anything else. No one ever called a *tor* a *tod*, or a *door* a *dod*. Why should he?

WALTER W. SKEAT.

REV. RICHARD JOHNSON, B.A. (9th S. i. 207).—Full information about this gentleman will

be found in a work just published by Sampson Low, Marston & Co., entitled 'Australia's First Preacher: the Rev. Richard Johnson, First Chaplain of New South Wales,' by James Bonwick. C. M.

ORIGINAL EDITION OF GIRALDI CINTHIO (9th S. i. 147).—The meaning of 'Gli Hecatommithi,' as Giraldo's collection of stories is called, is "the hundred tales," the word being coined from the Greek *ἑκατόν* (*hekatón*), hundred, and *μῦθος* (*mythos*), story or tale. I transliterate for the convenience of your correspondent, who ought with a knowledge of Greek to have been able to answer the question himself. The number 100 is the limit of several of the old collections of tales, as in Boccaccio's 'Decamerone,' the 'Cent Nouvelles Nouvelles,' and 'A Hundred Mery Talys'; and Marguerite of Angoulême allots ten stories to each day of her 'Heptaméron' in imitation of her precursors. The 'Hecatommithi,' including the ten tales of the Introduction, consists really of 110 tales.

F. ADAMS.

106A, Albany Road, Camberwell.

"GROUSE": "GROUSING" (9th S. i. 128).—This word, meaning to grumble, is another form of the Old Eng. *grucche* or *groche*, to murmur, from Old Fr. *groucer*, *groucher*, L. Lat. *groussare*. See Skeat, 'Etym. Dict., s.v. 'Grudge.' In Scottish it takes the form of *groozle* or *gruzzle*, to keep grunting or whining; and in provincial English a baby is very commonly said to *grizzle* when it continues making a fretful, discontented cry.

"[Hood was] utterly free from trumpany vanity and grizzling."—*Saturday Review*, vol. lvi. p. 757 (1883).

"Mother grizzled an' worried herself reg'lar ill" (Cornish).—E. Phillpotts, 'Lying Prophets,' p. 79 (1897).

A. SMYTHE PALMER, D.D.

S. Woodford.

MR. HANSOM (9th S. i. 148).—The following excerpt from the Supplement, published in 1883, to 'A New Biographical Dictionary,' by Thompson Cooper, F.S.A., contains the information required by your correspondent:

"Hansom, Joseph Aloysius, architect and inventor of the Hansom cab, was born in 1805. He was descended from an old Catholic Yorkshire family, and first came into prominent notice in 1833, as the successful competitor for the Birmingham Town Hall, the erection of which was entrusted to him and his then partner, Mr. A. Elch. The contract proved an unfortunate one for the architect and builder, and resulted in his bankruptcy. Shortly afterwards he partially retrieved his fortunes by the invention of the patent safety cab, which still bears his name. His next important venture, in December, 1842, was in periodical literature, as the

founder of the *Illustrated Weekly Journal*. His practice as an architect had in the meantime become extensive, and examples of his taste and skill are to be seen in all parts of the kingdom. Churches from his designs were erected at Ryde, Preston, Dalkeith, Leeds, Ripon, Boulogne, Marychurch, Oxford, Manchester, and Arundel, and he was the architect of various structures, or portions of structures, for the colleges of Ampleforth, Ushaw, St. Beuno's, Beaumont, and Fort Augustus. Among his latest and finest works, executed in partnership with his son, Mr. Joseph Hansom, may be mentioned the Church of the Holy Name at Manchester, remarkable for its tower and for an extensive application of terra-cotta, and the noble church of St. Philip at Arundel, which he designed for the Duke of Norfolk. Mr. Hansom died at his residence, Fulham Road, London, on 29 June, 1882."

FERDINAND VINCENT BRYAN.

52, Stockwell Park Road, S.W.

For a biography of Joseph Aloysius Hansom, architect and cab inventor, see the 'Dictionary of National Biography,' vol. xxiv. F. ADAMS.

Full particulars will be found in Boase's 'Modern English Biography,' vol. i., 1892, with references to authorities.

RALPH THOMAS.

INSCRIPTION (9th S. i. 69).—The solution would seem to be *Cælus*, or the air. Terra, the earth, was the mother of *Cælus*. She was also the mother of *Oceanus*, who may be considered to stand for the sea. It is a detail that *Oceanus* was perhaps more correctly the son of *Cælus*, as he is also reputed to have married Terra. The personalities of the mythological gods and goddesses were very Protean. There is perhaps some classical reference for the scientific fact that fire is "the glittering father" of air or wind. For *Cælus*, Terra, and *Oceanus*, see Lemprière's 'Classical Dictionary.' ARTHUR MAYALL.

CAEN WOOD, HIGHGATE (8th S. xi. 384, 456, 498).—In an interesting article upon Highgate Archway in the *Standard* of 19 January reference is made to a contemporary satirical prospectus for removing Highgate Hill entirely. It is dated 1812, and the following mention of the wood in question is thus made therein: "It is intended to remove the hill into the vale behind Caen Wood."

HARRY HEMS.

Fair Park, Exeter.

"HESMEL" (9th S. i. 87).—Most, if not all, of the etymological queries propounded in 'N. & Q.,' 1<sup>st</sup> S. ii. 153, related to the manuscript of the 'Ancrén Riwe' which J. M<sup>n</sup>. (James Morton) was editing for the Camden Society. Some were answered, others elicited no reply. The passage "Hore hesmel beo



heie istihd; al wiðute broche" occurs at p. 424 of the book, in a context enjoining the raiment to be worn and the demeanour to be observed by the nuns, and is rendered by the editor, "Let their hesmel be high pointed; none to wear a broach," a manuscript reading being "Hare cop beo heçe i-sticched." The rendering is doubtful, and the subsequent explanations in the glossarial index do not clear the obscurity: "*Hesmel*, a collar, or opening for the head to pass through, at the top of a garment made in the form of a shirt or blouse," suggested by the Icelandic *háls-mál*, as explained by Haldorson; "*istihd*, raised [pierced?] A.-S. *stician*]; A.-S. *stigan*, to ascend." *Hesmel* is entered in Strattmann-Bradley's 'Dictionary,' with the queried definition of "collar" and without any conjecture of etymology. F. ADAMS.

106A, Albany Road, Camberwell.

"TROD"—FOOTPATH (8th S. xii. 444; 9th S. i. 54).—This word is also in use in Northumberland. I find it given in Mr. R. O. Heslop's 'Northumberland Words'—a beaten path, a track. MR. PEACOCK'S mention of the footpath known as "Milner's Trod" recalls to mind that there is a road or track in or near the town of Middlesbrough, known by the name of "Sailors' Trod." Could any reader explain the origin of this name?

C. P. HALE.

REGISTERS OF GUILDHALL CHAPEL (9th S. i. 188).—Nearly five-and-thirty years ago JOHN S. BURN, the author of 'The History of Parish Registers in England,' sought, through the columns of 'N. & Q.' (3rd S. iv. 326), for the whereabouts of the Register of Marriages at Guildhall Chapel, but without success. He stated it was not to be found at the church of St. Lawrence Jewry, as represented by Peter Cunningham in his 'Handbook of London Past and Present.'

Twenty years passed away, when Mr. J. E. PRICE, author of the 'Descriptive Account of the Guildhall of the City of London,' made a similar inquiry (6th S. x. 47), but he also failed to obtain the required information.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LANCASHIRE CUSTOMS (8th S. xi. 285, 398; xii. 516; 9th S. i. 172).—The custom at Crosby of praying for the soul of the dead while still unburied is not peculiar to Lancashire. It is practised by Catholics in all parts of the world.

GEORGE ANGUS.

St. Andrews, N.B.

"PLURALITY" (9th S. i. 124).—This word, in the American tongue, and in the instance

cited at the above reference, does not mean "majority," but has a special political meaning. For the election of a candidate in the United States a majority, as a rule, is not required, but the person having the largest number of votes is elected, even although he receives much less than a majority of the whole number of votes cast. F. J. P.

Boston, Mass.

HOST EATEN BY MICE (8th S. xii. 263, 330, 514).—Sir Martin Bowes was the Lord Mayor who interrogated Anne Askew:—

"L. Mayor: 'What, yf a mowse eate yt after the consecration, what shalbecome of the mowse? what sayeste thou, thou folysh woman?' Anne Askew: 'What shall become of hur say you, my lord.' L. Mayor: 'I say that that mowse is damned.' Anne Askew: 'Alack, poore mowse!'"

—See 'Reminiscences of John Louth,' Camden Society, 1859.

AYEAHR.

The question which MR. J. G. ALGERSAYS was propounded to Anne Askew can apparently be traced to an inaccurate recollection of the following passage in her account of her examination, recorded by Foxe in his 'Actes and Monumentes' (ed. 1576, vol. ii. p. 1205, col. 2):—

"Besides this, my L. Maior laid one thing vnto my charge, which was neuer spoken of me, but of them: and that was, whether a mouse eating the host, receiued god or no? This question did I neuer aske, but in dede they asked it of me. Wherunto I made them no answer, but smiled."

When, a few days later, a priest put a similar question to her, she bade him "assoyle" it himself.

W. G. BOSWELL-STONE.

Beckenham.

The 'Select Works of Bp. Bale'—containing as much of the writings of that coarse controversialist as the prudent Parker Society dared print—has the two "Examinations" of Anne Askew. The reference on p. 154 will be found not to support the story which ASTARTE asks about.

EDWARD H. MARSHALL.

Hastings.

WIFE VERSUS FAMILY (9th S. i. 185).—It may be because I am a "Britisher" that I do not see any want of politeness in the custom of which WIDOW complains. Indeed, it might reasonably be construed as an indication of superior politeness. Originally a man's "family" included his servants. To exclude his widow from the scope of the term would seem, therefore, to give her a higher position than if she were included in it. But this is to consider too curiously. To say that a man who dies childless leaves no family, even though he leaves a widow, results naturally from our habit of speaking of a man's wife and family,

which is surely a better way than saying only that he has a family, since that would leave it doubtful whether he had a wife or not.

Your correspondent's note reminds me of a bitter saying I once heard from a woman. Defending an acquaintance of both of us from a charge she had brought against him of neglecting his wife, I said that he seemed, at any rate, very kind to his children. "Oh, yes," she replied, "but his wife is no relation, *except through marriage.*" C. C. B.

In reply to WIDOW, may I point out that, with us, a wife is not a subordinate member of the husband's household, on a level with the children? That was the case in the old Roman system of *manus*, which put the wife *in loco filie familie*; but a Briton speaks of his "wife and family," and regards her as an independent head of the latter jointly with himself. Does a citizen of any of the States speak of a lady "leaving a family" when she dies with a widower, but no children, surviving her? If not, why this ungallant lumping of wives, and not husbands, along with children, in the term "family"? P. Q.

So far as family, *i.e.* race, is concerned, the wife is only a marriage connexion, and, if she leaves no issue, her name drops out of the pedigree. If, therefore, she has no family, in the sense of issue, the same condition of things applies to the husband. A. H.

The "British" fashion referred to would seem to be the more respectful to the wife, treating her as on a level with her husband. *Family* means primarily "dependents, inferiors." But see 'H. E. D.' article on the word. Q. V.

PLACE-NAMES. TEMP. EDWARD I. AND RICHARD II. (9th S. i. 107, 191).—There is an error in my note at the last reference. Panes Thorp being conjoined with Hunkleby, it is probable that it is an insignificant hamlet now called Painsthorpe, close to Uncleby, rather than Pensthorpe, a lost village in Holderness. ISAAC TAYLOR.

If Haresternes be Holystone, why should not Christianakelda be Akeld, also in Northumberland? R. B.

SHAKESPEARE'S GRANDFATHER (8th S. xii. 463; 9th S. i. 41, 113, 213).—MR. YEATMAN, replying to my letter defending Mr. Halliwell-Phillipps from the charge of having suppressed a Shakespearean document, says that probably that document was also known to myself, and that I also suppressed it!

It is not pleasant to be engaged in a correspondence with one who will so write; but, in further vindication of the memory of Mr. Halliwell-Phillipps, I ask you to allow me to lay before your readers two or three remarks.

1. MR. YEATMAN in his first letter (9th S. i. 41) said, without any qualification, "Mr. Phillipps suppresses the fact that Robert Arden was the son of Thomas." You allowed me to point out (9th S. i. 113) that, on the contrary, Mr. Halliwell-Phillipps had announced the fact fifty years ago, and had emphasized it in his publications up to the last edition of his 'Outlines.' MR. YEATMAN replies that I "did not deny" that Mr. Halliwell-Phillipps had omitted mention of the fact in his 'Calendar of the Corporation Records of Stratford.' I had not the slightest idea that MR. YEATMAN was referring to that volume. Had he mentioned the 'Calendar' in his letter I should, of course, have pointed out that Mr. Halliwell-Phillipps does give that deed of 16 Henry VII. with considerable fullness, all the names of the parties to the deed being printed, including Robert and Thomas Arden. The residences and relationship could not be expected to be given in a 'Calendar' containing some thousands of documents. Years before, in its proper place, Mr. Halliwell-Phillipps had drawn attention to the relationship. To speak of such brevity (or rather fullness) as "suppression" is ridiculous. I ask your readers who are interested in the question to look at the 'Calendar,' and judge for themselves. That document is No. 83, on p. 291.

2. I complained that MR. YEATMAN in his letter made various quotations due to Mr. Halliwell-Phillipps's investigations without acknowledgment. MR. YEATMAN makes me allude to references *in his book*. I did not allude to his book, which I had never seen. He goes on to say that he gave "references to the original documents." If he had thus referred to the fountain-head it would not have precluded him from acknowledging Mr. Halliwell-Phillipps's researches. But your readers may judge of MR. YEATMAN's references to original documents from the following specimen. One of the best known of Mr. Halliwell-Phillipps's discoveries is the 1594 entry in the accounts of the Treasurer of the Chamber, which gives the first definite record of Shakespeare's connexion with the stage. This celebrated entry is thus alluded to by MR. YEATMAN (p. 205): "The document is probably little known; the author is indebted" to a lady for the entry!

3. MR. YEATMAN in his first letter referred



to "Mr. Phillipp's idea that the poet's father was a resident of Stratford, &c., in 1552," and said, "The whole train of argument was *invented*, apparently, to confound the poet's father with John Shakspeare, the shoemaker." In my letter to you I charitably suggested that there must be some slip on the part of the writer. I did not think that any one dealing with the subject could make such a mistake. But MR. YEATMAN repeats the statement; and since I wrote to you I have come across his book, which I had never seen before. Therein (p. 182) I find that MR. YEATMAN prints his opinion that "it was John the shoemaker.....(who) formed the *sterquilinium*, &c., in 1552! All Shakespeare students, of course, know that John the shoemaker was not born in 1552! Upon such mistakes as this does MR. YEATMAN build his arguments, and accuse the late Mr. Halliwell-Phillipps of dishonest inventions and suppressions. H. P. STOKES. Cambridge.

[The interest of this subject to our readers is, we know, exhausted, and further correspondence will not be inserted.]

"DAG DAW" (9th S. i. 207).—The speaker contemptuously insinuates that her wooer, with all his display and pretension, will find a true mate in a tawdry drab. Interpreting the expression thus, we take *dag* as equivalent to "dage," *sb.*=darling, which Jamieson ('Sc. Dict.') defines as a Teviotdale expression for "a trollop, a dirty, mis-managing woman." He adds that the word "is probably the same with *daw*, only differing in pronunciation." Of the meaning of *daw* there is no doubt; Dunbar, Gavin Douglas, and other Scottish poets use it in a sense that is quite obvious. *Dag daw*, then, would appear to be a double-barrelled discharge, used in the Hebrew manner for the sake of emphasis. Besides, the pronunciation of it, being suggestive of jackdaw, gives a certain reasonableness to the hint regarding the utilization of the gaudy headgear in the form of a nest. THOMAS BAYNE.

Helensburgh, N.B.

I should think this was the wife of Jack Daw. F. J. CANDY. Norwood.

"By JINGO" (9th S. i. 227).—In 'Pantagruel,' book iv. c. lvi. C. B. MOUNT. Oxford.

On hearing from the skipper (*pilot* in the original) how on the confines of the Frozen Sea a great and bloody fight had taken place between the Arimaspan and the Nephelo-

bates, and how in warm weather the sounds melt and are heard, Panurge, in the translation, says: "By jingo.....the man talks somewhat like." In the original the words are "Par Dieu (dist Panurge) je l'en croy." H. T.

"Nothing is to be got out of him but Monosyllables? by Jingo, I believe he would make three bites of a Cherry."—Rabelais (Ozell's, 1737), vol. v. p. 132. R. R. Boston, Lincolnshire.

"CULAMITE" (9th S. i. 146).—I was born in South Lincolnshire, and there passed the greater part of my youth, but I never heard a Dissenter called a "Culamite" until some time in the fifties, when I met in London two girls who came from Gosberton, and was greatly surprised to find that they used the term, which they did not seem to know was not generally current. I have never heard it since, and I do not think it is employed in Lincolnshire, excepting in a very limited area of the county.

Mr. Pishey Thompson, author of the 'History of Boston' (1856) referred to by THE EDITOR OF THE 'ENGLISH DIALECT DICTIONARY,' seems to have changed his mind concerning the derivation of "Cula-" or "Culimite," as in an article on the eponymous 'Mr. David Culy,' contributed to 'N. & Q.,' 2nd S. x. 407 (1860), he says:—

"Care must be taken not to blend the *Culimites* with the *Kilhamites*, as the *New Connexion Methodists* are, or were, sometimes called, from their principal head and founder, Alexander Kilham. The *Culimites* were well known in Lincolnshire, and must have been at one time very numerous there, since, even at the present day, the name is very frequently applied to all Dissenters."

David Culy was a Nonconformist preacher at Guyhirn, near Wisbeach, in the early part of the eighteenth century. SR. SWITHIN.

This is evidently a corruption of "Kilhamite." Alexander Kilham (born 1762) was a native of this town, in which a handsome chapel and minister's house have been erected to his memory. "Kilhamite" was originally a term of reproach; indeed, it is so still to some extent. A comparatively young man who is a member of the New Connexion body tells me he has frequently heard it shouted after himself, "There goes a Kilhamite." C. C. B. Epworth.

Perhaps the following extract from Dr. John Evans's 'A Sketch of the Denominations of the Christian World,' fourteenth edition, London, 1821, p. 255, may be useful to THE EDITOR OF THE 'ENGLISH DIALECT DICTIONARY':—

"They (the Methodists) are also upbraided by the New Methodists for having abused the power they have assumed: a great many of these abuses the New Methodists have formally protested against, which are enumerated in various publications, and particularly in the preface to the life of one of their deceased friends, Mr. Alexander Kilham. Hence these New Methodists have been sometimes denominated Kilhamites."

In a note Dr. Evans says the article was furnished to him by a correspondent at Nottingham.  
JOHN T. CURRY.

"MERRY" (8th S. ix. 108, 270; 9th S. i. 193).—I am afraid your last correspondent is easily satisfied. The explanation of *merry* which he quotes at the last reference is all guesswork, and patched up by help of a curious blunder.

1. First of all, *merry* is simply the M.E. *merie*, *murie*, *mirie*, A.-S. *myrge*, *merge*, *mirige*, a perfectly well-known word, of which a fair account is given in Toller's 'A.-S. Dict.,' s.v. *mirige*; in Stratmann's 'M.E. Dict.,' s.v. *murie*; and in the 'Century Dict.,' s.v. *merry*. All that is odd about this word is that it had a wide range of meanings, which are exemplified in a large number of glossaries. I give thirteen examples in my glossary to Chaucer, nearly thirty examples in my glossary to 'Piers Plowman' (under *mery*, *myry*, *myrje*, *myry*), not to mention the numerous examples of the sb. *murthe* (mirth) and the verb *murthen* (to cheer). The standard quotation for *merry men* is from Chaucer's 'Sir Thopas' (Group B, 2029): "His *merie men* commanded he." There is not the ghost of a pretext for supposing that the *merie* in this quotation is a different word from the *merie* in 'Troilus,' iii. 952: "For sone hope I we shulle ben alle *merie*."

2. The "Old Teut. *mere*" is all moonshine. There is no such language as "Old Teutonic." The reference is to the O.H.G. *mære*, O. Sax. *māri*, Goth. *mērs*, A.-S. *mære* (with long *e*), renowned, famous, a very common word in A.-S. poetry. It occurs in M.E. as *mēre*, *mære*, with the sense of "glorious"; but it was obsolete by the end of the fourteenth century (see Stratmann). But this word has nothing whatever to do with *merry*. The vowel was long, which makes all the difference. What should we say of one who proposed to connect the Latin *merus*, unmixed, with the Latin *mæror*, grief? We should ask him to explain the difference in the vowel. But in English etymology confusion of this kind seems to count for nothing. And the reason is clear, viz., that scholars know the length of a Latin vowel, as it was driven into them at school. But what do our schools

care about the length of an A.-S. vowel? Not a button.

3. We are asked to connect this word with the Gaelic *mara* (!), there being no such word. However, the word meant is the Gael. *mor*, great, W. *mawr*, O. Irish *mār*, *mōr*, great. It so happens that this word is cognate with the Goth. *mērs*, famous; but I suspect that it was merely a lucky shot. But all this has nothing to do with the A.-S. *mirige* (*myrige*), or the M.E. *merie*, or the mod. E. *merry*.

Those who start such hypotheses should verify their results. The use of Stratmann's 'M.E. Dictionary' would have dissipated the illusion at once.  
WALTER W. SKEAT.

It may be that our forefathers "did not ought," but they certainly spoke of Lincoln as "Merry Lincoln." Why should the city have been lacking in renown in former days? It was certainly a place of commercial importance, and the commanding position of its beautiful minster, towering upwards from the brow of "The Cliff," would be memorable to all natives of our flat Eastern and Midland counties who had had the good fortune to see it. Its happy position allows it to be visible from many far distant points besides.

Belvoir's lordly terraces,  
and on nearer approach no one can fail to be struck by its appearance.

It is probable also that the familiar phrase "Lincoln green" would render the city well known. However this may be, that Lincoln was "Merry Lincoln" is certain. Do we not find it in one of the old ballads relating to the death of Little St. Hugh?—

The bonny boys of merry Lincoln  
Were playing at the ba',  
And wif them stu' the sweet Sir Hugh,  
The flower among them a'.

\* \* \* \* \*  
Gae hame, gae hame, my mither dear,  
Fetch me my winding-sheet,  
For again in merry Lincoln town  
We twa shall never meet.

In another version of the same tragedy we are also told:—

And a' the bells o' merry Lincoln  
Without men's hands were rung;  
And a' the books o' merry Lincoln  
Were read without men's tongue;  
And ne'er was such a burial  
Sin Adam's day began.

FLORENCE PEACOCK.  
Dunstan House, Kirton-in-Lindsey.

JOSIAH CHILD (9th S. i. 207).—Sir Josiah Child (not Childs), as far as I know, had nothing to do with the West Indies. He was supreme director of the East India Company, and made his brother commander-in-chief of



the land and marine forces of the Honourable East India Company. An excellent biography of him will be found in Charles Knight's 'National Cyclopædia' (division Biography). Singularly enough, he was the second son of Richard Child, and was born on 7 May, 1630, and I was the second son of Richard Child, and born on 7 May, 1830.

JOSIAH CHILD.

An inquiry for the brothers and sisters of Sir Josiah Child, Bart., has already appeared in 'N. & Q.' It seems that a brother died at Bombay 4 February, 1690. References were given to the 'Dictionary of National Biography' and Burke's 'Extinct Baronetage.' See 7th S. iv. 247, 534; v. 74.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. BUMBLE IN LITERATURE (9th S. i. 205). Literally Mr. Bumble had nothing to say on the subject of literature. He was not even asked for more gruel by Oliver Twist. The request was made to the master. The latter, however, did not scowl. "He gazed in stupefied astonishment." And on the request being repeated in response to the master's faint "What!" said master "shrieked aloud for the beadle." It is not even recorded that thereupon the beadle, otherwise Mr. Bumble, scowled. But, apart from the special condition of the querist with regard to Dickens's works, isn't it straining literalism too far to apply scientific methods to the use of stock tags?

ARTHUR MAYALL.

"SCALINGA" (9th S. i. 107, 215).—In the fifties, when wheat was selling for about eighty shillings a quarter, my father took a farm on the Nottinghamshire Wolds. The soil was clay, and the farm consisted almost entirely of grass land. Some thirty acres were floated preliminary to being "broken up" for wheat. I was only a small boy at the time, and I have but a hazy recollection of the details of the process; but the implement used was called a "float," and was a sort of "breast-plough" (as MR. ADDY puts it), which simply shaved off the sward, but did not plough it in. The sward thus taken off was then burnt, and the ashes were spread upon the land, which was afterwards ploughed in the usual way. In this neighbourhood the float is called a "skimmer."

C. C. B.

Epworth.

WORDSWORTH AND BURNS (9th S. i. 208).—"The poor inhabitant below" introduces the fourth stanza of 'A Bard's Epitaph,' written for the Kilmarnock edition of the poems when Burns meditated emigration to the

West Indies. He wrote several pieces in view of the farewell that he was preparing to take, but this is the strongest, most vivid, and most impressive of them all. In a 'Letter to a Friend of Robert Burns' (James Gray of Edinburgh), Wordsworth described the poem as "a sincere and solemn avowal—a public declaration *from his own will*—a confession at once devout, poetical, and human—a history in the shape of a prophecy" ('Prose Works of Wordsworth,' ii. 15, ed. Grosart). See Scott Douglas's 'Works of Robert Burns,' i. 326.

THOMAS BAYNE.

Helensburgh, N.B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Australia's First Preacher: the Rev. Richard Johnson.* By James Bonwick, F.R.G.S. (Sampson Low & Co.)

THE Rev. Richard Johnson, the friend of Charles Simeon, John Newton, and William Wilberforce, was the first clergyman sent out as chaplain to the settlers in New South Wales. He was appointed in 1786, when he appears to have been thirty-three years of age, was a very zealous and earnest man, belonging to what was called the Evangelical section of the Church of England, and had a sufficiently varied and, as may be believed, painful experience. When in 1841 Mr. Bonwick first visited Australia he came on few traditions of a man whose name, apparently, had all but vanished. While pursuing his investigations of colonial history he collected such information as he could find, the result being the appearance of this interesting and, in its way, important book. As a biography of a remarkable man and a chronicle of strange and sometimes romantic events it will appeal to many readers. It supplies, however, in addition, much curious and stimulating information not only as regards convicts sent to Botany Bay, but with respect to English convicts in America, the state of English prisons in the last century, the native population of New South Wales, the South Sea islands, missionaries, convicts' voyages, colonial marriage questions, and similar matters. It may be read, accordingly, by most with the certainty of pleasure and the probability of edification. The most dramatic episode in the volume narrates the exceptionally barbarous murder of Samuel Clode, an ex-missionary, which in one or two respects recalls the famous history of Arden of Eversham. Should the book, as is probable enough, reach a second edition, we should be grateful for an index.

*An Eton Bibliography.* By L. V. Harcourt. (Sonnenchein & Co.)

MR. HARCOURT'S bibliography, formed principally upon his own collection of Etoniana, and enlarged by the titles of books which he seeks to possess, is arranged chronologically, the first item bearing date 1560. Two hundred copies in all are issued. We do not always know in what respect books are entitled to rank as Etoniana, and should be glad sometimes of further information. The bibliography does not claim to be complete. Among works to

be included are, we should fancy, Aubrey's 'Brief Lives' and Evelyn's 'Diary.' In the latter, vol. iv. p. 305, Evelyn bewails the loss of "those elegant types of Sir H. Saville [the Provost of Eton], which, after his decease, were thrown about for children to play with." As a beginning the volume is serviceable. It will need, we fancy, very considerable expansion. Some of the volumes of which Mr. Harcourt is in search should offer no special difficulty. The 'Reliquiæ Wottonianæ' of 1651, to which, on the first page, an asterisk, as the sign of coveted possession, is prefixed, is not a particularly scarce book. A copy was sold last year at Sotheby's, in the H. Spencer Smith library, for 1l. 8s. Mr. Harcourt's collection is destined to a place in the School library. The book is prettily got up.

*The Cathedral Church of Peterborough.* By the Rev. W. D. Sweeting, M.A. (Bell & Sons.)  
*The Cathedral Church of Norwich.* By C. H. B. Quennell. (Same publishers.)

To Messrs. Bell's admirable "Cathedral Series," in praise of which we have often spoken, have been added two volumes in no way inferior to their predecessors. Mr. Sweeting's monograph on the lovely pile of the great Fenland cathedral is, indeed, written in that spirit of close knowledge and ardent affection in which alone such buildings should be depicted. Living for twenty years, as a member of the cathedral foundation, under its shadow, he has become saturated with its beauty, which he has seen under all conditions and aspects. As he writes he communicates to his readers a portion of his enthusiasm, and we concede all he demands. With memories of the all but adjacent edifices at Norwich and Ely, we accept the statement that nowhere in the kingdom is there to be found a finer and more complete Norman church.

Mr. Quennell has, however, a case no less good, although he grants that the situation of Norwich Cathedral is not the best conceivable, and holds that the great charm is internal rather than external. We are at one with him in admiring the "long nave which is typical of the Norman church, its glorious apsidal termination encircled by a procession path, which recalls the plan of a French cathedral," and all the other graces and glories he can advance. In both cases, then, the work is admirably accomplished, and it is, perhaps, a result of our own tastes that we are disposed to rank Mr. Sweeting's volume as one of the most attractive of the series. Who would not be inspired by such a theme?

*James Thomson.* By William Bayne. (Olipbant, Anderson & Ferrier.)

To the "Famous Scots Series," which now comprises near twenty volumes, Mr. William Bayne has contributed a well and brightly written monograph on Thomson. Though a little more favourable than we have ourselves formed, the estimate advanced of Thomson is supported by sound critics and eminent authorities. The account of his life is picturesque and effective, and the volume may claim to add to the value of an attractive series. Especially useful and trustworthy are the portions which show the influence on Thomson's muse of early associations. At the stories which we have read and accepted concerning the want of energy on the part of the poet who wrote 'The Castle of Indolence' Mr. Bayne looks askance, holding them to be exaggerated. He has naturally much to say

on the Pope and Thomson controversy which is being conducted in our columns. If the writing in Mitford's copy of 'The Seasons' is neither by Pope nor Thomson, the only reasonable hypothesis, Mr. Bayne holds, is that it is that of an amanuensis. The credit of the emendations must then be left to Thomson himself. The book is an interesting and acceptable contribution to literature. We have but one blemish to indicate. Mr. Bayne quotes two lines from Milton concerning

Knights of Logres and of Lyonesse,  
 Tristram and Pelleas and Pellenore.

We prefer the common and, so far as we know, the only version:—

Lancelot or Pelleas or Pellenore.

*The Franks.* By Lewis Sergeant. (Fisher Unwin.) THE latest issue of the "Story of the Nations" series consists of Mr. Sergeant's story of 'The Franks, from their Origin as a Confederacy to the Establishment of the Kingdom of France and the German Empire.' As a work the volume is inferior to none of those with which it is associated. It is, however, necessarily a record of incessant fighting, through which we learn little concerning the people, except their unending struggle towards sunlight and warmth. As Mr. Sergeant says, the story of the early Franks "is rich in fable, but poor in history," and when we reach the time of Clovis it is a record of horrible murder and treachery. There are, of course, splendidly picturesque epochs, such as that of the battle of Roncevaux, the story of which is graphically retold. One chapter in a very scholarly work is to be warmly commended. It is that on "The Characteristics of the Franks," with the account of the more significant features of the Teutonic law before A.D. 500, the institution of wehrgeld and that of the urtheil or ordeal, and such other points as the manumission of slaves. That the origin of the Franks is obscure most are aware. The origin of the word itself is dubious, although, as Mr. Sergeant points out, there is no word in the French language more monumental in its record of historical origin and successive developments. For its due comprehension the volume demands close study. It will repay the labour involved. Like previous volumes of the same series, it has helpful illustrations.

*A Book about Bells.* By the Rev. Geo. S. Tyack, B.A. (Andrews.)

MR. TYACK has written a pleasing, graceful, and scholarly book concerning bells. Materials for his task are, it is needless to say, ample. To obtain an abundant supply, indeed, he need not go outside the ninety-six completed volumes of 'N. & Q.' Bells constitute an attractive subject, though the general ear with regard to them is still uneducated. When one has the misfortune to live directly opposite a clangorous, tuneless, inharmonious bell, which is always rasping on the ear or disturbing slumber, one is apt to doubt whether bells constitute an unmixed blessing. Not a few of the single bells in London are horribly discordant and require to be suppressed. Mr. Tyack gives, however, an entertaining and trustworthy history of bells from the earliest times, with chapters on their founders, their dates and names, their decoration, their mottoes, their uses at festivals and to mark epochs, the blessing and cursing of bells, bell-ringers, and many other subjects, with most of which readers of



'N. & Q.' are in sympathy. A curious bit of folklore, new to us, is quoted, p. 185, from Thiers's 'Traité de Superstitions,' as belonging to Spain: "When a woman is about to be delivered.....they take her girdle, go to the church, tie up the bell with this girdle, and ring it three times, in order that the woman in question may be happily delivered." The Archdeacon of Pampeluna is then quoted as saying that "this superstition is largely observed throughout the whole of his country." An attractive portion of the volume consists of poetical allusions to bells. These, of course, are numerous, and Mr. Tyack has made a happy selection. We wish, however, he had included the famous lines beginning

Hark! the merry Christchurch bells,  
and we will give him an extract from Hood's 'Ode to Rae Wilson, Esquire,' which we commend for his second edition:—

How sweet the sounds of village bells  
When on the undulating air they swing!  
Now loud as welcomes, faint now as farewells—  
lines that in their observation recall Tennyson's

Low on the sand and loud on the stone  
The last wheel echoes away.

Some few plates adorn a handsome volume which will be prized by the antiquary and can be perused with delight and advantage by the general reader.

*Heinrich Heine's Lieder und Gedichte.* Selected and arranged, with Notes and a Literary Introduction, by C. A. Buchheim, Ph.D. (Macmillan & Co.)

HEINE himself was fully conscious of his position in German poetical literature—

Ich bin ein deutscher Dichter,  
Bekannt im deutschen Land;  
Nennt man die besten Namen,  
So wird auch der meine genannt;

but he probably did not foresee the recognition that awaited him in England and in the chief countries of Europe. Dr. Buchheim, who has often been helpful to English students of German, has just issued an expurgated edition of the 'Lieder und Gedichte.' Heine is a poet; he possessed undoubted poetical gifts of a high order, though these were at times tainted and disfigured with the results of a temperamental depravity so pronounced that his poetical endowment is lost in erotic slime. "He gains by the process of elimination," says Dr. Buchheim, who expresses regret that "certain of his poems were ever written." To omit such poems is a gain for modesty and decency, though the omission neglects much which, if highly objectionable, is yet very characteristic of the poet; and there are doubtless many persons who will prefer their Heine bawdierized. The Doctor leaves out Heine's dramas, and "also his purely satirical poems with their special reference to the *Zeitverhältnisse*." The reader has only to do with Heine's better part—with those songs and poems which include his nobler and purer poetic work. And in his "better part" Heine is a true, a great, a magical poet. He never strains after startling metre or seeks fantastic words or novel forms of art. He has the gift of expressing the deepest meaning or the tenderest sentiment in the simplest words, and this fine quality he shares with greater Goethe—nay, he may have learnt it from Goethe himself. For a specimen of his magical

line take only—for we have not space to quote much—

I weiss nicht, was soll es bedeuten,  
Dass ich so traurig bin;  
Ein Märchen aus alten Zeiten,  
Das kommt mir nicht aus dem Sinn.  
Die Luft ist kühl und es dunkelt,  
Und ruhig fliesst der Rhein;  
Der Gipfel des Berges funkelt  
Im Abendsonnenschein.

We often find these wonderful lines, in virtue of their own glory, rising up in haunted memory. No. 7 in the 'Heimkehr,' will occur to many memories:—

Du schönes Fischer mädchen, &c.;  
and who forgets No. 30,

Mein Kind, wir waren Kinder,  
or the 'Wallfahrt nach Kevlaar'? Heine was not a "Ritter von dem Heiligen Geist," but he is Germany's chief champion as a poet who has humour, wit, satire, and his good work may well be loved in England. Dr. Buchheim will help to make it loved as it deserves to be. The Doctor's notes will be found useful, and his undertaking should become popular. He gives us a Heine free from the poet's demoniacal 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

RUDOLPH.—

Evil is wrought by want of thought.  
Hood, 'The Lady's Dream.'

R. HEDGER WALLACE ("Auctioning Land"); H. ANDREWS ("Sale by Candle").—See 'N. & Q.' 4th S. xi. 276, 371; 5th S. vi. 288, 435, 523; ix. 306; xii. 446; 8th S. ii. 363.

CORRIGENDUM.—P. 27, col. 2, l. 11, for "parliamentaire" read *parlementaire*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, APRIL 9, 1898.

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## Notes.

## SPAINS HALL, ESSEX.

TEN miles from a station, and a mile from the old-world village of Finchingfield, stands Spains Hall, little changed in appearance since the days of Queen Bess.

So long ago as A.D. 1068 Henry de Hispania (or Spain) selected a site for his home here, and from that time to this Spains Hall has been known as one of the principal manor houses of that locality. Richard de Hispania settled the manor upon his daughter Margaret, who conveyed it by marriage to Nicolas Kempe about the year 1300. The Kempe family had for generations previous to this held a seat in this parish, and the issue of this marriage held the manor for more than four hundred years, the property passing in 1727 to Joshua Brise, from whom it has descended to the present Sir Samuel Ruggles-Brise, K.C.B.

The principal part of the present building dates from the early part of Elizabeth's reign, but traces of earlier buildings may still be found. It stands in a pretty park, well wooded, and watered by a considerable lake. There is a bold sweep of grass before the

house, while terraces and gardens flank the south wing and rear.

The lake was recently formed by uniting seven large ponds, which—so tradition says—were dug to mark seven years of silence, which one William Kempe imposed upon himself as penance for "one inadvertency of speech." *Vox populi* says that this good man's soul still haunts the surrounding woods, and warns young couples to avoid *lapsus lingue*.

The hall bell-handle might have been made for giants, poor mortals of the present day must use two hands to pull it; while the door, though comparatively small, would have given considerable trouble to old Oliver Cromwell and all his strong men had they wished to enter uninvited. As this opens, one enters immediately the great hall, heavily beamed and panelled, with its huge window and wide hearth. The ceiling is supported by large timbers, roughly hewn, but well carved. A substantial oak screen, with heavy curtains,

keeps the wintry wind without.

In the window, in which fragments of old glass remain, may be noticed an early coat of arms representing the Kemps who lived here, impaling those of the Kemps of Gissing. This refers to a marriage which was surrounded with romance and attended with remarkable bets and conditional fines. Later glass displays the arms of many of the ancestors of Sir Samuel Ruggles-Brise.

The old fireplace is still its original size, but it has been found necessary to renew the front stonework, and this has been done both carefully and well. Over this hangs an old painting of 'The Adoration,' accredited to Spagnoletto, and on either side are family portraits—of the first Mrs. Ruggles-Brise, John Ruggles, Esq., Col. Brise, and others. Here, too, are a great variety of regimental relics, old colours, drums, pikes, &c., many of which have an interesting history. Many sporting trophies are also preserved here.

Nowadays—or should I say now-o'-nights?—the hall is often the scene of a concert, and a musician will hardly want for an instrument, as anything, from a violin to an organ, seems to be readily forthcoming. Mrs. Archibald Ruggles-Brise and her daughters are musical, and Mr. Archibald good-naturedly takes the village lads in hand and quickens them with his own enthusiasm for music.

From the hall doors open in all directions, shutting off mysterious stairs as well as suites of rooms. To the right we pass to the drawing-rooms, which are light, notwithstanding



that coloured wood panels cover the walls. The beams of the ceiling here are richly carved; indeed, carving appears throughout the house on nearly all available woodwork. The chief windows open on to the terraces, and command a view of the gardens, which have been greatly improved and partly remodelled by the present owner. Beyond the gardens the lake stretches away into the distance, and is lost to sight among the foliage of the park.

During the reconstruction of the lake many articles of value which had been stolen from the hall years previously were recovered, and some of them may now be seen among the nick-nacks in the drawing-room. A very fine collection of miniatures, dating back for several hundred years, is among these treasures, and includes a portrait of the present Lady Ruggles-Brise when in her teens.

The library is shut off from the other end of the hall by a double door. This is not a large apartment, but looks smaller than it is owing to the massive and deep cases which have been fixed up to accommodate the large volumes of county and family history, &c. Here the vertical timbers seem to groan under the weight of the heavily beamed ceiling, not one pillar being perfectly upright. There is much good carving here, but unfortunately this has been painted over for many decades.

Sir Samuel is now eighty-four years of age, but is still active, and able daily to enjoy horse exercise and shooting. He is J.P., and for over forty years has been colonel of the West Essex Yeomanry.

Mr. Archibald Ruggles-Brise now resides at Spains Hall, and, as the "young squire," is very popular among his tenants and the villagers, in whose welfare he takes a practical and personal interest.

FRED. HITCHIN-KEMP.

37, Dancer Road, Fulham.

#### SOME SMITHS.

THE 'Dictionary of National Biography,' vol. liii., notices more than one hundred and seventy Smiths, who occupy one hundred and sixty-eight pages, to say nothing of Smyths and Smythes. In the course of my miscellaneous reading I have met with the following scattered members of the family who do not seem to have found a biographer. Perhaps some readers may tell us more about them.

"Master Smith, the Queenes Embroderer," built a hospital at Lambert Hill. Willet, 'Synopsis Papismi,' 1600, p. 962.

"Mr. Smith" was one of the sequestrators of the see of Norwich in Bishop Hall's time, 1641. Wordsworth, 'Ecc. Biog.,' 1818, v. 326.

"Mr. Smith's Vocabulary (if published)" is recommended for learning Latin by Elisha Coles, 'Nolens Volens,' second ed., 1677, p. 49.

"Mr. Smith," a writer on tides, *Philosophical Transactions*, No. 158, p. 564, mentioned by John Ray, 'Three Discourses,' 1713, p. 82.

"Elisha Smith, M.A., Lecturer of Wisbeech," printed these sermons:—

(1) On the death of Queen Anne, Wisbeech, 8 August, 1714. 2 Chron. ix. 8. 8vo., 16 leaves. London, 1714.

(2) On a new Vicar's settling at Wisbeech, Advent, 1714. 1 Thess. v. 12, 13. 8vo., pp. 34. London, 1715.

(3) On King George's Accession, Wisbeech, 20 January, 1714/5. 1 Thess. v. 13. 8vo., 13 leaves. London, 1715. (Nos. 2 and 3 were issued together as "Two Sermons.")

(4) At Lincoln Cathedral. 8vo., pp. 31. 1724.

For other things by him see Bohn's 'Lowndes.'

In 1682 Sir James Smith, Knight and Alderman, was Vice-President of the Artillery Company of London (Bishop Sprat's 'Sermon' before the Company).

John Smith, of Snainton, in the North Riding of Yorkshire (printed by himself and in the books "Snenton"), gentleman, was living there 1661-4, at which time he bought some leasehold land in Snainton for 177l. (original deeds). There is an account of him in 'N. & Q.,' 3rd S. iv. 112. Gerard Langbaine, in his 'Account of English Dramatick Poets,' Oxford, 1691, p. 488, speaks of him as still living at Snainton. He was the author of "Cytherea, or the Enamoured Girdle.\* A new comedy. Written by John Smith, of Snenton in York-shire, Gent. Decies repetita placebunt. Licensed, May 30, 1677. Roger L'Estrange. London: Printed for Langly Curtis in Goat-Court on Ludgate-Hill. M.DC.LXXVII. 4to., 37 leaves.

Peter Smith, D.D., was the editor of Dr. Andrew Willet's 'Leviticus,' 1631, to which he made some "worthlesse additions."

William Smith, an English merchant, was robbed by Scotchmen "in Wespède insula." Roger Ascham, who died in 1568, wrote a letter for him, 'Epistolæ,' 1602, p. 472.

Dr. William Smith, Master of Clare Hall, 1606, and afterwards Provost of King's College, Cambridge, is mentioned in Peckard's 'Life of Nicholas Ferrar.'

The Rev. William Smith, rector of St. Mary's, Bedford, and the Rev. William Smith,

\* This comedy was "refused by the players" ('Biographia Dramatica'.)

of Harlston, Norfolk, assisted Zachary Grey in his edition of Butler's 'Hudibras,' 1744.

"Mr. William Smith, Surgeon, on the Pavement in York," was an agent for Reginald Heber, publisher of the 'Historical List of Horse-Matches,' ix., 1760, p. xxxvi.

William Smith wrote a 'History of the Holy Jesus, and of the Holy Evangelists and Apostles,' with extraordinary woodcuts, dedicated to Queen Anne, 12mo., pp. 190. Many editions from 1702 to 1758. J. Tracy, at the Three Bibles on London Bridge, published the fourteenth ed. in 1724. W. C. B.

### SHAKESPEARIANA.

'OTHELLO,' I. i. 21 (5th S. xi. 383; 9th S. i. 83).—

A fellow almost damn'd in a fair wife.

MR. EDWARD MERTON DEY has not succeeded in finding sense in this nonsensical line, which certainly never came from Shakespeare's pen. Is it not absurd to suppose that, in the midst of his bitter tirade against Cassio, Iago paid him the compliment of saying he was such a fascinating fellow that the Moor was a fool to bring him into such close companionship with his "fair wife"? Besides, the thought had not yet suggested itself that dropping the poison of jealousy into the cup of Othello's marital bliss would be his surest way to avenge himself both on Othello and on Cassio. We find the uprising of this thought in I. iii. 398:—

Cassio's a proper man: let me see now :  
To get his place, and to plume up my will  
In double knavery—How, how?—Let's see:—  
After some time, to abuse Othello's ear  
That he is too familiar with his wife.  
He hath a person and a smooth dispose  
To be suspected; framed to make women false.  
The Moor is of a free and open nature,  
That thinks men honest that but seem to be so;  
And will as tenderly be led by the nose  
As asses are.

I have't. It is engender'd. Hell and night  
Must bring this monstrous birth to the world's light.

Undeterred by PROF. SKEAT's scorn for "a 'corrector' of the text of Shakespeare" (8th S. xii. 305), I offer again the emendation of this line which I gave in 'N. & Q.' nineteen years ago. At the time it appeared it commended itself to several whose opinion I value, and I adhere to it still.

My conjecture was, and is, that in the last word in the line the old form of *s* had been misread as *f*. "Wise" had thus been converted into "wife." This *origo mali* in a *misreading* of one word had naturally and necessarily led to a *mishearing* of the whole line, and Shakespeare's

A fellow all must damn in affairs wise

was thus distorted into the hideous form

A fellow almost damn'd in a fair wife.

That the line as I have restored it—I dare to say restored—may receive due appreciation I beg that it may be read with its context. This is Iago's tirade against Cassio:—

And what was he?  
Forsooth, a great arithmetician,  
One Michael Cassio, a Florentine,  
A fellow all must damn in affairs wise;  
That never set a squadron in the field,  
Nor the division of a battle knows  
More than a spinster; unless the bookish theoric,  
Wherein the toged consuls can propose  
As masterly as he: mere prattle without practice  
Is all his soldiership.

I need scarcely add, as the line is self-explanatory, that by

A fellow all must damn in affairs wise

is meant that all conversant with military matters must condemn the appointment of Cassio as that of one utterly unsuited for the position he had been chosen to occupy.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'OTHELLO,' V. ii. 1.—I should like the opinions of your Shakespearean readers upon the following suggested elucidation of a Shakespeare mystery that has hitherto proved a crux both to commentators and actors. Othello's ejaculation, "It is the cause, it is the cause, my soul!" has been thundered or whispered by every actor who has attempted the part, but the honester-thinking actors have usually admitted they did not understand what the "cause" was—or why it was referred to. I suggest that "cause" is a misprint for "curse," and that the ejaculation bursts from Othello's lips as it suddenly occurs to him that the explanation of Desdemona's infidelity is to be found in the curse placed upon the fatal handkerchief. He had been torn with jealousy and doubt, and utterly puzzled by finding one so fair become so foul, and the explanation comes to him almost as a pleasurable relief, and accounts for much of what follows.

J. Y. W. MACALISTER.

'HAMLET,' I. i. 158 (8th S. xi. 224, 343; 9th S. i. 83).—When Tennyson wrote "The cock sung out an hour ere light," he knew what he was about. In this county "to sing out" means to make a *loud* noise, and not necessarily a melodious noise. When a dog or a boy cries on being thrashed, he is said to "sing out." A man shouting to another is said to be "singing out" to him. There is a proverb "He sings out before he is hurt." I do not know that this manner of speaking is peculiar to Lincolnshire. Probably not.



Chaucer has many instances. See the 'Nonnes Priests Tale.' Many examples of this use of "sing" may be found in Shakespere, such as "nightly sings the staring owl" ('Love's Labour's Lost,' V. ii.), the song at end; and in the earlier part of the song the cuckoo is said to "sing." This song must be remembered by everybody. I read it when a boy, and have never forgotten it. Shylock says, "And others, when the bagpipe sings i' th' nose, cannot contain their urine" ('Merchant of Venice,' IV. i.); and Portia says, in Act V., "The crow doth sing as sweetly as the lark, when neither is attended," &c. R. R. Boston, Lincolnshire.

'1 HENRY VI.,' I. i.—

Than Julius Cæsar or bright—

The Duke of Bedford's speech is here interrupted by the arrival of a messenger; but various conjectures have been offered as to how the last line should be completed:—

A far more glorious star thy soul will make,  
Than Julius Cæsar or bright—

Pope suggested Francis Drake, influenced, probably, solely by his fondness for rhyme (I beg Prof. Skeat's pardon, *rime*). The reference is evidently to some one whose soul had been supposed to have been transported to the skies as Julius Cæsar's was by the comet which appeared after his death. Johnson suggested Berenice, but it was only her hair which was so transported, forming the constellation Coma, the stars of which are not very bright. I would suggest that the reference is to Virgil, 'Georg.' i. 138, "Claramque Lycaonis Arcton," meaning Ursa Major or Callisto, the daughter of Lycaon. Perhaps Shakespeare wrote "or Lycaonis bright." W. T. LYNN. Blackheath.

ISAAC WALTON, SAMUEL WOODFORD, AND CHARLES BEALE.—I recently had the good fortune to purchase for a trifle a copy of 'Reliquiæ Wottonianæ,' third edition, 1672. I noticed at the time that there was some writing on the title-page, but it was not until some days after my purchase that I examined it. When, however, I did examine it, I found out that on the top of the title-page was written in very small letters "For Mr. Sam Woodford," and underneath were the letters "Iz: Wa:." I have since had the opportunity of comparing the writing with examples contained in the Bodleian at Oxford, and there can be no doubt that the writing is that of Isaac Walton, and that the book was given by him to Woodford. But my discovery did not end there, as on p. 399 I found

the following note. It is at the top of the page before the commencement of the letters to Sir Edmund Bacon: "The original of a great part of these letters to Sir Edmund Bacon are in y<sup>e</sup> Custody of my Dear Cousin Mr. Charles Beale." Now I carefully compared the handwriting with specimens of Woodford's writing in the Bodleian, and although I have little doubt the writing is his, it certainly is not so unmistakably his as the writing at the beginning of the book is Walton's. Mary Beale, the portrait painter, who was the wife of Charles Beale, is said to have helped Woodford with his paraphrase of the Psalms, but was Charles Beale Woodford's cousin? I should be glad to know this.

There is a book-plate in the book containing the arms of Willis—Argent, a chevron sable between three mullets gules—and another book-plate appears to have been extracted from the back of the title-page. There is also a note at the top of the back of the title-page: "28 Jan. 1729 Collated & perfect A. Belom." There is also a price marked in pencil on the fly-leaf, 3/-; in fact, the curious thing is that the book appears frequently to have changed hands without any one, including the bookseller from whom I bought it, having suspected its real interest. I should perhaps mention that it is bound in its original binding of mottled calf, but has evidently been rebaked. ALLAN H. BRIGHT.

Gorse Hey, West Derby, Liverpool.

BIBLIOGRAPHY OF EASTER (*continued from* 8th S. vii. 282):—

John Pell, 'Easter not Mistimed,' a letter to Haak in favour of the new style, 1664 ('D.N.B.,' xlv. 262 b).

Isaac Barrow, D.D., 'Works,' folio, 1683. Sermons xxix., xxx., ii. 406-431.

Henry Maundrel, 1699, in 'Compendium of Modern Travels,' 1757, vol. i. ch. vi., an account of Easter at Jerusalem.

Letter to the Parishioners of St. B.—, A., shewing the use and necessity of paying Easter Offerings, now restored to the Parish Minister, 1700.

Easter Sepulchre, account of, in Wordsworth's 'Ecclesiastical Biography,' 1818, i. 485-6.

'The Ancient English Office of the Easter Sepulchre,' by Henry J. Feasey, in the *Nineteenth Century*, May, 1895.

Carols for Easter and Ascension-Tide, compiled and arranged by the Rev. G. R. Woodward, M.A., rector of Chelmondiston, Ipswich. 8vo., 12 leaves. London, 1894.

W. C. B.

WEIGHT OF BOOKS.—A correspondent of the *Saturday Review* writes complaining of the weight of modern books, due to the practice of using in the case of paper intended for printing sulphate of baryta. He quotes five modern octavo works, the weights of

which extend from two pounds one ounce to three pounds five ounces. I have within reach but one of the books he mentions, and I do not find it inconveniently heavy. I will not say that the complaint is unreasonable, but would ask whether it would not be thought to savour of effeminacy in those who had to read their Bible in the 1669 edition of the Elzevirs, their Beaumont and Fletcher in the 1679 folio, and their Sully in the 'Memoires des sages et royal Economies d'Estat de Henry le Grand.' There is, of course, a difference between books to be laid on the desk or the table, like the folios of our ancestors, and those to be held in the hand.

H. T.

REGISTERS OF APPRENTICES AND FREEMEN OF THE LONDON CITY LIVERY COMPANIES.—These records might be made of the utmost possible use to the large and ever-increasing number of literary men, genealogists, antiquaries, &c., but they are stored away in the strong rooms of the companies, and are, as a rule, most difficult of access by the public. Though they are the private property of the companies, I would ask, Is that a real and valid reason why, in these days, they should not be made as easy to consult as, say, the admission books of the colleges of the universities? Surely the register of bare names, parentage, &c., of the apprentices, and the names, trades, and addresses of the freemen, if allowed to be consulted—or, better still, if printed and published—cannot be considered as divulging any of the private concerns of the companies which might be detrimental to them.

It would not occupy much labour for each of the seventy-seven companies to have its registers copied, nor much expense to have them printed. Will not the members of each company who are antiquaries, genealogists, &c., bring this matter before their courts, and use all their influence to have the printing and publishing of these registers taken in hand and completed, and so follow the splendid example set by the Corporation of the City of London in the publication of the Wills, &c., in their Court of Hustings, and by the several publications of the Lists of Marriages, Wills, and Administrations of the various Diocesan Registries in the country?

C. MASON.

29, Emperor's Gate, S.W.

ADMIRAL BLAKE'S SISTERS.—About 1684 Admiral Blake's second brother Benjamin emigrated with his family from Bridgewater to Carolina, and his only son in time became a Lord Proprietor. In the 'Biographia

Britannica,' ed. 1780, vol. ii. p. 358, under the article 'Blake,' it is observed that, "however strange, every one of the General's [Admiral Blake's] nephews and nieces by his sister Susannah, who had married a gentleman at Minehead, in Somersetshire, were totally unacquainted with this circumstance."

of Benjamin's emigration. The writer bases his remark on a citation from 'General Dict.,' vol. iii. p. 371.

In the various biographies of the admiral there is scant description of his brothers and the barest reference to his sisters. These, I believe, though not without some slight doubt, I have discovered, directly or indirectly, from books, to have borne the married names of Bowdich, Smythes, Chappel, Gorges, Quarrel, exclusive of Susannah of Minehead.

I beg to suggest that it would redound to the credit of Somerset, and be to the benefit of those interested in its genealogies, if Bridgewater would undertake the task of collecting and publishing from the registers of St. Mary's Church a list of every entry concerning the male and female members of Admiral Blake's family.

KANTIUS.

Madeira.

"TO DIE STILLBORN."—A few years ago I met with this phrase in the manuscript of an article published in the *Nineteenth Century*, and now an example is actually printed in the March number at p. 357, where Mr Arnold-Forster writes:—

"This plan of perpetually changing men from regiment to regiment is mischievous in its effects and unpopular with both officers and men.....The plan.....was introduced exactly twenty-seven years ago, and its introduction involved the rooting up of sentiments and traditions of inestimable value to the army.....The plan, as conceived by its authors, *died stillborn*; the makeshift which took its place.....has never worked without adventitious aid and violent methods from the day when it was first inflicted upon the service down to the present moment, when its abject failure stands confessed."

The expression is tautological and nonsensical; for "stillborn" means born dead, and as a stillborn child is dead *before* it is born, it cannot be said to "die born" at all. Then how is "stillborn" applicable to a "plan introduced" to the public, criticized adversely, and left to perish? Such a plan dies *after* it is born. Was it a kinsman of Boyle Roche who invented the phrase?

F. ADAMS.

106A, Albany Road, Camberwell.

LORD SOMERS.—In the dedication to the Right Honourable John, Lord Somers, of vol. i. of the *Spectator*, occurs the sentence:—

"I would, therefore, rather choose to speak..... of the surprising influence which is peculiar to you



in making every one who converses with your lordship prefer you to himself, without thinking the less meanly of his own talents."

The editorial foot-note in the edition of Sharpe and Hailes (London, 1811) is, "This must certainly be an error; and for 'less' we should read *more*."

For the edification, or otherwise, of future owners, I have made the following marginal note:—

"It sometimes happens that a conversationalist who gives the impression of superior ability finds it necessary, in order to be pleasing, to employ a subtle flattery which soothes the wounded vanity of his hearer, but such was Lord Somers's surprising influence that, without using the artifice of causing his listener to think less meanly of his own talents, he yet compelled that listener to prefer his lordship to himself."

EDWARD MERTON DEY.

St. Louis.

THE "SCOURING" OF LAND.—Most readers of 'N. & Q.' will have heard of the scouring of the White Horse in Berkshire, or, at all events, of the book by the late Judge Hughes which bears that title. Penalties for not scouring ditches are common in old court rolls or in records of Courts Leet. But I think the field-name Scouring is not very frequent. At Birley Common, near Beighton, in North Derbyshire, are five fields or enclosures known as The Long Scouring, The Lower Scouring, The Nether Scouring, The Great Scouring, and The Under Scouring. Here the meaning is evidently "clearing" or "ridding." The word seems to be identical with the Icel. *skyring*, an explanation or making clear. According to Vigfusson, the Gothic *skeirjan*, to interpret, shows that *skyrá*, to interpret, and *skíra*, to cleanse, are identical. The word still exists in the dialect of South Yorkshire, as when one tells another to *skeer* the ashes out of the fire-grate.

It appears from Hales's 'Domesday of St. Paul's' that in 1222 there was land at Beauchamp in Essex known in Latin documents as Sciringa. I take this to be equivalent to "scouring," or ridded land. S. O. ADDY.

CAPT. ALEXANDER HAMILTON.—As very little appears to be known of the author of the 'New Account of the East Indies' beyond what he himself has recorded in that entertaining work, I may mention that I have come upon some references to him in the 'Press List of Ancient Records in Fort St. George,' recently printed by the Madras Government. From this it seems that at a public consultation held at Fort St. George on 29 May, 1707, was read a petition from one John Maxwell, pray-

ing for an attachment of the ship George and all the effects therein belonging to Capt. Alexander Hamilton and Mulpa, the Dutch broker at Cochin, towards the discharge of their debt to him. The consideration of this matter was deferred until 3 June, when authority was given to Mr. Maxwell to attach the ship George. Hamilton himself does not mention this matter; but in chap. xxiv. of his book, after describing a visit which he paid in January, 1703, to "Balanore Burgarie, a formidable Prince," at "Burgara" (Badágara in Malabar), he adds:—

"In 1707 he built a new ship, which I had a Mind to buy. I was then at *Couchin*, and sent him Word, that I designed him a Visit.....About ten Days after I came in a small Boat, to a Place belonging to him, called *Mealie*."

Hamilton did not, however, succeed in his mission, as the Prince informed him

"that his Religion forbade him to sell any Ship that he either built or bought, till he had first employed her in one Voyage himself."

So, after a short stay there, during which he was hospitably treated, our author returned in his boat to Cochin apparently. From chap. xxx. we find that in 1708 Hamilton was at Vizagapatam

"in a small Dutch-built Ship, that I had bought from the *French*, on my Credit, at Fort St. George."

Returning to the 'Press List,' &c., we find, in a letter from Fort St. George, dated 11 January, 1710, to the Governor and Council of Bengal, reference is made to "advices from Captain Hamilton regarding his affairs." And in another letter to the same persons, dated 17 May, 1710, there is mentioned "the ground on which Captain Hamilton required payment from Governor Pitt of the Dutch ship bought from the French," apparently the one referred to by him in the extract quoted above. At a consultation held in Fort St. George on 12 April, 1711, there was considered, among other matters, a petition from Capt. A. Hamilton to the Governor and Council, submitting a statement of accounts between Mulpapoy, the Dutch broker at Cochin, and Mr. John Maxwell, of Cochin, deceased, and praying to be reimbursed from the estate of the latter the amount overpaid by him. Again, at a consultation held on 14 May, 1711, a letter from Capt. Hamilton to the Governor and Council was considered, "*re* demand on the estate of John Maxwell, deceased, by Malpapoy"; and that is the last reference to the subject, and also to Capt. Hamilton, that I can find in the 'Press List' down to the end of 1714.

In the 'Press List' for 1715-19, however,

here is a single reference to Capt. Hamilton which is of some interest. At a consultation held in Fort St. George on 21 April, 1719, amongst other matters that occupied the Council was

"the perusal of Captain J. Powney's protest against Captain A. Hamilton for certain injuries done to him, and of a part of Captain A. Hamilton's letter regarding Captain Powney,"

copies of the documents in question being appended to the minutes of the meeting. I can find no further reference in the 'Press List' to the matter; but Hamilton himself has told us in his book (chaps. xxix., xlvii.) what the subject of the correspondence was, and, judging by what he says, Powney's protest and his own letter should contain some spicy reading. These references to Hamilton in the 'Press List' are of some value as confirming the general accuracy of the dates given in his book, avowedly from memory.

DONALD FERGUSON.

Croydon.

### 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.

"HOIST WITH HIS OWN PETARD."—This Shakspearean phrase is now in general use as a stock quotation. How long has it been so? Our first modern instance is from George Eliot's 'Felix Holt' (1866); but I think it must occur earlier. One would expect that Sir Walter Scott, through whom so many Shakspearean expressions became "household words," would be found to have used this also.

J. A. H. MURRAY.

Oxford.

CHAMBERLAIN AND BRIGHT.—Who were Canning's Bright and Chamberlain, whose names figure conspicuously in the Parliamentary debates—Chamberlain, one of Canning's chief diplomats, and Bright, who in the name of peace attacked Canning's truly peaceful policy in the House of Commons?

C. A. B.

"HOKEDAY."—The earliest quotation I find for this word is one for 1218-19 in Mr. E. Green's 'Pedes Finium' (Somerset Record Society, 1892), at p. 37, in a translation of a fine—it would seem the thirtieth Somersetshire fine of 3 Henry II.—by which certain persons were "once at Hokeday, and again at the feast of St. Martin, to make view of their frankpledge." I should like to have the

original Latin for the 'New English Dictionary'; and as I do not know Mr. Green's address I ask your help to obtain the information. If any earlier use of the word is known, a reference will be very valuable. Du Cange pointed out, more than a century ago, the difficulties in the way of the traditional explanation of the origin of the name. Has the question been recently solved?

R. J. WHITWELL.

70, Banbury Road, Oxford.

"DANNIKINS."—This word was in common use about Bolsterstone and Oughtibridge about sixty years ago as the name of a feast or wake on Holy Thursday. People would speak of "the Bolsterstone Dannikins" or the "Oughtibridge Dannikins." Why was this feast so called? Mr. Addy, in his 'Glossary,' connects the word with the Danes, but does not produce any historical evidence in support of his conjecture.

A. L. MAYHEW.

Oxford.

'ALONZO THE BRAVE.'—Wanted, name of publication containing the ballad of 'Alonzo the Brave and the Fair Imogene.'

BREASAIL.

[You will find this in Matthew Gregory Lewis's reprehensible novel 'The Monk,' and in the *Gentleman's Magazine* for September, 1796, p. 773.]

"CHARME."—In some family correspondence of 1737 I have come across the following:—

"It rain'd this morning for about an hour or Two, and I look'd out of the Window and read Here is old Cole Charcole Charme and Small Cole Dust," &c.

Is there any saying of the period explanatory of the above; and, if so, what is the meaning of the word "charme" in this connexion?

C. L. S.

"STRIPPER."—Hibernian English is a most interesting study. It has such phrases as "having drink taken" instead of "having taken drink," which sounds like a leaving of the Scandinavian vikings. In Kerry and other rural regions the farmers use the term "stripper," meaning, as I am told, "a cow that had a calf last year and none this year, but will, if continually milked, give milk till next year, though not so much as if she had had another." What is the origin of this word? Is it confined to Ireland in its circulation?

PALAMEDES.

EARLY GREEK TYPE.—The *Lancet*, in its issue of 5 March, makes the statement that "it was in the title-page of Siberch's 'Augustinus' that Greek type was first used in England." The *Lancet* is, of course, a great



authority on matters medical; but its conductors would scarcely, I should think, claim to be experts on the subject of early typography. It would, therefore, be interesting to know what foundation there may be for such a statement. Now Timperley says that "Linacre's Latin version of 'Galenus de Temperamentis,' printed by John Siverch in 1521, is given as the earliest dated volume [printed at Cambridge University]. A few Greek words and abbreviations are here and there interspersed in Linacre's book, which is the earliest appearance of Greek metal types in England.....Siverch styled himself the first Greek printer in England; yet, though there are some Greek letters in his books, there is not one that is wholly in that character, and the types he used in his first work very much resembled Caxton's largest."

Can any of your readers settle this question once for all?

R. CLARK.

Walthamstow.

**HAUNTED HOUSES.**—The following curious advertisement was given in the *Sketch* a few days ago as having appeared in 1777:—

"Haunted Houses.—Whereas there are mansions and castles in England and Wales which for many years have been uninhabited, and are now falling into decay, by their being haunted and visited by evil spirits, or the spirits of those who for unknown reasons are rendered miserable, even in the grave, a gentleman who has made the tour of Europe, of a particular turn of mind, and deeply skilled in the abstruse and sacred science of exorcism, hereby offers his assistance to any owner or proprietor of such premises, and undertakes to render the same free from the visitation of such spirits, be their cause what it may, and render them tenantable and useful to the proprietors. Letters addressed to the Rev. John Jones, No. 30, St. Martin's Lane, duly answered, and interview given if required. N.B. Rooms rendered habitable in six days."

Can any one give particulars of this wonderful divine?

D. M. R.

"PATRIACH."—In some accounts, dated June, 1714, is the following entry: "Paid your subscription to the Patriach, one guinea." What was the Patriach?

H. S. V.-W.

**ARMORIAL.**—I notice that the Forsters of Etherston and Bamborough, Northumberland, have two crests: (1) An arm in armour proper, holding a broken tilting spear; motto, "Sta sal do." (2) A roebuck sable, guttè d'or, attired gold. What is the translation of "Sta sal do"? What is the motto used with the second crest?

CLARENDON.

**ORIEL = HALL ROYAL.**—Is there any foundation, other than the imagination of Miss Tytler, the author, for this fanciful etymology, which is suggested in her pleasantly written little story 'A Young Oxford Maid'? I have not seen this conjecture among the

various guesses made at the meaning of Oriel.

EDWARD H. MARSHALL, M.A.

Hastings.

**MRS. JOHN DREW, AMERICAN ACTRESS.**—This lady is stated to have been an Englishwoman, and born in 1818. Can any of your correspondents say who she was, and give any details of her career?

SIGMA TAU.

**TAPESTRY.**—Can any reader give me information as to the periods of the makers of tapestry whose names or initials appear on work as "B. B. Van der Hecht," "J. D. Vos B. B.," "J. B. Leeplash," "D. G. v. d. Stucken"? The subjects are principally Biblical and historical. I also want to know where the makers worked, and any details of them. References to authorities will be very useful.

W. H. QUARRELL.

**ROBERT SMITH.**—Can any of the Yorkshire readers of 'N. & Q.' give me the birthplace of one Robert Smith, a Yorkshire squire, born in that county in 1727; also of his daughter Mary, born in the same county 26 May, 1753?

M. M. S.

"**MAGNETISM.**"—The late Russell Lowell, in his essay on Dryden in 'My Study Windows,' says:—

"I do not think he added a single word to the language, unless, as I suspect, he first used *magnetism* in its present sense of moral attraction."

Is the second supposition correct? W. B.

**WEST WINDOW, NEW COLLEGE, OXFORD.**—In this famous window, designed by Sir Joshua Reynolds, the figure on the right hand, representing Prudence, holds in her left hand an arrow intertwined with a remora, and in her right hand apparently a mirror. What is the symbolism of the mirror in its relation to Prudence?

G. H. J.

**LEVERIAN MUSEUM.**—I shall be obliged if some reader of 'N. & Q.' having access to a copy of the sale catalogue of the Leverian Museum (1806) will furnish me with the date on which the sale began and ended, and also with the number of "lots."

W. RUSKIN BUTTERFIELD.

St. Leonards.

**WILLIAM BEADLE.**—Can any one among the numerous readers of 'N. & Q.' give me any information on the following? Gabriel Throckmorton, of Ellington, Huntingdonshire, born circa 1584, married, circa 1605, Alice, the daughter and heir of William Beadle, of Bedfordshire. Wanted, information about the Beadle family. Were they related to the Bedels of Huntingdonshire or

Essex of that period? I have noted the articles on Bedel of Wootton, Bedfordshire, in the Fifth Series of 'N. & Q.', including extracts from the register of Wootton, Bedfordshire. I can find, however, no Alice, the daughter of William Beadle. I find a William Bedell, brother of Henry Bedell, of Wootton, whose will was proved in London 12 May, 1597, and also a William Bedell (probably the same) who married, 1579, Mary Cartwright. If they were the same person, was he the father of Alice who married Gabriel Throckmorton; and, if so, what was his ancestry?

C. WICKLIFFE THROCKMORTON.

"PRE-MORTEM."—In the *Saturday Review*, 19 March, p. 399, an article on 'Andrée and his Balloon' opens with the remark, "Pre-mortem obituary notices are inconvenient and unpopular." Is "pre-mortem" a form known to legal phraseology? or is it a new word? or is it merely a whimsicality? "Ante-mortem" would have required no comment.

THOMAS BAYNE.

Helensburgh, N.B.

HWFA OF WALES.—Can any of your readers give me the pedigree of Hwfa ap Cynddelw, one of the fifteen princes, who married a daughter of Ednowen of Bendew, and who was living about 1130 A.D.? His descendant, John Meryck (Merrick), was Bishop of Sodor and Man from 1576 to 1599; and another descendant was the late William Harrison, M.H.K., J.P., author of 'Bibliotheca Monensis,' &c., 1802-1885.

HWFA BROOKE.

Corby, Lincolnshire.

JAMES HALLIDAY.—Can any of your correspondents afford information regarding James Halliday, Commissary of Dumfries in the seventeenth century? H.

JOHN PASSEY was appointed head master of Westminster School between 1555 and 1558. Can correspondents of 'N. & Q.' give me any information concerning him? To save trouble, I may add that I am familiar both with 'Alumni Westmonasterienses' and 'Alumni Oxonienses.' G. F. R. B.

AUTHORS OF QUOTATIONS WANTED.—

"Viri est fortune cæcitatem facile ferre." Probably Seneca; but an exact reference would be welcome.

Suspirat gemit incutitque dentes,  
Sudat frigidus intuens quod odit.  
Said of an envious man. P. S.

Pointed satire runs him through and through.  
According to Allibone this is from Oldham; but I cannot find the passage in his works. W. G. B.

Conscious of Marsala's worth.

MARTYR.

## Replies.

POPE AND THOMSON.

(8th S. xii. 327, 389, 437; 9th S. i. 23, 129, 193.)

FEW readers of 'N. & Q.' who have followed this discussion in its pages will dissent from W. B. when he writes that "the subject does not admit of continued dispute"—at least, as between him and me. When W. B. can only reiterate that "the possibility that an amanuensis wrote the doubtful entries seems plausible enough," I am entitled to assume that my arguments to the contrary are only ignored because they cannot be answered. To the remark that the drift of my argument "makes the revision by the second writer to be Pope's, and yet not Pope's," it is sufficient to reply that the same sort of assertion, with its accompaniments, may be directed against any one who states a like problem fairly.

With respect to the "obvious misprint" in W. B.'s note, it seemed to me that he not only referred to a passage indisputably Thomson's as being in the disputed handwriting, but drew very important inferences from that assumption. I therefore suggested that, partly through an omission of my own, he misunderstood my critical appendix here. However, that students of 'N. & Q.' may see what really was done at the passage referred to, I crave space to quote the text of Thomson as it stood in 'Summer' in 1730 and 1738:—

For solemn Song

Is not wild Shakespeare Nature's Boast and thine?  
And every greatly amiable Muse  
Of elder Ages in thy Milton met?

His was the Treasure of two thousand Years,  
Seldom indulg'd to Man; a God-like Mind,  
Unlimited, and various, as his Theme,  
Astonishing as Chaos; as the bloom  
Of blowing Eden fair; soft as the talk  
Of our Grand Parents, and as Heaven sublime.

Exactly what the Unknown would have given was this:—

For lofty sense,

Creative fancy, and inspection keen  
Through the deep windings of the human heart  
Is not wild Shakespeare thine and Nature's boast?  
Is not each great, each amiable Muse  
Of classic ages in thy Milton met?  
A genius vast and boundless as his theme,  
Astonishing as Chaos, as the bloom  
Of blissful (sic) Eden fair, as heaven sublime.

I have italicized the corrections or insertions of the Unknown. It will be observed that he makes the description of Shakespeare more distinctive, and dispenses with

soft as the talk

Of our Grand Parents,  
just one of the crudities to which Thomson,



when he is left to himself, is apt to be indifferent. For "vast and boundless" Thomson substituted "universal." "Blissfull" (which I omitted in transcribing for the press) Thomson did not accept; he retains "blowing." We have in the second version all that the Unknown did with the passage; and readers of 'N. & Q.' can judge for themselves how much of this "splendid critical pronouncement" really belongs to the disputed handwriting. They will see that the original passage has been shortened.

For what concerns myself, if Mr. Churton Collins is "a critic of the very highest authority," it is the less just that doubts first raised and stated in careful detail by students of humbler rank should be attributed to him. Let there be a fair reciprocity in this matter. To the dogmatism which asserts that Pope could not possibly have made these corrections I solemnly promise to make no claim.

I hope I may add two remarks addressed to inquirers who, like myself, think that the intervention of "a critic of the very highest authority" is not necessary to give this question "paramount interest." I do not possess the whole of Prof. Courthope's edition of Pope, but I am informed that there are no letters to be found between Pope and Thomson, in spite of their close friendship. The fact that they were near neighbours accounts for this. Thomson would go to see Pope if he wished to consult him. That he did consult him, and receive suggestions from him upon 'Liberty,' I have in the pages of 'N. & Q.' made probable to every impartial mind (8th S. xii. 327). In the second place, I must not rely upon the spelling "quere," in the disputed MS., as characteristic of Pope. I have found it elsewhere, and it was possibly the current form of the word in the days of Pope and Thomson. It remains, however, true that the notes beginning thus are more reasonably assigned to a friend than to the author himself through the medium of an amanuensis.

D. C. TOVEY.

SARAGOSSA SEA (9th S. i. 207, 231).—I have not the opportunity of referring to the *Pall Mall Gazette*, but, from the passage quoted, have little doubt that the writer intended to refer to the Sargasso Sea, by which name a huge tract of relatively calm water, extending over a thousand miles across the Atlantic and embracing an area of over a quarter of a million square miles, is known, the name being derived from the tangled growth of various seaweeds which float upon the surface, of which the most prominent

are various species of *Sargassum*: a feature which astonished Columbus, as the presence of seaweed is in general an indication of the proximity of land. The main growth consists of enormous masses of *S. bacciferum*, which fructifies by means of the small round berries it bears abundantly, of a size varying from one-sixth to one-eighth of an inch, rendering it a pretty and attractive object, frequently gathered by voyagers. This sea is formed by a diverted branch of the Gulf Stream, which passes south-east along the coast of Spain and Africa and then joins the great Northern Equatorial current, stretching away to the fringe of islands which enclose the Caribbean, thus forming a long oval whirl, the centre of which is the region of calms known as the Sargasso Sea. The seaweeds, it may be mentioned, have no attachment, but are supposed to have originally lived on a margin of land surface, which ultimately became submerged, and, indeed, has by some been conjectured to have formed the lost Atlantis.

WALTER CROUCH.

Wanstead.

HEBERFIELD AND THE BANK OF ENGLAND (8th S. xii. 504; 9th S. i. 97, 173, 229).—I have much pleasure in replying to COL. PRIDEAUX's query. Robert Smith Surtees (1802-64), the creator of "Mr. Jorrocks," was not educated at Westminster. The only Surtees of whom there is any record at Westminster is Frederick Richard Surtees, who was admitted to the school on 24 Sept., 1828.

G. F. R. B.

JOHN STEVENSON, THE COVENANTER (9th S. i. 46, 192).—G. T. assumes that, because the parish of Dailly was once called Dalmakerran, therefore the name Dailly has no connexion with the Gaelic *dealghe* (*dailthe*), the plural of *dealg*, a thorn. First let me say that the meaning I have assigned to it is based on the analogy of similar names in Ireland, which are shown in ancient MSS. to have been formed from *dealghe*. The unaspirated form of the plural, *deilge*, appears in the Four Masters for the name which is now written Delliga in co. Cork. There are very many instances in Scottish topography also, but Scottish Gaelic was not a literary language till the sixteenth century; at least, the marginalia in the Book of Deer form the only earlier MS. reputed to be written by a Scottish Gael which has come down to our times. We have, therefore, to rely mainly on the analogy offered by Irish place-names. Second, that Dalmakerran can ever have become Daly or Dailly is a violent assumption for which I do not know of a shred of

evidence or probability. Even if it had done so, the meaning would not be, as G. T. says it is, conclusively indicated, the parish of the Dale. Dalmakerran—or, as it is now written, Dalquharran—is good Gaelic for the land portion of St. Ciaran (*dal mo Chiarain*), just as Kilkerran, Sir James Fergusson's mansion in the parish of Dailly, represents *cill-Chiarain*, the cell or chapel of Ciaran. The Gaelic *dal*, though etymologically the same as the Norse *dalr* and our "dale," never signifies a dale or valley. The sense of separation—sharing out—which the Norseman applied to a dale, as separated from the surrounding land by hills, caused the Gael to apply it to a separate portion of land appropriated to an individual or family. Even so we, retaining the sense of share or separation, talk of a "deal" at cards, a great "deal"—i. e., share, and even of "deal," a plank, i. e., the separation of a trunk into planks (Skeat's 'Dictionary'). G. T. may rest assured that Dailly and Dalmakerran (or Dalquharran) are two entirely distinct names.  
HERBERT MAXWELL.

THE GLACIAL EPOCH AND THE EARTH'S ROTATION (8th S. xii. 429, 494).—MR. LYNN'S letter (it cannot be called an answer to mine) on the above subject is patronizing, but it does not help me in my difficulty. Major-General Drayson has thrown down a distinct challenge, which no astronomer that I have seen has taken up. Why? Even the wild theories of the earth flatteners have been met with argument. Even the supporters of the Baconian authorship of Shakspeare's works have been thought worthy of being reasoned with. As to your correspondent's sneer about my knowledge being derived solely from some popular book, I can assure him that I have as great a contempt for popular works on astronomy and other subjects as he himself can have. My statement about the Astronomer Royal is supported by his own words, 14 Oct., 1846, when he says in a letter to Leverrier, "You are to be recognized without doubt as the real predictor of the planet's place."

C. R. HAINES.

Uppingham.

LORD RANCLIFFE (9th S. i. 248).—George Augustus Henry Anne Parkyns, born on 10 June, 1785, succeeded his father as second Baron Rancliffe in the peerage of Ireland on 17 Nov., 1800. On the death of his grandfather on 17 March, 1806, he succeeded to the baronetcy created on 18 May, 1681. He was some time an officer in the 10th Hussars, and served as equerry to his godfather, the Prince

of Wales. He represented Minehead in the House of Commons from 1806 to 1807, and Nottingham from 1812 to 1820 and 1826 to 1830. He married, on 15 Oct., 1807, Lady Elizabeth Mary Forbes, eldest daughter of George, sixth Earl of Granard, by whom he had no issue. He died at Bunny Park, Nottinghamshire, on 1 Nov., 1850, when the peerage became extinct, while the baronetcy devolved on his cousin Sir Thomas George Augustus Parkyns.  
G. F. R. B.

'THE BAILIFF'S DAUGHTER OF ISLINGTON' (9th S. i. 229).—The old ballad itself bears evidence, I think, of the identity of Islington near London; for the fair maid, leaving her merry companions, and in "mean attire," came "straightway to London," meeting her true love as she passed along. Presumably she walked all the way; and from near King's Lynn is a far cry, nearly a hundred miles.  
W. CROUCH.

Wanstead.

It is sometimes asserted, as MR. JERRAM says, that the Islington of the ballad is not the metropolitan place of that name, but a country village. In the late Dr. E. C. Brewer's 'Reader's Handbook' we are told that the place referred to is "in Norfolk," and certainly the paraphrase of the ballad which Dr. Brewer gives leads to the conclusion that it cannot be the Islington of London that is meant.

Some reference is made to this ballad in Mr. George Rose Emerson's 'London: How the Great City Grew' (1862). In dealing with the district of North London he casually refers to the well-known ballad:—

"There is a ballad of 'The Reve's Daughter of Islington,' or more familiarly 'The Bayliff's Daughter,' apparently of considerable antiquity, but which some black-letter collectors are disposed to refer to Islington, a village near Lynn, in Norfolk."

C. P. HALE.

SKELTON (8th S. xii. 487).—The quotation is from 'Colyn Cloute,' l. 53, &c.:—

For though my ryme be ragged,  
Tattered and iagged,  
Rudely rayne beaten,  
Rusty and moughte eaten,  
If ye take well therwith,  
It hath in it some pyth.

R. R.

Boston, Lincolnshire.

"DOWN TO THE GROUND" (9th S. i. 145).—With due submission, I scarcely think that this modern colloquialism (or "slang" as Trollope has it) has anything to do with the same expression in the book of Judges



(xx. 21, 25). The Revisers probably retained it simply because it is a literal translation of the original, meaning struck to the ground in the battle, put (as we should say) *hors de combat*, but not necessarily killed or slaughtered, as the Douay version represents it. The Vulgate has in the former verse "occiderunt," but in the latter "prosterment," which exactly expresses the idea. The modern slang is, I believe, used only in connexion with "suit"; we never hear "it baffled" or "puzzled me down to the ground."

Blackheath.

W. T. LYNN.

An old variant of this phrase was "up and down." In John Day's 'Ile of Guls,' 1606 (p. 98 of Mr. Bullen's reprint), Mopsa says:—

"But indeed I loue to haue a thing wel done, for, saies my mother, a thinge once wel done is twice done; and I am in her mind for that, vp and downe."

And Mr. Davies, in his 'Supplementary Glossary,' under 'Up and down,' gives from Udall's translation of Erasmus's 'Apophthegmes,' 1542 (p. 324 of 1877 reprint):—

"He [Phocion] was euen Socrates vp and downe in this pointe and behalte, that no man euer sawe hym either laughe or weepe."

G. L. APPERSON.

Is it certain that the expression as employed in Judges xx. 21, 25, is an example of the metaphorical use as we have it in the conversation of vulgar people now? Does not the "down to the ground" refer rather to the actual strewing of corpses *ἐπὶ τῇν γῆν* (LXX.)? A similar use occurs in Psalms cxliii. 3, cxlvii. 6, and other places, but with nothing of the "ground-floor" meaning.

EDWARD H. MARSHALL, M.A.

Hastings.

Our translators and their revisers might have chosen to omit "down" in Judges xx. 21, 25; but they could scarcely hesitate about "to the ground," seeing that the Hebrew *artsah* means precisely this.

C. B. MOUNT.

"STEED" (9<sup>th</sup> S. i. 88).—The 'Encyclopædic Dictionary' has "*Stee*, s. (A.-S. *stigan*=to mount), a ladder." The word is marked as provincial. In the 'Teesdale Glossary' (1849) MISS PEACOCK will find *stee*=a ladder, derived from the A.-S. *steyer*. Here also is a note to the effect that "the word 'stairs' was originally spelt *steyers*, as in Chaucer." The 'Craven Glossary' gives the form *steigh*. In the 'Westmoreland and Cumberland Glossary' (1839) and Willan's 'West Riding Words,' *Archæologia*, vol. xvii. pp. 138, 167, the spelling is *stey*. In Lancashire *steigh*=a

ladder, also a stile (cf. Glossary, Bamford's 'Tim Bobbin').

C. P. HALE.

'IN MEMORIAM,' LIV. (8<sup>th</sup> S. xii. 387, 469; 9<sup>th</sup> S. i. 18, 110).—I regard the following passage in Thomson's 'Seasons' ('Spring') as illustrative of Tennyson's meaning. After deploring the fate of sheep and oxen slaughtered as food for man, and thus merely "subserving another's gain," the poet adds:—

Thus the feeling heart

Would tenderly suggest: but 'tis enough,  
In this late age adventurous, to have touched  
Light on the numbers of the Samian sage.  
High Heaven forbids the bold presumptuous strain,  
Whose wisest will has fix'd us in a state  
That must not yet to pure perfection rise.  
Besides, who knows how, raised to higher life,  
From stage to stage the vital scale ascends?

I ask special attention to the last two lines. They were not consciously in my mind when I wrote the note *ante*, p. 18.

'In Memoriam,' lv.—

The wish that of the living whole  
No life may fail beyond the grave,  
Derives it not from what we have  
The likest God within the soul?

MR. C. L. FORD (*ante*, p. 110) seems to me to misinterpret this stanza when he says:—

"The very words 'beyond the grave' seem to me to limit the wish to our own race—a wish springing, as Tennyson says, from that which is Divine within us, *man* having been made in the image of God."

By

What we have  
The likest God within the soul,

I understand Tennyson to mean *love*. Love prompts the wish that "no life may fail beyond the grave," and love warrants the belief that by Him who made and loveth all "not one life shall be destroyed."

I cannot, with MR. FORD, see that the expression "beyond the grave" limits the wish to the human race:—

"For that which befalleth the sons of men befalleth beasts; as the one dieth so dieth the other. All go unto one place; all are of the dust, and all turn to dust again."—Ecclesiastes iii. 19, 20.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

OXFORD UNDERGRADUATE GOWNS (9<sup>th</sup> S. i. 247).—Mediæval university costume is fully dealt with by Prof. E. C. Clark in vol. I. of the *Archæological Journal*. The two streamers or liripipes which now adorn the commoner's gown at Oxford may be survivals of the old undergraduate hood, abandoned some time before the sixteenth century. A long liripipe was sewn on to the back of the undergraduate

or scholar's hood. The liripipe (also used to denote pendent false sleeves and the tails of long-pointed shoes) was sometimes called "pipetum," "cornetum," and, apparently, "nantellum."

A. R. BAYLEY.

COL. HENRY FERRIBOSCO IN JAMAICA (8th S. xii. 348, 413, 474; 9th S. i. 95, 212).—At the risk of telling G. E. P. A. what he already knows, I may point out that the presumption of the death of the Ferribosco brothers in 1661 is almost a certainty, as they were annuitants of the Crown. See his signature for a quarter's wages in Add. MS. 19,038, f. 1. See also various references to them in Cunningham's 'Extracts from Accounts of the Revels at Court,' pp. xxviii, xxxvii, 22.

AYEAHR.

PORTRAIT OF SIR G. EYRES (9th S. i. 47).—Penelope Sellick, of Stanton Drew, Somerset, widow, a daughter of Sir John Newton, of Barrs Court, Glouc., by her will, proved at London 11 August, 1722, gave to her sister Dorothy Newton her "Grandfather Eyres' picture set in gold, and after her decease to her (Mrs. Sellick's) kinsman Anthony Aires." The grandfather Eyres referred to is Sir *Gervase* Eyres.

NEWTON WADE.

Tydu Rogerstone, Newport, Mon.

TO PLAY GOOSEBERRY (9th S. i. 147).—In his volume 'Popular Sayings Dissected' Mr. A. Wallace offers the following explanation of this familiar phrase:—

"To play gooseberry to two lovers, which should rather run 'gooseberry-picker,' is to make a third and play propriety, to act as the gooseberry-picker, who has to undergo all the pains and penalties attached to gathering a prickly fruit, while the others have the pleasure of eating it."

C. P. HALE.

The very day this query appeared I had looked it out in Brewer's 'Phrase and Fable,' where an explanation is to be found which appears plausible. The gooseberry is a prickly tree, and to get the fruit for some one else you have to do what is disagreeable, prick your fingers. And so in "doing gooseberry" you have to do the unpleasant part for others to enjoy themselves. But I want to know whether "doing gooseberry" refers to the period after a couple are engaged or before, or both, or is it "playing propriety" before engagement and gooseberry after?

RALPH THOMAS.

Is there much difficulty about this? Not if "gooseberry-picking," which I have heard used, be the correct phrase. If three walk in a garden, and one retires to pick gooseberries, he or she will be near at hand, while yet the

other two may disport themselves in a shaded alley to their hearts' content.

C. B. MOUNT.

Halliwell explains that this expression means to create a great confusion. In this sense, for the benefit of the readers of 'N. & Q.,' I would refer them to 2nd S. x. 307, 376; xii. 336.

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To play gooseberry with anything means to invert it, as is done with old gooseberry bushes when their roots become branches and their branches roots.

E. L. GARBETT.

BAYSWATER (8th S. xii. 405; 9th S. i. 13, 55, 154).—In a reference under this heading to my book 'London Burial-Grounds' it is stated that my information "requires correction." All that I can think of as possibly being intended to merit this remark is that I have called the site Baynard's Watering Place, instead of Bayard's. For this spelling my authority is the Rev. W. J. Loftie, usually a correct chronicler. See his 'History of London,' vol. ii. p. 242. I find that John Timbs in his 'Romance of London' uses yet another spelling, viz., Byard's Watering Place. But Mr. Loftie goes further. On p. 40 he actually suggests that the name of Bayswater may have been derived from that of a Baynard, a tenant of the Abbot of Westminster, though not the one connected with Baynard's Castle in the City.

ISABELLA M. HOLMES.

The question is asked, "Why did Bayard become a proverbial name for a horse, quite irrespective of colour?" Bayard was the most celebrated horse mentioned in the old romances of chivalry. He was the horse of Rinaldo. The romances were so popular that the names of their heroes became family names. I take for example Roland and Oliver, Tristram and Lancelot. It is therefore credible that horses generally should be named after a horse of romance. Well-known names of women can be found in the old romances. I need not refer to Guinevere and Isolde. But in 'Amadis of Gaul' are Oriana and Corisande. In 'Palmerin of England' is Esmeralda. These three names are best known now through the works of Lord Tennyson, Lord Beaconsfield, and Victor Hugo.

E. YARDLEY.

STATIONER, 1612 (9th S. i. 108).—In addition to the references given by the Editor, permit me to direct attention to 'Stationer of the Middle Ages' in 'N. & Q.,' 2nd S. x. 347, 420, 514; xi. 37, 78, where will be found a long



article by that learned antiquary and accomplished gentleman the late John Gough Nichols.

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The word "stationer" is applied to a tradesman as opposed to a "pedlar," so a keeper of a shop, or mayhap only a "stall" at a fair. The Worshipful Company of Stationers of the City of London, who keep guard over the copyright interests of authorship, arose thus, for they became a fellowship of text-writers on separating from the Scriveners; they occupied leasehold *stations* at various public resorts—the Cross of St. Paul's, &c. They had ordinances for self-government in 1403, as "Writers of text letter and limners," as one guild, but with separate wardens for each mystery or calling.

A. HALL.

13, Paternoster Row, E.C.

BIBLIOGRAPHY (9th S. i. 143, 212).—I think MR. RALPH THOMAS hardly makes sufficient allowance for that harmless, necessary being, the collector of first editions. The position of this creature in the economy of nature is justified by the fact that without him the original issues of many literary masterpieces would have perished. First editions are not usually the best, but in some cases they evidence a manifest superiority; and under any circumstances it is desirable that the original thoughts of authors of repute should not be lost. It is easy to conceive that the first draft of FitzGerald's 'Rubáiyát of Omar Khayyám,' which many people prefer to the later and revised editions, would have totally disappeared if it had not been for the collector. At one time Mr. Quaritch was glad to dispose of his stock at any price, while now he cheerfully gives twenty guineas for a copy. But without a correct title-page it is impossible for a collector to know whether he has got hold of the "right" edition or not, and it is therefore necessary to copy it as closely as possible in the bibliographies that are meant for such people—very different things, maybe, from the bibliographies that are near the heart of MR. THOMAS. The ideal plan is to produce, as nearly as possible, a facsimile of the title-page in the manner adopted by Mr. Buxton Forman in his recently published bibliography of William Morris; but this takes up space, and is necessarily expensive, and recourse must generally be had to some other method. The plan of dividing the lines of a title-page by uprights was, I rather think, introduced by Mr. T. J. Wise, and, if not ornamental, is at least useful and intelligible. I am afraid MR. THOMAS'S plan of marking the lines by

reversed commas would bring many a compositor to grief. Few bibliographies are things of beauty; but they can be made joys for ever to the conscientious collector by scrupulous accuracy, and by the adoption of diacritical signs which, introduced originally by the best writers on the subject, become in time invariable indications which are understood by the least instructed.

W. F. PRIDEAUX.

THE FRENCH EMBASSY AT ALBERT GATE (9th S. i. 164).—When the mansion now occupied by the French Embassy, together with the mansion opposite, were first erected, they were considered to be of prodigious height as compared with the humbler buildings in the neighbourhood, and the wags of that period were fond of exercising their wits upon them.

In a burlesque by John Robinson Planché represented at the Haymarket Theatre at Easter, 1846 (it being the custom in those days to produce pieces of that kind at Easter-tide), the following amusing colloquy takes place between Jackanoxides (the Greek form of Jack Nokes), one of the principal characters, and an architect, in which the buildings are referred to:—

*Enter an Architect.*

*Jackanoxides.* Here comes another; pray, sir, what are you?

*Architect.* An architect.

*Jack.* And what come here to do?

*Arch.* Offer my service to erect your city, On a new plan approved by the committee For the embellishment of the metropolis. I've measured every inch of the Acropolis, Been up the pyramids, and, what is more, Reached actually in one day the fifth floor Of a new mansion near the Albert Gate.\*

*Jack.* Impossible!

*Arch.* Sir, had it not been late, I should have mounted to the attic story!

*Jack.* That story would have covered you with glory.

You would have gained, by every one's concession, The very greatest height in your profession.

\* 'Extravaganzas,' by J. R. Planché, testimonial edition, iii. 179.

JOHN HEBB.

Canonbury, N.

I remember in my early manhood that the two mansions at Albert Gate—by juveniles termed "the stag-houses"—were in the late "forties" commonly referred to as "Gibraltar" and "Malta." I never heard them called the "Two Gibaltars." According to an anecdote

"\* The well-known mansions at Albert Gate, one of which is now occupied by the French Embassy, were at this time called 'Gibraltar' by the wags of London, because it was said they never could be taken."

current at the time, they supplied an amusing illustration of obtuseness of perception—dull, unperturbed insensibility to humorous allusion in the aristocratic person of a presumably well-educated member of good society. A lady, in her neighbouring drawing-room, the windows of which commanded a view of Albert Gate, referring to the edifices in question as “Gibraltar” and “Malta,” expressed her annoyance that they should remain so long unlet, inasmuch as, while unoccupied, they presented an eyesore. “Ya - as,” drawled an officer in the Guards to whom the hostess had addressed herself, “but why are they called ‘Gibraltar’ and ‘Malta’?” “Oh,” was the gay reply, “because, I suppose, they will never be taken.” “Oh, but—” queried the Guardsman, “but—why—why *shouldn’t* they be taken? If the landlord only asks a reasonable rent and—but what has that to do with Gibraltar and Malta?” NEMO.

Middle Temple.

I always understood that the two houses at Albert Gate were called Gibraltar, or Gibraltar and Malta, because they “were never taken” or “could not be taken.” The chapel adjoining, built in 1789, was rebuilt or restored in 1861. It is noted as standing between two public-houses.

G. F. BLANDFORD.

I remember the reason given at the time for the two houses at Albert Gate being called the “Two Gibaltars” was because they would never be taken.

SHERBORNE.

A PSEUDO-SHAKSPEARE RELIC (9th S. i. 226).—The late W. J. Bernhard Smith was for many years a contributor to ‘N. & Q.’ and his contributions were most interesting. He was not a captain, but his father, who was in the navy, had that title. Mr. Bernhard Smith showed me some hair that was said to be the hair of Shakspeare. I suppose that it was that which is mentioned in the catalogue. It appeared to me to be red and coarse.

There is another error in the description of Mr. Bernhard Smith. His house was in Eaton Place, not in Eaton Square.

E. YARDLEY.

ROBESPIERRE AND CURRAN (9th S. i. 183).—There is certainly a tradition that the (de) Robespierres were of Irish descent, the name having been originally Rosper, Roper, or Rooper, into which family Margaret, Sir Thomas More’s heroic daughter, married. Mr. HOPE may possibly find this matter referred to in one of the following books: M. d’Héricault’s ‘La Révolution de Ther-

midor,’ Mr. Morse Stephens’s great work on the French Revolution, Madame de Staël’s ‘Considérations sur la R. F.,’ and Barbaroux’s ‘Mémoires.’

Mr. T. P. O’Connor’s remarks on Lord Rosebery’s portrait of him who possessed, in Carlyle’s phrase, “a small soul, transparent, wholesome-looking as small ale,” will apply equally well to several other representations of Robespierre, viz., to the bronze medal by David d’Angers; to the drawing, probably by Boze, in the Musée de Versailles; to the death-mask (all of which are reproduced in M. Armand Dayot’s admirable album of pictures, &c., illustrative of the French Revolution); as well as to the wax mask taken after death by Madame Tussaud.

A. R. BAYLEY.

YETH-HOUNDS (9th S. i. 89).—In a small volume entitled ‘Devonshire and other Original Poems, with some Account of Ancient Customs, Superstitions, and Traditions,’ by Elias Tozer, published at Exeter, 1873, there is in the section devoted to customs, &c., a note on yeth-hounds. As the note is short it will perhaps best serve the purpose of J. P. if transcribed in its entirety:—

“Faith in supernatural hunting, with headless hounds and horses, at the ‘witching hour of night,’ was common in Devonshire at one time, and still lingers in the minds of ancient grandams in obscure localities. The spectral animals were called ‘wisht’ and ‘yeth’ hounds. Our Devonshire poet, Mr. Capern, has a poem on this subject, in a note to which he says that he knew an old matron who was a firm believer in the existence of the moor-fiend and his pack, and who also was convinced that every unbaptized infant became the prey of the ‘yeth’ hunter. Following are verses from the poem:—

Oh for a wild and starless night,  
And a curtain o’er the white moon’s face,  
For the moor-fiend hunts an infant sprite  
At cockerow over Parkham chase.

Hark to the cracking of the whip!  
A merry band are we, I ween;  
List to the ‘yeth’ hound’s yip! yip! yip!  
Ha, ha! ‘tis thus we ride unseen.”

C. P. HALE.

Halliwell, in his ‘Dictionary of Archaic and Provincial Words,’ and Thomas Wright, in his ‘Dictionary of Obsolete English,’ state that in Devonshire they are believed to be

“dogs without heads, the spirits of unbaptized children, which ramble among the woods at night, making wailing noises.”

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For information respecting this spectral pack see any of the following: Henderson’s



Folk-lore of the Northern Counties of England,' chap. iv.; Hardwick's 'Traditions, Superstitions, and Folk-lore,' chap. ix.; Hunt's 'Popular Romances of the West of England'; Whitcombe's 'Bygone Days in Devon and Cornwall,' pp. 49, 50, 157; 'Spectre Dogs,' in Chambers's 'Book of Days,' vol. ii. pp. 433-6; 'Yeth-hounds,' Dr. Brewer's 'Dictionary of Phrase and Fable.' H. ANDREWS.

'THE PEOPLE'S JOURNAL' (9th S. i. 208).—The *People's Journal*, vols. i.-iv., appeared in 1846-7. Whether anything was published in 1848 is not clear, but in 1849 was published vol. i. of *People's and Howitt's Journal* (incorporated). Some information will be found in 'Dict. Nat. Biog.' See also British Museum 'Catalogue of Printed Books.' JAMES DALLAS.

According to Allibone, John Saunders was editor of the *People's Journal*, London, 1846-8, 4 vols. 8vo., and co-editor with Westland Marston of the *National Magazine*, 1840 *et seq.* JOHN RADCLIFFE.

It appeared 1846-8; four octavo volumes in all were published.

OSWALD HUNTER BLAIR, O.S.B.  
Fort Augustus, N.B.

ACKERLEY (9th S. i. 109, 176).—In the light of the replies to the question concerning this surname, is it not germane to the subject to inquire, In what relation to Ackerley does the not uncommon surname Ackernley stand? It is a North-Country surname. W. H—N B—Y.

"ON" OR "UPON" (9th S. i. 205).—It will be found, I think, that the legal style of such places as Kingston-upon-Hull, derived from ancient charters of incorporation, Parliamentary and other writs, official seals, &c., is always written, when in English, "upon." I had some legal experiences in Hull, 1864-70, and I cannot remember the name of the town (now a city) being ever otherwise written officially. In the Hull daily paper of 10 March (itself bearing the imprint "Kingston-upon-Hull") I find two notices, one from the Charity Commissioners touching "the Trinity House in Kingston-upon-Hull," the other from the Clerk of the Peace concerning the Quarter Sessions "for the City and County of Kingston-upon-Hull." I believe the Newcastle people also prefer to have the name at full, Newcastle-upon-Tyne. It is always so printed in the 'Durham University Calendar.' 'Crockford's Clerical Directory' styles the Northumbrian bishop as of "Newcastle-on-Tyne," the Australian bishop being of "Newcastle"; but both sign themselves "Newcastle" only, which is

sometimes confusing. The 'Official Year-Book of the Church of England' states that Dr. Wilberforce was consecrated Bishop of "Newcastle-on-Tyne," but ever afterwards uses "Newcastle" only. I incline to think that the substitution of "on" for "upon" is a modernism, due to telegrams, newspapers, and shorthand, and is not to be commended.

While I am upon this subject I may notice how singular it is that Hull should be popularly known by the name of the river. How strange if Kingston-upon-Thames should be called Thames! Perhaps the existence of another Kingston upon a river led to the difference. Which is the earlier Kingston of the two? Is there another instance like Hull? W. C. B.

May not the word "upon" suggest height or off the ground, as in "How beautiful upon the mountains," and "Their idols were upon the beasts and upon the cattle"—the word "on": "Birds hop on the ground and sing upon the branches"? T. HUNTLEY.

29, Tonbridge Street, Leeds.

PECKHAM RYE (8th S. xii. 304, 450; 9th S. i. 33).—Down to the time of the Enclosure Act the open fields around towns and villages were tilled on a kind of co-operative system by the community. For this purpose the fields were divided into strips of a furlong in length and containing about one acre. Between these strips a grass border was left called balks, on which cattle grazed. It was upon one of these green balks that Shakespeare's "lover and his lass with a heigh-ho, heigh-nonny-ho," were sitting "betwixt the acres of the rye." JOHN HEBB.

2, Canonbury Mansions, N.

It may be useful to notice, in confirmation of the opinion expressed by PROF. SKEAT at the last reference, that the Yorkshire *royd*, a clearing, is sometimes written *roy* and *roi*, the *d* in fact being omitted. Thus in a terrier relating to Hunshelf, near Penistone, I find a number of fields called "The North Near Roe Rois, the South Near Roe Rois, the Middle Near Roe Rois, the Far Near Roe Rois, and Allotment." S. O. ADDY.

CROMWELL (8th S. xii. 408, 491; 9th S. i. 135, 177).—The Protector's son Oliver mentioned in the letter to Col. Valentine Walton, quoted by MR. BOUCHIER, died of small-pox at Newport Pagnell, in Buckinghamshire, just before the battle of Marston Moor. I believe Mr. Frederic Harrison was the first to unearth this fact from a contemporary newspaper. Carlyle was evidently not aware of it, and

I think the only life of Cromwell in which it is mentioned is Mr. Harrison's monograph in Macmillan's "Twelve English Statesmen" series, p. 25.

JOHN T. PAGE.

West Haddon, Northamptonshire.

LEWKOR (9th S. i. 128).—Francis, son of Edward Neville, the fifth of that name, Lord Abergavenny, married Mary, daughter of Thomas Lukenor or Lewkenor, of Selsey, co. Sussex. He was probably Thomas Lewkenor (1614), son of Sir Lewis Lewkenor, of Selsea, 1608, master of the ceremonies to James I., son of Robert Lewkenor—lease of the bishop's estate in Selsea, 1578. For the rest of the pedigree see Berry's 'Sussex Pedigrees', 1830, p. 130. I send this for HARLEITE's consideration.

JOHN RADCLIFFE.

VISITATION LISTS OR CATALOGUES OF COUNTY FAMILIES (8th S. xii. 509).—MR. OLSEN's query is rather a large order; but I will do my best to answer it as briefly as I can from the materials in my library.

Salop.—There are two within MR. OLSEN's period:—

1. That of 1623, by Robert Tresswell, Somerset Herald, and Augustine Vincent, Rouge Croix. This has been published by the Harleian Society in two volumes, 1889.

2. That of 1664.

Essex.—Again two in the period named:—

1. That of 1612, by John Raven, Richmond Herald.

2. That of 1634, by George Owen, York Herald, and Henry Lilly, Rouge Rose.

Both these were printed by the Harleian Society in 1878.

Middlesex.—I have before me the Visitations of London, 1633, 1634, and 1635, by Henry St. George, published by the Harleian Society in 1883.

Devon.—There was a Visitation of Devon in 1620 by Henry St. George and Sampson Lennard. This was published by the Harleian Society in 1872. It was edited, with additions, by John Tuckett. Lieut.-Col. Vivian also published a Visitation, some portions of which I possess.

MR. OLSEN might also usefully consult Sir Harris Nicolas's 'Catalogue of Heralds' Visitations at the British Museum' and Mr. R. Sims's 'Index to the Pedigrees' in the same place. The copy of the latter which formerly was the property of Robert Chambers is before me.

T. CANN HUGHES, M.A.

Lancaster.

Your correspondent MR. OLSEN may see 'an Alphabetical Account of the Nobility and Gentry of the several Counties of England

and Wales, as to their Names, Titles, and Seats,' in Blome's 'Britannia,' folio, London, 1673.

C. LEESON PRINCE.

The Heralds' Visitation of the County of Devon in the year 1620 was published by the Harleian Society in 1872.

H. D.

BATTLE OF TOWTON (9th S. i. 203).—With reference to your correspondent's interesting comments on this great event, and as regards the remark that the "butcher's bill of Towton was considerably heavier (taking into consideration the number of troops employed) than that of Waterloo or even Gravelotte" (where the French lost some 19,000 and the Germans 25,000), it goes without saying that neither emperor nor king gave instructions for indiscriminate slaughter, whereas at Towton, although the triumph of the Yorkists was complete, it was not signalized by the greater triumph of mercy. King Edward IV. issued orders for no quarter to be given, and therefore the most merciless carnage ensued. It may be mentioned in connexion with the matter that Philip de Commines, in his 'Memoirs' (*vide* Bohn's edition, vol. i. p. 197, 1855), states: "King Edward told me in all the battles which he had gained, his way was to mount on horseback and cry out, 'Save the common soldiers, and put the gentlemen to the sword!'" hence, probably, the number of slain at Towton, fought from 4 o'clock on the eve of Palm Sunday, through all the night, amidst a fall of snow, till the afternoon of the next day, 29 March, 1461.

Of Edward it may be said, in the words of Dryden,—

Soothed with the sound, the king grew vain,  
Fought all his battles o'er again;  
And thrice he routed all his foes, and thrice he slew the slain.

HENRY GERALD HOPE.

Clapham, S.W.

MINISTER OF THE WORD OF GOD (9th S. i. 228).—The Latin abbreviation V.D.M. seems at one time to have been usual. It is underneath the engraved portrait of Matthew Henry (1662-1714) prefixed to his 'Commentary,' in 6 vols. 4to., edited by Burder and Hughes, revised edition, 1811. He is represented in a gown closed in front and wearing a flowing wig.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The expression is older than 1635, for "discreet and learned minister of God's word" occurs in the Prayer Book of 1552. I do not think the phrase was equivalent to "the Bible" in those days. (See Dean Farrar's



'The Bible,' &c., p. 135.) But consult the very full index of the Parker Society's publications. EDWARD H. MARSHALL, M.A.  
Hastings.

REFERENCE SOUGHT (9th S. i. 229).—I am quite sure that in one of Theodore Hook's novels there is the contrast between the Lord Mayor's official pomp and his social insignificance. An alderman, after the expiration of his term of office as Lord Mayor, explains to a friend how insufferable the retirement into private life appears to him and to his family. I think that this lament of the alderman is in 'Gilbert Gurney,' but I am not sure about that. Wilkie Collins may have written on the same subject. If so, he followed Hook.

E. YARDLEY.

WILLIAM PENN (8th S. xii. 488; 9th S. i. 50, 192).—In reply to the question by the DUKE DE MORO with regard to the companions of William Penn on the Welcome, 1682, there is no record of the names of those who accompanied Penn, but a list, almost complete, is to be found in 'Memoirs of the Historical Society of Pennsylvania,' vol. i., Appendix, prepared from wills made on board the vessel, from a MS. registry of arrivals, and a few other reliable sources.

GREGORY B. KEEN, Librarian,  
Historical Society of Pennsylvania.  
1300, Locust Street, Philadelphia.

MEDIEVAL LYNCH LAWS IN MODERN USE (8th S. xii. 465; 9th S. i. 37, 116).—The so-called "rough music" described at the last reference must be more frequently used as a token of popular displeasure, I think, than is generally supposed. On various occasions during the past ten years or so I have read accounts of these curious manifestations by the virtuous populace; but, like W. P. M., I omitted to make notes, unfortunately, of the occurrences in question. There was an instance (if my memory does not deceive me), about twelve months since, somewhere in the north-eastern portion of the metropolitan area—possibly at Hackney or near there. Perhaps some other correspondent may be able to refer to the precise date and place.

E. G. CLAYTON.

Richmond, Surrey.

COLLECT FOR ADVENT SUNDAY (9th S. i. 128).—The omission of the word "the" dates back to the edition of 1662; but according to the facsimile of the 'Annexed Book,' and to that of the copy of the 1636 Prayer Book with manuscript alterations from which the 'Annexed Book' was written out, the word should be inserted. In the altered 1636 book

the word "the," in the phrase "in the which," has been struck out. Can this have confused the printer?  
Y. Y.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History of England under Henry the Fourth.* By James Hamilton Wylie, M.A. Vol. IV. (Longmans & Co.)

BUT little of Mr. Wylie's task remained to be accomplished when, a couple of years ago, he closed his third and penultimate volume. Though full of interest, the three closing years of Henry's life (1411-1414) were for the monarch himself years of inaction and decay. In place of the brilliant Earl of Derby, the adored of ladies and the victor at jousts, the proclaimed successor of Charlemagne and Arthur was a broken man, too weak to lead the armies he had raised, too tardy in action to regain the promised and coveted territory of Aquitaine, and vainly dreaming of a fresh crusade. His difficulties and enforced reconciliation with his son and successor are vividly depicted, the narrative—including the estimate of Henry's character—comprising only one hundred and fifty-three pages out of nearly six hundred of which the volume consists. The remaining portion is made up of appendices, supplying extracts from national archives previously unpublished, and—what we have always hoped and requested—a ample index and a glossary of the archaisms with which Mr. Wylie has charged his text. These things were indeed indispensable if the work is to repay the study it invites. For the introduction of the archaisms in question, for the employment of which he has been rebuked, Mr. Wylie remains "impenitent," pleading that "the very words and phrases in which our forefathers clothed their thoughts are as well deserving of study as their habits, dress, or monuments, and that there is no better way of helping to preserve them than by bedding them out in the pages of a book which attempts to deal with the forgotten life of a past generation." As we are not of those whom the employment of archaisms "irritates," we do not join issue with Mr. Wylie further than by saying that his argument carried out might justify putting much of his work in Latin or in French. Before the appearance of the glossary, moreover, now first given, a student tolerably familiar with Old English might be in some doubt as to what were Henry's "gadling days," what the "reysses" in which he indulged, and why the monarch was a "child of Spruce." We have, however, no censure to pass; nothing, indeed, to offer but congratulation to the author and his readers upon the accomplishment of a worthy, honourable, and important task, and the expression of a hope that we may soon meet Mr. Wylie again in the domain the sovereignty of which he has won. Twenty-five years have been spent in the incubation of the work. This is a long period, and a second work similarly exacting may well represent a life product. Mr. Wylie is too modest, however—a not very common fault, if fault it be—in saying that he has added "but little to our general knowledge of the times." He has, indeed, added much to our personal knowledge, and we fancy the same will be conceded by most of our readers. His work is brim-

ful of antiquarian information and suggestion, and a flood of light is cast upon the events which, among many other things, "fixed a new dynasty on the throne of England." The appendices alone constitute a source of antiquarian information. Specially useful to a large class of readers will be the table of money values given in an appendix, as well as what is said in the text concerning the standard English coin. Very stimulating is the chapter in the fourth volume headed "St. Cloud," describing the ravages and cruelties of the Armagnacs. So far as the light cast upon Shakspeare is concerned, Mr. Wylie admits concerning Prince Hal that he was sometimes "a truant to chivalry, losing his princely privilege in barren pleasures and rude society." None, indeed, of the sons of Henry IV. could be called sober-blooded. The legends, however, "of his cut-pursing and rifling chapmen's males and other such thievish living on the common road, are late literary embellishment." That Mary de Bohun, when but twelve years of age, in spite of her separation from her husband, bore Henry IV. a son, who died shortly afterwards at Rochford, Mr. Wylie holds established, and he adds in a note that his daughter Blanche was married before she was eleven and had a baby when she was twelve. That Henry IV. died a leper is a belief Mr. Wylie opposes, and the arguments appear potent. Of what Henry died is not very evident. The diverse opinions that have been expressed give rise to the last words of Mr. Wylie's history, that apparently "it is as hard to diagnose a mediæval disease as to make sense of a mediæval battle."

*Journal of the Ex-Libris Society.*

THE April portion of this popular periodical, still flourishing under the editorship of Mr. W. H. K. Wright, contains several additional pages. In spite of the increase of size, the continuation of 'Trophy Plates' has had to be held over. Miss Edith Carey's 'Guernsey Book-plates,' part iv., occupies the largest share of the number, and deals with the Dobree book-plates. Mr. Thairlwall's 'Book-plates of Eminent Lawyers' is continued, and gives the plates of Sir William Lee, Lord Camden, William Blackstone, and others. A fine plate of Buchanan of that ilk is reproduced. The annual meeting and exhibition have been fixed for June.

MR. YEATS'S 'Broken Gates of Death,' in the *Fortnightly*, casts a strange light upon Celtic forms of superstition concerning the intercourse between the dead and the living. A more curious chapter of folk-faiths has not often been written. The old only get a full release from this world in death; those who are still good for anything in the shape of work or play are carried off by the fairies ("the others"), and make efforts, not always unsuccessful, to renew their earthly experiences and resume their pristine employments. Children come back to their parents and wives to their husbands, not always willingly, because "their will is under enchantment." Not seldom a mother comes back to feed her child, which, under such circumstances, always thrives. It is impossible to convey an idea of the interest and value of what is said; but all interested in folk-lore are bound to look after the contribution. Mr. Stephen Gwynn writes on 'The Posthumous Works of Robert Louis Stevenson,' and holds that at the time of Stevenson's untoward death he was just coming to the fulness of his power. He was entering on a new path in the

matter of the relation of the sexes. His treatment, which had previously been timid, had gained courage. All this is shown in 'Weir of Hermiston,' for which the world, little interested in fragments, will not care, but which for artists "will remain a monument." Ouida contributes a short wail over the death of 'Felice Cavallotti,' the "one man dearest to the heart of Italy," whose death she can never cease to deplore. Mr. Henry James writes on 'The Story-teller at Large: Mr. Henry Harland,' whose 'Comedies and Errors' reflect as do few other works "the feeling of the American for his famous Europe."—In the *Nineteenth Century* Sir Henry Thompson demands 'Why "Vegetarian"?' and indicates under what conditions a diet of animal food is advantageous to human beings. His conclusions command respect, though what he has to say on the sentimental aspects of the question is not very novel and not, perhaps, wholly convincing. M. Jules Jusserand deals with 'French Ignorance of English Literature in Tudor Times,' which we are prepared to find colossal, though not perhaps very much more colossal than English ignorance of French literature during a corresponding period. It is amusing to find Du Bartas, who was specially sent for by James VI. of Scotland, finding only three English writers whom he can count as pillars of English speech, the three being Thomas More and Bacon (*sic*), "tous deux grand chanceliers," and

Le milor Cydné, qui, cygne doux-chantant,  
Va les flots orgueilleux de Tamise flatant,

under which description it is not easy to recognize Sir Philip Sidney. The French stage in the time of Shakspeare was influenced by the ancients, the Italians, and the Spanish, but not at all by the English, a matter, perhaps, not in itself very surprising. In his 'Places and Things of Interest and Beauty' Sir Robert Hunter deals with the question of the preservation of ancient edifices, &c., and draws from the destruction of the Falls of Foyers sad conclusions as to the impotence of public opinion. Sir Robert points out how little is done by modern legislation for the maintenance and protection of ancient English monuments, when not even the Roman Wall in Northumberland or the Wall of Antoninus is under the protection of the Act of 1882. The Dean of Rochester, under the heading 'A Surrey Garden,' notices Mrs. C. W. Earle's 'Pot-Pourri from a Surrey Garden,' and supplies or repeats some useful hints as to the flowers to be grown in the various months of the year. 'Eléonore Dolbreuse and Queen Victoria' supplies an interesting chapter of genealogy.—The *Century* opens with 'Her Last Letter,' a poem by Bret Harte, giving such strange would-be double rhymes as "date means" and "hate scenes," "summon" and "some one," "Yolo" and "know Joe," "knew not" and "shoe not," "side walk" and "wild talk." Mrs. Elizabeth Robins Pennell describes 'Over the Alps on a Bicycle,' without communicating to us any unquenchable ardour for the trip. Mr. Joseph Pennell illustrates it with some pictures of Alpine scenery. 'The Fall of Maximilian,' by Sara V. Stevenson, is concluded, and gives a graphic account of that saddest of recent tragedies. 'An Artist among the Fellaheen' is agreeably continued. 'The Superfluous Critic' holds "that we shall not have a great literature and.....art until we have labored a little more in the field of the higher criticism." The exact converse might, perhaps, be just as easily maintained.



A view of the Pharos of Alexandria is given as the first of 'The Seven Wonders of the World.' 'Heroes of the Life-saving Service' is continued.—A spring number of *Scribner's* appears with a beautifully designed prize cover in colours, by Mr. Albert Hertel, representing girls with lilies. Senator Lodge continues his 'Story of the Revolution,' exhibiting Washington's memorable retreat through New Jersey, which is finely illustrated. 'A Legend of Welly Legrave' is a very striking Canadian tale. Another chapter of Mr. Wyckoll's strange and disagreeable experiences with 'The Workers' is no less stimulating than those by which it has been preceded. A view of 'The Police Station Breakfast' forms an appropriate illustration to this. 'Letreis, Brittany,' though it depicts no existing spot, gives a good account by pen and pencil of Breton life.—The *Pall Mall* has a capital account, by Lord Savile, of Rufford Abbey, abundantly illustrated by photographs. 'The Evolution of Comfort in Railway Travelling' has much interest. We see, however, no pens, without either cover or seats, such as we seem to remember in Yorkshire before 1840. 'An Artist in Antwerp' is brilliantly illustrated. 'Five Weeks in Jerusalem' will be useful to many an intending traveller. Sir Walter Besant is profoundly interesting in his 'South London.' A second instalment of 'The Record of the GURKHAS' is not less striking than the earlier.—In a quite admirable number of the *Cornhill* Mr. Sidney Lee's article on 'Shakespeare and the Earl of Southampton' arrests attention. It is to some extent a continuation of a previous article in the *Fortnightly*, disposing of the claim of Lord Pembroke to be the Mr. W. H. of Shakespeare's sonnets, and maintaining that Lord Southampton was the patron to whom they were dedicated. That he is the only known patron of Shakespeare to whom his declarations apply can, Mr. Lee holds, "be proved with almost mathematical certainty." As a study of Southampton alone, and of his influence over the works of the late Elizabethan and Jacobean times, the essay has high interest and value. The fourth of the Rev. W. H. Fitchett's 'Fights for the Flag' describes, with the author's customary picturesqueness and force, Rodney and De Grasse at the Battle of the Saints. 'The Groom's Story,' by Dr. Conan Doyle, is admirably vigorous. 'Pages from a Private Diary' have all their old and delightful sauciness and banter.—'The Primate of the Wits,' concerning whom one writes in *Temple Bar*, is, of course, Sydney Smith. 'Birds of a Herefordshire Parish,' by M. G. W., would please us more if the writer did not own to the slaughter of jays. 'The Tea-Table in the Eighteenth Century' has an agreeable antiquarian flavour, and records practices once common, now all but forgotten.—In *Macmillan's*, 'The Oldest Guide-Book in the World,' by Mr. Charles Whibley, deals with Mr. J. G. Frazer's translation of Pausanias, and inspires us with a warm desire to see the book. 'The Spanish Bull-Fight in France' shows, what we have long held to be true, that the exhibition is no less disgusting and degrading than in Spain. 'On Circuit at the Cape' furnishes a new crop of bar stories. 'Mirabeau in London' and 'Recollections of a Black Brunswick' may both be read with interest.—Prof. J. W. Hales sends to the *Gentleman's* the first instalment of a capital paper on Shakespeare's 'Tempest,' in which he expresses views as to Shakespeare's patron coinciding with those of Mr. Sidney Lee. 'Two Painters of the Sixteenth Century' are Dosso Dossi the

Ferrarese and Lorenzo Lotto the Venetian. It is a thoughtful and suggestive piece of writing. 'Worcestershire Seed Farms' is pleasant reading.—The *English Illustrated* opens with an article on 'Flying Machines,' with very numerous designs, serious or comic, of past efforts in the way of aerial navigation. 'Inside a Beggar's Museum' is curious in its way. Further particulars about Napoleon are given in another essay concerning 'The Great Adventurer.' 'How We Won India' describes the battle of Plassey. Mr. Clement Shorter writes thoughtfully in 'In my Library.'—Mr. Austin Dobson sends to *Longman's* 'Angelo's Reminiscences,' a delightful gossip concerning the last century. 'The Angler's Birds' is an agreeable study in natural history. Mr. Lang is both amusing and edifying in 'At the Sign of the Ship.' He treats with some derision the promised Polychrome Bible.—*Chapman's* is once more devoted entirely to fiction, much of it very good.

PART LV. of Cassell's *Gazetteer* extends from Tingwall to Tunbridge, with views of Tintagel, Tintern, Titchfield Abbey, Torquay, Totnes, the Tower, the Trossachs, Truro Cathedral, the Pantiles, and other spots of beauty or interest.

W. C. B. writes:—"On 30 March died at Wokingham the Rev. Charles William Penny, M.A., late exhibitor of Corpus, Oxon, F.L.S., a contributor to 'N. & Q.' for the last twenty years. Mr. Penny was the second son of the late Charles Penny, D.D., head master of Crewkerne Grammar School, and was for more than thirty years bursar and assistant master of Wellington College. He was sixty years of age." Readers of 'N. & Q.' will miss with regret one more familiar signature.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

AYEAIR ("J. Carrick Moore").—See *ante*, p. 200.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, APRIL 16, 1898.

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Notices to Correspondents.

## Notes.

## KING ALFRED: ATHELSTAN OR ST. NEOT: OSBURGA AND JUDITH.

In view of the proposal to celebrate the thousandth anniversary of the death of our great hero-king Alfred in some worthy way, may I put on record a theory which, as I submit, reconciles the puzzling difficulties in the story of his early years? Legend must be called to the aid of history, and gaps must be filled in by "guesses at truth," which, however, do not twist and contradict history, but simply supplement it by probable solutions of otherwise irreconcilable difficulties.

To do this it is necessary to go back to the days of Egbert. He, the great Bretwalda, it was who made Wessex the nucleus of the present wide-world British Empire; while the little kingdom of Kent, to preserve its dignity as the first of the Anglo-Saxon or Jutish kingdoms, was made the appanage of the heir to the throne. His eldest son was Athelstan, who became sub-regulus of Kent, died young, and was succeeded by his brother Ethelwulf, who, intended for the bishopric of Winchester—then the capital of Wessex, and so of England—had already taken minor orders. From these he obtained release and returned to a secular life. When he, on his

father's death, became King of Wessex, he resigned to his son Athelstan the small kingdoms of Kent, Surrey, Essex, and Sussex. To defend these south-eastern kingdoms from the Danes, Athelstan (prince and sub-regulus) fought a great battle on shipboard, the first on record since the days of Carausius, in which he slew a great number of the enemy at Sandwich, took nine ships and put the others to flight, but, alas! with the strange and disappointing result that for the first time the heathen wintered in Thanet. This was in the year 851. And from this date the brave sub-regulus drops out of history. Malmesbury only says it is not known how or in what manner he died; while the 'Anglo-Saxon Chronicle' never mentions him again. Osburga too, the wife of Ethelwulf, in the same way disappears from view.

Now it was no rare thing in those days for a king, disgusted with the troubles of the world, to resign his crown and go on pilgrimage, as did the great King Ina in 688, or to retire into a monastery. Cædwalla also, who preceded Ina, went to Rome, and changed his name to Peter. Prof. Burrows says that twenty Saxon kings did so.

Athelstan then, as I believe—whom tradition identifies with the famous St. Neot—forsook his kingdom and betook himself first to Glastonbury, in Somerset, and later passed into Cornwall. When Osburga also elected to seek the religious life, and Ethelwulf went on pilgrimage to Rome, they parted, never more to meet in this world, Osburga having probably joined her son Athelstan or Neotus in the West. Ethelwulf then started on his pilgrimage to Rome with, as I believe, the intention of resigning his crown and remaining there; but on his way he passed through France, and was bewitched by the forward young siren Judith, daughter of Charles the Bald. She was only fourteen, and naturally enough Ethelbald, the eldest son, was indignant at the insult offered to his mother, and probably on his own account resented the idea of his father returning to claim the throne, which Ethelbald expected he would resign to him. He raised a rebellion against his father, in which he was joined by his father's greatest friend and counsellor Ealstan, Bishop of Sherborne. The foolish old king insisted on Judith's taking the royal title and sitting beside him on the throne, which was contrary to the customs of the kings of Wessex. The Earl of Somerset too joined the rebellion, and it ended by a compromise, Ethelwulf resigning the throne of Wessex to his rebellious son, and taking the lesser kingdom of Kent for himself. Strangely enough, the 'Anglo-Saxon



Chronicle' makes no mention whatever of the rebellion, and Malmesbury gives no reason. The whole affair was confused and disgraceful, and appears to have been passed over as lightly as possible—hushed up, in fact. Ethelwulf lived only two years longer, and his shameless girl-wife went through the form of marriage with her stepson Ethelbald, showing, as I contend, that her first marriage was looked upon as null and void.

Yet this Judith is supposed to be the virtuous stepmother who filled her young stepson Alfred with a desire for learning, and in a deservedly popular history of the English Church is a fancy picture of the young matron with her stepsons around her, encouraging them to study!

Asser, in his life of Alfred, expressly says that it was his *mother* who did so, and, as I believe, in her retirement in the West she gathered her younger sons around her, and recognizing in Alfred a nature that was too noble to be wasted merely on fighting and hunting, she encouraged him in tastes for higher things.

Once more Osburga appears in Alfred's legendary—but, as I well believe, truthful—history. When, after his succeeding to the throne, he was chased from his kingdom and had to take refuge in the marshes of Somerset at Athelney, we hear of the double dream—dreamed by his *mother* and himself at the same time—that Alfred would be shortly restored to his throne. Oh! say the improvers of history, it cannot be his mother; she was dead, though her death is nowhere recorded. But his mother it was, as I believe. If Alfred were then married, he had probably placed his wife and children in some more distant and secure place, and had been joined by his mother in this retreat.

Of course it is said, and truly, that Ethelwulf was a religious man, and therefore he could not have married again in his wife's lifetime; but marriages, especially in the French Court, were woefully lax, and Popes of Rome would grant divorce for very insufficient reasons, and as Ethelwulf himself had been released from his ecclesiastical vows, he probably thought that as Osburga had chosen the religious life he was released from his matrimonial bonds.

There is one more noticeable feature in Alfred's history, and that is how sternly he was rebuked by Neotus, said to be his kinsman, for his harshness towards his subjects, and the disgust he showed in the early days of his reign at their rough, uncultured ways and coarse tastes. Neot is said to have warned him that the result would be that he

would be detested by them and chased from his throne, which actually happened. Now it is scarcely probable that Neot would have rebuked Alfred so severely had he not in some way a sense of superiority over him, and if he were in truth the same as the brave sub-regulus Athelstan, this would account for the authority with which he spoke to his youngest brother.

Of course it is impossible, from the nature of the case, to prove my theory to be correct; but I submit that it clears away the difficulties that surround Alfred's early history, and accounts as nothing else can for the mysterious rebellion of Ethelbald against his father, supported as it was by his father's most faithful friends; that it accounts in some degree for Judith's shameless second marriage; and that the identity of Prince Athelstan and St. Neot makes Osburga's retirement and Alfred's retreat into the West, with the legends attached, to be probable events in his history.

CHARLOTTE G. BOGER.

Chart Sutton.

#### FITZGERALD'S 'EUPHRANOR.'

THE 'Literary Gossip' of the *Athenæum* for 5 March notes that a copy of Edward FitzGerald's 'Euphranor' was recently sold at Sotheby's for thirty-eight shillings. Although this little work was not published till 1851, it had been begun several years before. At the end of 1846 FitzGerald wrote to Prof. Cowell that he had been "doing some of the dialogue, which seems the easiest thing in the world to do, but is not." Though it was evidently a favourite production, to be known as the writer was a "real horror" to FitzGerald, but he hoped it would be read for what little benefit it might do. It seems to have had a rapid sale, for a second edition was issued, of which I should be glad to have some particulars, as I have never met with a copy. I conclude that it was published by the late Mr. John W. Parker, of West Strand, for on 28 May, 1868, FitzGerald wrote to Prof. Cowell that he "had a Lot" of 'Euphranors' "returned from Parker's when they were going to dissolve their House: I would not be at the Bother of any further negotiation with any other Bookseller, about half-a-dozen little Books which so few wanted; so had them all sent here."

I should have concluded that these were remainder copies taken by Parker off Pickering, but a little further on FitzGerald writes:—

"I had supposed that you didn't like the second Edition as well as the First: and had a suspicion myself that, though I improved it in some respects, I had done more harm than good.....Perhaps Tennyson

only praised the first Edition, and I don't know where to lay my hands on that."

These words clearly establish the fact that a second edition was issued, and as I am preparing some notes for a bibliography of FitzGerald I should be grateful for any details regarding it.

By the year 1882 FitzGerald had made several new friends who were desirous of having a copy of the dialogue, and as no more copies remained in his own possession he had fifty impressions struck off in the May of that year by Messrs. Billing & Sons, of Guildford, to whose courtesy I am indebted for this information. It was one of these copies that he gave to the present Lord Tennyson with his letter, dated 28 May, 1882, in which he alludes to the references to his old college friend on pp. 25 and 56. No finer homage from one poet to another can be found in literature than the description of Tennyson in the last-cited passage. A few copies of this impression seem to have been in FitzGerald's hands at the time of his death, and to have been then transferred to Mr. Quaritch, from whom I remember buying a copy some fifteen years ago.

The *Athenæum* is, perhaps, scarcely accurate in saying that the 1851 'Euphranor' was FitzGerald's "first printed production." Dr. Aldis Wright has shown that FitzGerald first appeared in print with some lines called 'The Meadows in Spring,' which were published in Hone's 'Year Book' for 30 April, 1831. Shortly afterwards they appeared, with a few verbal changes, in the *Athenæum* for 9 July, 1831, accompanied by a note of the editor's, from which it is evident that he supposed them to have been written by Lamb. Dr. Aldis Wright has printed these verses in the introductory part of his two editions of FitzGerald's 'Letters.' In 1849 FitzGerald wrote a memoir, extending to twenty-eight pages, which was prefixed to a 'Selection from the Poems and Letters of Bernard Barton,' edited by the daughter whom FitzGerald subsequently married. FitzGerald himself, in a letter to the late Mr. Frederick Tennyson, reports that he has been "obliged to contribute a little dapper Memoir, as well as to select bits of Letters, bits of Poems, etc.," and he promises, on his friend's return to England, to give him "this little book of incredibly small value." It is, indeed, FitzGerald's share in the book that gives it its chief value, and it seems a pity that Dr. Wright did not include in his collected edition of his friend's works this, in his own words, "delightful piece of biography." In the art of depicting character FitzGerald was

a past master, and there are few more perfect pieces of English prose than those in which he describes his old friend the Quaker poet. I should be glad if space could be found for one short passage:—

"But nowhere was he more amiable than in some of those humbler meetings—about the fire in the *keeping-room* at Christmas, or under the walnut-tree in summer. He had his cheerful remembrances with the old; a playful word for the young—especially with children—whom he loved and was loved by. Or, on some summer afternoon, perhaps, at the little inn on the heath, or by the river-side, or when, after a pleasant pic-nic on the sea-shore, we drifted homeward up the river, while the breeze died away at sunset, and the heron, at last startled by our gliding boat, slowly rose from the ooze over which the tide was momentarily encroaching."

W. F. PRIDEAUX.

45, Pall Mall, S.W.

CUTTING THE FROG.—About fifty years ago there was a custom in this parish called "Cutting the Frog" used at harvest time. Some of the stalks of the last corn reaped, of whatever kind it might be, were plaited together, and this was called "The Frog." "Frog" I conclude is another form of "Frock," and so equivalent to "Neck" (sometimes corrupted into "Knack") in the expression "Crying the Neck": both "Frock" and "Neck" implying "plaiting." In the old smock-frock the "frocking" was the plaited ornamentation of it. "Cutting the Frog" appears to have been used in two senses: (a) for cutting or reaping up to the last stalks, or (b) for cutting through these stalks after the plaiting had taken place; and the doing of one or both of these was regarded as an honour. As the reapers changed places after each "drift" or "bout," it could not be told to whose lot it would fall to cut up to the last corn in a field, that is to say, who would be the hindmost man. It was, too, of course, a matter of uncertainty who would be successful in cutting through the plaited stalks by throwing at them a sickle, held by its point. I do not find that any prize hereabouts was given for "Cutting the Frog" in either sense. Nor do I find that there was any custom of "Crying the Frog" to correspond with the old custom of "Crying the Neck" which prevailed elsewhere. There was clearly a custom in some parts of "Cutting the Neck" by throwing at it sickles held by the point, and then the "Neck" was held up and "cried," that is to say, the question was asked as to whom it should be sent, the reply being the mention of the name of the most dilatory farmer of the neighbourhood, this being the usual mode of jeering at him for being late in his work. Sometimes "Neck" was varied



by "Mare," and, I am told, by other terms such as "Cock," "Hare," &c. The "plaiting" of the stalks varied probably a good deal, and the rustic imagination gave to it various names. The "cutting" clearly was one thing, the "crying" was another.

It is plain that in the past there was great pride taken by farmers and their labourers in being the first to accomplish any agricultural work. Few hereabouts can remember the "Cutting of the Frog," but many can recall the loud and prolonged cheering, to be heard all over the parish, which was raised by the workpeople of any farmer who were the first to finish harvest, who would mount an empty waggon and make the welkin ring with their noise, as well upon the field as while being drawn home to the farmhouse.

'Crying the Neck' or "Mare" is referred to by Brand, Halliwell, and others, but I have never seen anywhere any reference to "Cutting the Frog."

HAMILTON KINGSFORD.

Stoulton Vicarage, Worcester.

SIR WILLIAM BANISTER.—As the date of death of this deposed baron of the Exchequer is given neither in Foss's 'Judges' nor in the 'Dict. Nat. Biog.,' it seems worth noting that he died at his seat at Turkdean, Gloucestershire, 21 Jan., 1721 ('Hist. Reg.,' 1721, 'Chron. Diary,' p. 6). There is a memorial to him in the nave of Turkdean Church, which may afford further particulars. In his will, dated 3 March, 1708/9 (P.C.C. 83 Buckingham), he states that upon the marriage of his daughter Jane Hamilton he stood by articles obliged to settle one moiety of his real estate in Gloucestershire upon her and her husband John Hamilton and the issue of that marriage. The other moiety he left to his unmarried daughter Elizabeth. Administration with the will was granted 19 May, 1721, to his two daughters and only issue—his widow, Lady Elizabeth Banister, first renouncing the executrixship. He preferred to spell his name "Banastre."

ITA TESTOR.

#### GIPSY FUNERAL.—

"The wife of a gipsy chief lately died in an encampment of the tribe near a small German town. Thereupon all the 'tabor' went into mourning, i.e., plaited red and yellow ribbons in their hair and in the manes of their horses. And every gipsy brought a present and placed it on the bosom of the deceased as she lay on her couch. A pack of cards was spread out in a ring, with the ace of hearts in the centre. Then a tent was pitched, into which the coffin, painted dark red, was brought. A bonfire was lit before the tent, and the kinsfolk and friends of the deceased sat down around it, and sang the praises of her virtues and good deeds. The body lay in the open coffin bestrewn with flowers

and bright-coloured wreaths, and wrapped in a silken shroud, with jewels interspersed. From far and near other gipsies flocked in to take part in the ceremonies, and to utter encomiums on her to whom they had gathered to pay their last tribute of respect. The bier was borne out to the burial followed by a dense crowd, and preceded by six gipsies on horseback. During the last sad offices the musicians of the tribe played merry airs. Upon return to camp the 'funeral wine' was drunk, and the rest of the day was spent in quiet converse on the merits of the deceased."

Translated from the *Peterburgskaya Gazeta* of 26 Jan./7 Feb., 1898.

H. E. M.

St. Petersburg.

THOMAS DE QUINCEY.—An appreciative tribute to the memory of Manchester's greatest *littérateur* appeared, oddly enough, beneath an article of my own in the last number of the since deceased *Nuntius Latinus Internationalis* (April, 1892), and the fact is deserving of record in 'N. & Q.' for future biographers of the author of 'Confessions of an English Opium-Eater.' The article is written in excellent Latin, is signed "Aristarchus Batavus," and is evidently the outcome of a voluminous acquaintance with De Quincey's works. Its length precludes its insertion in these pages, but a passage or two may be quoted as samples of its grasp:—

"Thomas De Quincey fuit Anglicus nec minus Græce quam Latine doctus et in litteris Anglicis externisque perfectus. Multa et diversa scripsit quorum omnia honesta ornatate sunt..... Quamobrem lucubraciones ejus et scripta suavissima atque saluberrima non studiosorum duntaxat hominum lectione sed omnium virorum cognitione digna sunt. .... Multis lectoribus rotundus periodorum ductus est laboriosus et nonnulli dicunt ut in ejus operibus sententiæ dictionem sequantur, non ut dictio sententiæ, sicut natura rectissime fert; nihilominus mihi videtur omnia à Thoma De Quincey scripta esse ornatissima et solida, præjudicata et perfecta, neque, si vera dicenda sunt, ego figurarum genus ipsum nec earum redundantiam reprehendere possum. Quæ enim ad lectoris voluptatem scientiamque attingunt et optima dictionis Anglicæ exempla prodiderunt, omnibus hominibus utilia sunt eadem."

I would have craved a corner for this note before, but my copies of the *Nuntius* only recently came to hand at a periodical overhauling of my books.

J. B. S.

Manchester.

"ON HIS OWN."—This is an instance of a literal translation of a Welsh idiom, used by English speakers on the Welsh border. The expression means "on his own account," "on his own initiative," &c., and is simply the Welsh "ar ei hun." "He did it on his own; nobody helped him." "I am going to start business on my own." These are instances of the employment of this phrase. It is noteworthy that the Welsh word means, pro-

parly and literally, "upon himself," though "ar ei ben ei hun" (literally "upon his own head") would be correctly translated "on his own account." JOHN HOBSON MATTHEWS.  
Town Hall, Cardiff.

THE VOWEL COMBINATION EO.—An interesting list of place-names containing this diphthong with instructions for their pronunciation is given in 4<sup>th</sup> S. xi. 202, but this does not include surnames. Can any reader tell me if the pronunciation commonly given in London to the name McLeod (rhyming with *loud* or *cloud*) is really the form used in the Highlands, and if so its approximate age? I know it must be relatively modern because of the lines in 'The Lord of the Isles' (canto iv.) :—

A numerous race ere stern McLeod

O'er their bleak shores in vengeance strode,

which show that in Scott's time the diphthong in McLeod was pronounced as it is in the Irish surnames Keogh and Keown, viz., with the stress upon the *o*, a pronunciation which the etymology of the name shows to have been the original one. In fact, the current pronunciation of McLeod seems quite unaccountable unless we consider that this particular diphthong is beyond all rule, as indeed it seems to be not only in English, but also in some of the continental languages. Witness its curious usage in Hungarian, where, for example, in the name of the famous novelist Eotvos, it represents a single vowel sound. The pronouncing dictionaries have been sorely troubled by this name, which is two syllables and not three, and might be roughly rendered in English orthography by "Útvush." JAMES PLATT, Jun.

EATING OF SEALS.—Some time ago I published in 'N. & Q.' (8<sup>th</sup> S. iii. 124) several notes on stories relating to persons being compelled to eat the seals attached to official documents. I have since come upon three other examples. Whether they be genuine history or amusing fiction I have no means of knowing :—

"In 1340 Edouard II. Lord of Beaujeu, having carried off the daughter of a merchant of Villefranche, was summoned to give an account of his actions before the Parliament of Paris, but made the messenger swallow the seals of the commission, and flung him out of a window in his castle of Pouilly."—A. J. C. Hare, 'South-Eastern France,' p. 99.

"Her irreverent behaviour in church was made a subject of complaint to the Bishop of Lichfield, and he sent a citation, which, however, Lewis [Thomas Lewis, her husband] is said to have forced the official to eat."—Life of Joyce or Jocasta Lewis, ob. 1557, in 'Dict. Nat. Biography,' xxxiii. 190.

The following cutting is taken from an article on 'The Perreaus and Mrs. Rudd,' communicated to the *Catholic News* by Mr. Dalrymple I. Belgrave. I may premise that Serjeant Davy was the leading counsel for Mrs. Rudd :—

"The prisoner had a string of counsel, the leading counsel being Serjeant Davy, a barrister of the type that has survived at the Old Bailey and about the law courts to this day. A big man, with a loud voice and a rare power against witnesses, was 'Bull' Davy. In early life he had been a tradesman at Exeter. A bailiff had come to serve a writ on him, and he had slipped the poker into the fire, and then, bringing it out, had made the wretched officer of the law eat the writ, saying it was sheepskin, and would eat like mutton."—19 March, 1898, p. 14, col. 4.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

THE DEATH OF CHATHAM.—In the great work edited by the late Justin Winsor, under the title 'Narrative and Critical History of America,' the first chapter of the seventh volume is by Mr. E. J. Lowell, of the Massachusetts Historical Society, and is on the "Relations with Europe during the Revolution." At p. 52 the death of the Earl of Chatham is mentioned, and stated to have occurred four days after the fit in the House of Lords which supervened on his last speech. As a matter of fact, this took place on 7 April, and Chatham's death on 11 May. Oddly enough, there is also a mistake of date in the account of Chatham in the fifth volume of the ninth edition of the 'Encyclopedia Britannica,' where the speech in the House of Lords is said to have been made on 2, instead of 7, April, 1778. W. T. LYNN.

Blackheath.

"CHORIASMUS."—MR. BAYNE's memory was surely skittish when he slipped this word into the heading of his note (*ante*, p. 225) as the name of a figure of rhetoric. *Chiasmus* seems to be meant. But the employment of "this" for the nearer, and of "that" for the remoter, of two objects is not an example of *chiasmus*, or, indeed, of any figure that I can remember; still less does *chiasmus* fit MR. BAYNE's case of the use of "those" for the friends, the nearer object, "and 'this' for Porteous," the remoter, which he says "would have afforded an example of a skilled rhetorician illustrating a recognized figure." *Chiasmus* is defined by the late Dr. Kennedy as the placing of a double antithesis in introverted order. An apt example would be "Cogito aliud, aliud dico." If the second half of this phrase is placed parallel to the first, a line drawn from verb to verb will



intersect a line drawn from pronoun to pronoun, in the form of the Greek *chi*, whence *chiasmus*. The term seems to be of comparatively recent use, as I do not find it in the older grammars. F. ADAMS.

106A, Albany Road, Camberwell.

**BOUTLER SURNAME.**—In Bardsley's 'English Surnames,' fifth edition, 1897, p. 275, this surname is derived from the occupation of a sifter of flour. It is true that the sifting part of a mill is still called the "boulter," though I am told that modern machinery is rapidly making it obsolete. A Boulter family at Tewkesbury in the seventeenth century used a shield which bore three garbs. But the ancient Boulters, or Bolters (for the name is spelt both ways), of Norfolk and Devon, and the Archbishop of Armagh, who died in 1742, all bore bird-bolts, showing that there was an independent origin of the surname, from the occupation of a bolt-maker. See the 'H. E. D.' W. C. BOUTLER, M.A.

Norton Vicarage, Evesham.

**CORRECT MEASUREMENT.**—As 'N. & Q.' has a mission to ensure accuracy the following may be worthy of insertion:—

"In a book on surveying, published in Germany, by Jakob Koebel, about 340 years ago, the author gives the following instruction, accompanied by a woodcut, as to how the length of a foot is to be found: 'To find the length of a rood in the right and lawful way, and according to scientific usage, you shall do as follows: Stand at the door of a church on a Sunday and bid sixteen men to stop, tall ones and small ones, as they happen to pass out when the service is finished; then make them put their left feet one behind the other, and the length thus obtained shall be a right and lawful rood to measure and survey the land with, and the sixteenth part of it shall be a right and lawful foot.'"

The cutting is from the *Engineer*, 28 Sept., 1888.

AYEAHR.

**'IVRY.'**—I do not know whether it has been pointed out that Macaulay's well-known line in his 'Ivry,'  
And good Coligni's hoary hair all dabbled with his blood,

is seen to have a special significance and fitness when we remember the actual words of Coligni to his assassin, Besme: "Respecte ces cheveux blancs, jeune homme." In 'Historic Anecdotes' (Colburn & Bentley, 1830) the remark is given thus: "Young man, respect my gray hairs, and do not stain them with blood." This makes the resemblance still more striking, but the date appended to 'Ivry' is 1824, and the English writer may have had Macaulay's line in his mind, if the above date is that of publication, and not merely of composition. Perhaps some one

could inform me whether there is any French authority for the full expression, of which the English might possibly be the translation.

C. LAWRENCE FORD, B.A.

Bath.

**AN EIGHTEENTH-CENTURY "CORNER."**—In an article entitled 'Leaves from an Old Diary' in 'Paper and Parchment, Historical Sketches,' by A. C. Ewald, F.S.A. (London, 1890), I find the following:—

"Mercantile history repeats itself: here is an entry as to an eighteenth-century 'corner': '1703, Nov. 16. The Lords ordered several persons to attend upon account of engrossing coals, and among them two noted Quakers; 'tis said the chief reason of their being so dear is, that several persons in the north, and some Londoners, have farmed most of the coalpits about Newcastle, with design to sell them at what price they please.'"

H. ANDREWS.

**"WHIG."**—In the report on the Duke of Buccleuch's MSS. (Hist. MSS. Comm., 15th Rep., App. viii.) is an early instance of this word in a letter which (p. 230) the late Sir William Fraser dates c. 27 Oct., 1677:—

"It was talkt in plain terms, that if the Hyland men wer forst to march to the west to suppress a rebellion of the Vigs, they should not only hav frie quarter bott liberty of plundering, and, if they pleased, to settell themselves there as a new plantation and posses the cuntry for a reward."

Q. V.

### 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.

**TRANSCRIPTS OF PARISH REGISTERS.**—It is usually stated that "True Copies" or "Transcripts" of the entries made in parish registers began, and were continued, in consequence of the ordinance of the Convocation of Canterbury, 1597-8, and of the seventieth Canon of 1603, which embodied that ordinance. That canon required "a true copy" to be transmitted by the churchwardens once every year "unto the bishop of the diocese or his Chancellor," "within one month after the twenty-fifth day of March." Hence we speak of "Bishops' Transcripts," and look for them (often in vain) at the Bishop's Registrar's office. And Rose's Act of 1812, following in many things the seventieth Canon, required copies to be "sent to the Bishop's Registrar." But such copies of the year's entries of the parish registers were regularly made long before 1598. Entries recording the fact occur in many registers.

But there is clear proof in the existence of a large body of transcripts in the custody of the Archdeacon of St. Albans, described in the *Herts Genealogist*, i. pp. 30-32, and printed (in part) in later numbers. These came from all the parishes of the ancient archdeaconry, twenty-six in all, and belong to the years 1569, 1570, 1571, 1572, 1581, and various years down to 1799, in many cases from Michaelmas to Michaelmas. I think it could be shown that the earliest transcripts were presented at the archdeacon's visitations and remained under the archdeacon's care; and also that the seventieth Canon was not creating a new practice in requiring copies, but was merely regulating an existing custom. My immediate purpose in calling attention to this matter is to ask three questions. Can any one give me—

1. A reference to any charge or injunction by a bishop or archdeacon dealing with transcripts before 1598?

2. A reference to any case of "minister or churchwardens" being "convented" according to the seventieth Canon for being negligent either in writing the register or in transmitting a true copy? (I am aware of the Exeter diocese Ashburton case given by Reynolds, p. 209, without date, probably to be referred to some date near after 1606.)

3. A reference to any injunction or charge from bishop or archdeacon, after the Restoration, requiring the clergy to see to the recovery of the register books taken from them by the Act of 1653, or to the getting possession of the civil "Parish Register's" book prescribed by the same Act?

O. W. TANCOCK.

Little Waltham.

"DARGASON."—"*Dargason*, a country dance, older than the Reformation, found its way into Wales, where it was set to Welsh words" (Baring-Gould, 'Old Country Life,' 1890, ch. vii.). I am anxious to obtain further information about this word. Is it still in use in any part of Wales? From what country did the dance find its way into the principality? In what books is it mentioned?

A. L. MAYHEW.

MENDOZA FAMILY.—Would any of your readers tell me where to obtain the genealogy and armorial bearings of the ancient and illustrious family of Iñgio Lopez de Mendoza, Count of Tendilla and first Marquis of Santillana?

HENRI DE MENDOZA.

33, Benson Street, Mount Pleasant, Liverpool.

A GEORGIAN INSCRIPTION IN DUBLIN.—Who composed the Latinish inscription on

the pedestal of the equestrian statue of King George II. in St. Stephen's Square, Dublin? Is it not the most canine of those exposed to the public gaze in the British Isles? Will the good people of Dublin tolerate it any longer?

PALAMEDES.

PRAYER FOR "ALL SORTS AND CONDITIONS OF MEN."—Procter ('Hist. of Book of Common Prayer,' sixteenth ed., 1881, 266) says that this prayer was most probably composed by Dr. Peter Gunning. Is anything known positively as to author and exact date?

Q. V.

ODNELL HAYBORNE is said to have been appointed second master or usher of Westminster School in 1540. I should be grateful for any particulars concerning him.

G. F. R. B.

ORMONDE: BUTLER: BIRCH.—Can any genealogical reader of 'N. & Q.' kindly inform me how a branch of the Birch family became connected with a Butler family, and if the latter are identical with the Ormonde family, Butler being the original surname of the Marquess of Ormonde's family?

J. BASIL BIRCH.

15, Eckington Road, Stamford Hill, N.

VALUE OF DEED.—Can any reader give me an approximate idea of the value of a parchment deed relating to some Flanders business, and dated Westminster, 15 February, 14 Edward I.? It has the Great Seal of Edward I. attached, in fair condition. The writing is beautiful and clear.

WALTER E. LEDGER.

JOHN LILBURNE.—Where is the best account of John Lilburne ("Freeborn Jack") to be found; and where is the original of the portrait engraved in Knight's 'Old English Worthies'?

DELTA.

[See 'Dict. Nat. Biog.']

"DEAN SNIFF."—I have a small book, the title of which is as follows: "A Pinch—of Snuff: composed of curious particulars and original anecdotes of Snuff-taking; as well as a Review of Snuff, Snuff-boxes, Snuff-shops, Snuff-takers, and Snuff-papers; with the Moral and Physical Effects of Snuff. By Dean Sniff, of Brazen-Nose. London: Robert Tyas, 50 Cheapside. MDCCCLX." Who was "Dean Sniff"?

H. ANDREWS.

[It is by Benson Earle Hill. See Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature.']

THE SHIP OXFORD.—I wish to meet with an account of an engagement with the Dutch in Bengal River in 1759, an ancestor of mine



having held an important position in the ship Oxford. He belonged to H.E.I.C. maritime service.  
M.A.OXON.

SONG WANTED.—Can any one give me the words, and, if possible, the melody, of the American war song "We're coming, Father Abraham"?

J. B.

"SHOT" OF LAND.—Will any reader kindly state the meaning of the word *shot* as applied to land? It occurs frequently in an old map of Hitchin.

J. HOLLAND.

24, Gordon Street, W.C.

[Halliwell gives as a meaning an angle of land.]

HYMN-BOOK.—Can any reader of 'N. & Q.' say where a copy can be obtained of a hymn-book for use in schools by (I think) a Mr. Duncan Hume, who wrote many of the tunes? One hymn is called 'The Little Pilgrim,' and there is a simple tune to the Rogation hymn "To Thee, our God, we fly."

G. E. MONEY.

SAYING OF A JESUIT DIVINE.—There is a saying often attributed to some Jesuit divine that if he had the teaching of the children up to seven years of age or thereabouts, he cared not who had them afterwards. Who was this, and what were the precise words?

G. H. J.

SENTENCE IN WESTCOTT.—I shall be glad to know in which volume of Westcott's sermons is one on ideals, or in which occurs a sentence like the following:—"It is only a high ideal which prevents monotony of work becoming monotony of life."

C. F. Y.

GRESHAM'S LAW.—Who was that Gresham, described as a Master of the Mint, who formulated the maxim known as Gresham's law? What are the dates of birth and death?

RICHARD H. THORNTON.

Portland, Oregon.

REV. CHARLES BERNARD GIBSON.—Can any reader of 'N. & Q.' inform me when and where this clergyman died? He was the author of a 'History of the County and City of Cork.' I can only trace him up to 1885, when, according to Crockford, he resided at West Hackney and was chaplain of Shore-ditch Workhouse and Infirmary. He had formerly been a Congregational minister and lecturer of St. John's, Hoxton, but was ordained in 1867 by the Bishop of London. He was an M.R.I.A. His 'History of Cork' is much esteemed in certain circles, though far from being reliable (what historian is?) in every detail, as I had occasion to show in November, 1894, in the *Cork Historical and*

*Archæological Journal*, when treating of the Earldom of Desmond.

J. B. S.

HENRY HUNT, M.P.—I have a small engraving (steel), 3½ in. by 6½ in., inscribed 'Recantation of Mr. Hunt in the House of Commons.' It represents Mr. Hunt in closely buttoned coat, with outstretched hand, speaking from the second bench in the old House of Commons. On the bench in front are three figures, all looking towards Mr. Hunt. The nearest looks like Sir R. Peel, the second is a very tall man with arms folded, the third (without hat) is bald, and is holding his chin. In the right-hand corner is a bucolic-looking member whom I judge to be William Cobbett. He is standing on the floor, and raising his hat to a tall, white-haired man dressed in black, who has apparently doffed his hat to Mr. Cobbett. Will any reader kindly tell me to what the picture refers, and if I am correct in naming the figures? Thirteen other faces are in the picture.

CLIO.

FRENCH TITLES OF NOBILITY ON SALE.—The following advertisement occurs in *Le Journal*, 19 Mars, 1898, a Parisian paper which has a very large circulation: "Hte. noblesse: vicomte, duc, marquis, 26 ans, recher. mariage très riche, adopterait enfant ou vendrait titres. Pas d'ag. Ecr. A. de V. p. restante, Marseille," which I thus translate: "The higher nobility: a viscount, duke, and marquis, aged 26, desires a very wealthy marriage, to adopt a child, or sell his titles. No agencies. Write A. de V." &c. Can any one tell me if the French laws permit the sale of titles or a reversion for life and under what conditions? Also, if the purchase by any one not of French nationality would be valid and good under French law?

WALTER CROUCH.

Wanstead.

MELTON CLUB.—Can I find any information about this club?

S.

MR. JOHN CHAPMAN.—Can any one tell me how to find out in what year Mr. John Chapman resigned the post of Marshal of the Queen's Bench Prison? It is thought to have been between 1815 and 1842.

M. ELLEN POOLE.

Alsager, Cheshire.

ENGLISH GRAMMAR.—At some time about the middle of the present century some teachers of English grammar raised the standard of revolt against the definite and indefinite articles, which they reduced to the category of adjectives, and instructed children to parse them as such. I remember reading the complaint of an inspector that some

schools had grammars which laid down this new doctrine, but I cannot recall the writer's name or the date. Can any of your readers inform me with whom this innovation originated, and whether there was any controversy on the subject, or in what manner it came to get a footing in elementary education?

J. EARLE.

Oxford.

SEERS FAMILY.—I should be glad to have the genealogy to enable me to discover the ancestors of Michael Seers, of Tring Grove, Herts, who married Mary, daughter of Sir John Peachy, Bart. (he died 1744, according to Berry's 'Sussex Genealogies,' p. 106), and also of John Seer, Sheriff of Hertfordshire in 1723. Can any one inform me whether the spelling of these names is derived from Sers or Sirr (respecting which families a query appeared 8th S. xii. 429), or refer me to any works giving information?

FENGATE.

### Replies.

#### SMOLLETT: HIS DEATH AND BURIAL.

(9th S. i. 201.)

To the Englishman resident in Leghorn MR. BUCHAN TELFER's statement that Smollett is not buried in the old British cemetery there comes as something of a shock, and he devoutly hopes that MR. TELFER may be mistaken. When the chance English traveller came to Leghorn the resident, despairing of impressing him with the recondite fascinations of what MR. TELFER somewhat too unkindly calls an "unattractive seaport town," was able hitherto to take him to the grave of the celebrated author of 'Humphry Clinker.' I hope to show that MR. TELFER has not yet proved his case to the hilt. But first of all I will deal with the date of Smollett's death.

The monument in the cemetery and the "consular registers," or, to give them the name they bear on the cover, the "Chapel Registers of the Protestant Society at Leghorn," give the date as 16 September, 1773; Sir Walter Scott gives it as 21 October, 1771; Sir Horace Mann as 17 September, 1771. There exists important testimony to show that Sir Horace is absolutely accurate. Smollett, in his last days, was attended by two medical men—Thomas Garden, doctor to the British Factory, and Giovanni Gentili, a Tuscan physician, happily given to recording extensive notes on his patients and medical matters generally. These notes are preserved in nine MS. volumes in the Riccardiana

Library at Florence (Cod. 3280, *et seq.*). I have not seen them, but the learned Prof. Francesco Pera, in his 'Curiosità Livornesi' (p. 316), quotes Dr. Gentili's observations relating to Smollett. The following is a literal and therefore somewhat uncouth translation:—

"M. (*sic*) Smollett, aged fifty, a man of historical talent (Sept. 1772), asthmatic, suffers from colic, insomnia, diarrhoea, convulsions, fever. Has some vigour; very fiery and ardent temperament; will not drink. Visited him for the first time on Saturday evening, 14 September. Dr. Garden on the 15th proposed blisters. He has an eruption that looks poisonous. It is thought that he may have become infected with it at the new rooms of S.P. (*le nuove stanze di S.P.*). His female relations are healthy. He dies asthmatic and wasted away, without any effort to help himself. He passed away the night of 17 September. A cordial of Rhine wine had been ordered him, *ac. di can. zuch.* He was a man of lively talent, bearing all the distempers of life, but almost misanthropic. He lived eighteen years with his wife in perfect harmony; had a daughter by her who wrote poetry (*poetava*). He was of a very irascible temperament, but thoughtful and devoted to political and historical studies."

Now 14 September in 1771 fell upon a Saturday, and therefore, having regard to Sir Horace Mann's very positive statement, I look upon Gentili's September, 1772 (it was leap year too), as an error, and consider that, thanks to Prof. Pera's painstaking researches, we may now take it as an established fact that Smollett died on the night of Tuesday, 17 September, 1771.

MR. TELFER states that the entry in the register of the Protestant Society, which runs (the register is before me as I write), "Dr. Tobias George Smollett died y<sup>e</sup> 16th Sepr 1773—& was buried the day following—by James Haggarth," is "considered a forgery so far as the chaplain is concerned." It is, I think, no forgery, but an endeavour (most innocent if very irregular) to supply an omission. There is no attempt to imitate the Rev. James Haggarth's holograph entries or his signature. When he registered a burial the entry ran "buried *by me* Jas. Haggarth." The Smollett entry reads "buried *by James Haggarth*." There are several such irregular additions to the register, always in the same handwriting, and I am of opinion, after a careful examination, that it is the handwriting of the Rev. Thomas Hall, Mr. Haggarth's successor. I should suppose that Mr. Hall, noticing from chance circumstances that the registers were incomplete, did what he could to supply omissions. One such addition of his, indeed, is followed by a statement of his reasons for making it, and is backed by his signature. It is therefore almost certain that the Smollett entry in the register was taken



by Mr. Hall from the grave which he found in the cemetery, and not, as Mr. TELFER supposes, that the date on the monument was taken from the register. Mr. Hall came to Leghorn in 1783.

Where did Smollett die? Not near Leghorn, Mr. TELFER says, otherwise his Majesty's consul, Sir John Dick, would have reported the death and burial officially to the Secretary of State or to his Majesty's Envoy at Florence. Not necessarily, I think. It is no part of the duty of consular officers to report officially the deaths of distinguished writers. If Mr. Ruskin were to die in Leghorn I should respectfully attend his funeral, but I should make no report on the subject to my official superiors. Even Sir Horace Mann, in the despatch quoted by Mr. TELFER, adds the news of Smollett's death in an unofficial postscript written in his own hand. Then, again, a consul's duties are not confined to a city, but extend over a district; and if it had been Sir John Dick's duty to report Smollett's burial in Leghorn, it would equally have been his duty to report the burial near Leghorn.

But Smollett certainly did not die in Leghorn. Neither, I think, did he die at Montenero, and certainly not on "the banks of the Arno, outside the city of Pisa," for in the latter case he would have been attended by a Pisan medical man, and not by Dr. Gentili, who lived in Leghorn. A persistent local tradition points to his residence in 1771 as being the Villa Gamba at Antignano. Antignano is a fishing village and small sea-bathing place some four miles to the south of Leghorn. The villa itself (a charming spot) is outside the village, about three-quarters of a mile further south on the road to Rome. It lies well back from the road, and is placed at some altitude. Locally it is known as "Il Giardino," from the great beauty of its situation and its grounds. It lies below the range of the Montenero hills, but is ecclesiastically in the parish of Antignano. It is quite conceivable, however, that Smollett dated his letters from Montenero, because, being near Montenero, and it being a much better known place than Antignano, he may well have imagined that he was in Montenero. A letter addressed to him "Montenero" would certainly have found him. The Villa Gamba came into the possession of the Nicolai Gamba family about 1820. In Smollett's day it appears to have been grand-ducal property, a circumstance which may perhaps enable me to establish his residence there on my next visit to Florence. The villa was subsequently acquired by the Sampieri family.

Dr. Giuseppe Vivoli, author of the voluminous 'Annali di Livorno,' published in 1844, states positively that Smollett wrote 'Humphry Clinker' at the Villa Gamba and died there, and that English travellers repair thither as to a place of pilgrimage. The present proprietor of the villa, Signor Eugenio Nicolai Gamba, informs me that he sleeps in the room where Smollett died.

And where was Smollett buried? Not on his own property, for he had none. And is it likely that his body was taken from Antignano, almost past the gates of the British cemetery, for interment in some private property on the banks of the Arno? Surely not. Where then could he, a Protestant, be buried except in the British cemetery? As regards the error in the date of the monument, it can only be accounted for by ignorance or carelessness, for the date itself is proof that it was erected some years after Smollett's death. As regards the plain monument said to have been erected by his widow, bearing an epitaph written by Dr. Armstrong, I should suppose that it was an intention of the widow never carried into effect, and that the "spirited inscription" got no further than the paper on which Dr. Armstrong wrote it.

The inscription on the column erected by Smollett's cousin on the banks of the Leven states that the great novelist is buried "prope Liburni portum in Italia." It would be natural to infer from this that Smollett was buried near, but not in, Leghorn. But the old cemetery was at the time of Smollett's death *outside* the town walls. It is now in Leghorn by a subsequent extension of the walls; it was then outside Leghorn, and therefore "prope" would be quite consistent with burial in the old cemetery. To this day old people among the "popolo" in its neighbourhood say, *Vado a Livorno* ("I am going into Leghorn"), though the new enclosure has placed their quarter well within the town these last sixty years.

Still Mr. TELFER has in favour of his theory the fact that there is no regular entry of the burial in the register. There is evidence in the register to show that Mr. Haggarth was in Leghorn in August and October, 1771, but none to show that he was either present or absent in September. That the registers were not so carefully kept as might have been wished Mr. Hall's additions prove, but it is certainly difficult to understand how so great a celebrity as Smollett could come to have been forgotten. If the grave were opened the point might be set at rest. And would it not be well that the correct date of

death should now be added to the existing monument?

Other facts and observations on this subject occur to me, but I fear this note is already over-lengthy. I am on the spot, and shall be glad to be of use to any one interested in the matter.

MONTGOMERY CARMICHAEL,  
British Vice-Consul at Leghorn.

"MASCOT" (9th S. i. 229).—*Mascotte* appears in Hatzfeld and Darmesteter's 'Dictionnaire,' now in course of publication. It is there said to be a Provençal word, diminutive of *masco*, witch, and to have been popularized by Edmond Audran's comic opera 'La Mascotte,' which was performed for the first time at the Bouffes-Parisiens, Paris, 29 Dec., 1880. *Masca*, a modern Provençal word, is affirmed by the same authority to be of unknown origin, while *mascotte* itself is defined as meaning, in familiar speech, "personne, chose considérée comme portant bonheur." In the words of a ballad in the opera (I. ii.):—

Un jour, le diable, ivre d'orgueil,  
Choisit dans sa grande chaudière  
Des démons qu'avaient l'mauvais ciel,  
Et les envoya sur la terre !  
Mais le bon Dieu, not' protecteur,  
Quand il l'apprit, créant de suite  
Des anges qui portaient bonheur,  
Chez nous les envoya bien vite !  
Ces envoyés du paradis  
Sont des mascottes, mes amis,  
Heureux celui que le ciel dote  
D'une mascotte !

Sitôt que dans une maison  
Un de ces anges-la pénètre,  
C'est la vein', la chance à foison  
Qu'il apporte à son heureux maître...  
Est-oe un malade ? il est guéri !  
Un pauvr' ? de suite il fait fortune !  
Si c'est un malheureux mari,  
Il perd la femm' qu'il l'importune !  
Ces envoyés, &c.

The 'Supplément au Dict. d'Argot' of Lorédan Larchey, 1880, p. 82, notices the word thus: "*Mascotte*, fétiche de joueur (Rigaud)." It is also in Gasc's 'Dict. of the Fr. and Engl. Languages': "*Mascotte*, mascot, mascotte, gambler's fetish." "Mascot" is merely an English spelling, like "ballot" from the obsolete *ballotte*.

Honorat, in his 'Vocabulaire Français-Provençal,' published at Digne in 1848, gives as the Provençal for *enchant-eur*, *-eresse*, "*masca*, *sorciera*," both words feminine in form, while *masco* is apparently masculine. It is obviously identical with the Low Latin *masca*, which, says Scheler, was antecedent to the masculine form *mascus*, and which had the several meanings of witch, incubus, and

spectre, the oldest of these, according to the same authority, being "witch." In this sense *masca* is of great antiquity, occurring as it does in the ancient legal code of the Lombards: "Nullus præsumat aldiam ancillam, quasi strigam, quæ dicitur Masca, occidere" (see Du Cange for the reference). Emanuele d'Azeglio, in his 'Studi sul Dialetto Piemontese,' published at Turin in 1886, includes *masca* in his list of purely Piedmontese words, defining it as "spirito folletto, larva," i.e., hobgoblin or phantom. Scheler, however, asserts that the word still means a witch in Piedmont; and perhaps this meaning is exemplified in the phrase "furb com na masca" (cunning as a witch &c.), applied, says Azeglio at p. 71, to one who will not let himself be made game of ("non si lascia corbellare").

It is strange that the Low Latin *masca* should be ignored by the authority cited at the very beginning of the present communication. Most etymologists would be satisfied if they could trace any word in current use to so remote a date as that of the 'Lex Longobardorum.' How the provision of this law against the slaying of *masce* in the social position of semi-bondwomen should be interpreted, I am unable to judge; but the Provençal word must evidently have acquired a good meaning in order to yield *mascotte*. I note in conclusion, as an interesting fact, that *masca*, witch, although not connected etymologically with Fr. *masque*, face-cover, may perhaps account for the abusive term *masque* applied to females, and usually treated as a distinct word. Frenchmen wrote as if they thought so two hundred years ago, for I find in Boyer's 'Dictionary': "*Masque*, an ugly Witch or Jade; *Que la peste soit la Masque*, deuce take her for a Witch." F. ADAMS.

106A, Albany Road, Camberwell.

This word has become so thoroughly English (having been used as the name of a London paper) that I may be pardoned for giving its history at some length, especially as it appears to have been unknown to both the 'Century Dictionary,' as stated by the querist, and to the best of our slang dictionaries, Farmer and Henley, as I find by consulting my copy. As an element of English and American slang the word dates back, of course, to the comic opera 'La Mascotte,' so that the point really at issue is how the composer of that work arrived at it. There is in Paris a periodical entitled *Intermédiaire des Chercheurs et Curieux*, started in 1864, as expressly stated in its opening advertisement, to "imiter et naturaliser" in France "une feuille périodique anglaise, le *Notes*



and *Queries*." In the volume for 1881, the year treading close on that in which the opera first saw the light, and when it could still be described as "*la nouvelle pièce des Bouffes-Parisiens*," we find an inquiry as to the origin of its name; and in the replies the mystery is unravelled. The title belongs to the *patois* of Marseilles, of which city the composer Audran was a native, and by him it was suggested to the librettists. *Mascotte* is a diminutive of *masque*, and if Mr. BUTLER turns again to Littré, under the latter word, he will find, not, indeed, any mention of *mascotte*, but something that bears upon it, viz., examples of the use of *masque* in that sense of "sorcerer" or "sorceress" which is at the bottom of the whole matter. To be brief, a *mascotte* is anything or anybody that brings good fortune; the term can be applied with equal propriety to a sixpence with a hole in it, a habit, such as spitting for luck, or a person, as in the opera. In this last sense the word is very old; as far back as 1399 we find a woman alluded to as Petronille la Mascotte. The opposite of the *mascotte*, in the south of Europe, is the evil eye; in the United States, where the word *mascotte* has made itself a permanent home, its reverse is indicated by the slang word *hoodoo* or *voodoo*, which will be found in the 'Century Dictionary,' but with a false etymology. It is not French, but pure Negro, and was proved by the late Sir R. F. Burton to belong to the language of Dahomey. JAS. PLATT, Jun.

Your correspondent will find *mascot* and also *mascotte* (the French spelling) in Webster's 'English Dictionary,' latest edition (George Bell & Sons), and *mascotte* in Barrère's 'Dictionary of Argot and Slang' (Whittaker & Co.), 1889, translated by "gambler's fetish."

F. E. A. GASC.

Brighton.

"HER MAJESTY'S OPPOSITION" (7th S. xii. 468; 8th S. vii. 69, 151; viii. 211).—A correspondent in the *Standard* of 27 Nov., 1897, wrote:—

"With regard to the origin and history of most things it is safe to turn to *Notes and Queries*. There is no oracle whose wisdom and knowledge of matters historic is more unimpeachable. But as regards the origin and history of this phrase *Notes and Queries* is not infallible."

After reviewing the information already given in its columns, the writer furnishes other references to the speeches of Lord Brougham and of Mr. Cam Hobhouse, M.P., who, he alleges, was the originator of the expression in a speech delivered on 10 April, 1826, "which is earlier than the dates on

which Lord Redesdale and De Quincey employed it." EVERARD HOME COLEMAN.  
71, Brecknock Road.

GRUB STREET (8th S. xii. 108, 212, 251, 373; 9th S. i. 15).—The information furnished by the many correspondents respecting this world-famous thoroughfare prompts one to ask for more. In John Coleman's 'Players and Playwrights' (1888) several references are made, in vol. i., to Phœbe Carey (Mrs. Cuthbert), the reputed sister of Edmund Kean, and I quote the following, which Mr. Coleman himself extracts from an anonymous 'Life of Edmund Kean': "Kean now played at the Grub Street Theatre for the benefit of his sister Phœbe Carey, who acted with him on that occasion and has never since been heard of." Where was this Grub Street Theatre? In Grub Street? Can any reader give me any particulars of this playhouse?

S. J. A. F.

When I read the assertion that the existence of Grub Street had been denied it occurred to me that I possessed books published in that street, but I was unable to find any. I have, however, just opened "Discoveries | or | an Exploration | and | Explanation | of | some Enigmatical Verities, hitherto | not handled by any Author | by S. Sheppard | London; Printed by B. Alsop, near the | Upper Pump in Grubstreet. 1652."

W. H. DAVID.

46, Cambridge Road, Battersea Park.

TENNYSON FAMILY (7th S. xii. 188, 252; 8th S. iii. 21).—The charming life of the late Lord Tennyson, by his son, begins by stating that "the Tennysons may probably in their origin have been Danes, and they appear to have settled north of the Humber, in Holderness." Reference is then made to the earliest notice of them—in 1343—as pointed out by me in 'N. & Q.,' but the gap between the Tudor yeomanry of the name and the poet's ancestor Ralph Tennyson (1672-1735), father of Michael the apothecary of Preston, in Holderness, is by the author only vaguely filled up. He says: "From these (Holderness) Tennysons, through a Lancelot Tennyson of Preston, and Ralph Tennyson, who raised a troop of horse to support William III., descends Michael" (above named). It is clear, however, there cannot be more than two or three generations missing. In the Preston parish register we find a "Michael Tenison married 16 Nov., 1598." This entry was given in a paper in the East Riding *Transactions* as an example of the carelessness of the registrars in not even troubling to record the bride's name! In

1610 Ralph Tennyson of Paul got a licence to marry Agnes Gibson of Thorn Gumbold. Lancelot is by no means a common name, but there was a Lancelot Colman of Preston, whose administrator's bond at York is dated October, 1650. This shows at least that the name then existed at Preston.

A Ralf Tennyson of Keyingham was dead 1685, when Frances his widow was granted administration; and a William Tennyson of the same place died 1734, who had married at Holy Trinity, Hull, in 1711, Mary, daughter of Mr. Charles Robinson, of Beverley. They will in all probability be found to be related to, if not descended from, Marmaduke Tennyson, of Long Ryston, who married Frances, daughter of Thomas Hellard, of Little Ryston (Visit. Yorks, 1665), and has been before mentioned by me in 'N. & Q.'

I notice that a Mr. Collins, of Hobart Town, has taken the name of Tenison as a descendant of Archbishop Tenison, and his pedigree is printed in Burke's 'Colonial Gentry,' vol. ii. He was, however, clearly indebted to 'N. & Q.' for the archbishop's connexion with Holderness.

The poet's dialect poem 'The Northern Farmer,' we read ('Life,' ii. 32), was recited by a Mr. Creyke at a farmhouse in Holderness one evening to some neighbouring farmers, and was not only greatly enjoyed, but thoroughly understood by them. One said: "Dang it, that caps owt. Now, sur, is that i' print! because if it be I'll buy the book, cost what it may."

A. S. ELLIS.

Westminster.

LONDON BRIDGE (9th S. i. 188).—If Mr. CLARK will state the dates and nature of his evidence, probably one of your contributors will satisfy him. It is a trifle unreasonable to ask so incomplete a question, when his earliest date could so easily have been given as a *terminus a quo* for research in earlier records.

Q. V.

A SETTLEMENT FROM THE PYRENEES IN THE MIDLAND COUNTIES (8th S. xii. 448).—Is it quite certain that the earliest record of *Crocus nudiflorus* in England is 1738? There was certainly intercourse between the north of Spain and English herb-gardens before 1700. Gerard, after describing the different varieties of "wilde Saffron," and among them *Crocus montanus autumnalis flore maiore albedo cœruleo* (? *Crocus nudiflorus*), says:—

"All these wilde Saffrons we have growing in our London gardens. Those which doe floure in Autumne do grow upon certaine craggy rocks in Portugall, not farre from the sea side. The other have been sent over unto us, some out of Italy, and

some out of Spaine, by the labour and diligence of that notable learned Herbarist *Carolus Clusius*, out of whose Observations, and partly by seeing them in our owne gardens, we have set downe their description."

If, as I suppose, Gerard here refers to *C. nudiflorus* among other varieties, may it not have escaped to the fields? Some botanists have even supposed it to be indigenous in England.

C. C. B.

OLD ENGLISH LETTERS (9th S. i. 169, 211, 258).—Will PROF. SKEAT kindly say how it can be with any certainty laid down that the name of the M.E. letter (*ȝ*), namely, *ȝee*, was pronounced *yea*? And by the language signals *yea* is the *yay* sound signified? B.

SEPOY MUTINY (9th S. i. 208).—Your correspondent will find a rather full representation of the treacherous and cruel treatment of the English prisoners by Nana Sahib at Cawnpore, before and at their final massacre in the boats, in 'Rujub the Juggler.'

CHAS. INMAN.

'Cawnpore,' by the Right Hon. Sir George Otto Trevelyan, gives an account of the prisoners at Cawnpore.

A. B.

POEMS (9th S. i. 227).—The author of "Which is the happiest death to die?" is James Edmeston. See Schaff and Gilman's 'Library of Religious Poetry,' p. 871, "A Real Occurrence," &c.

C. LAWRENCE FORD, B.A.

Bath.

ARMORIAL (8th S. xii. 467).—The family of Hutten belonged originally to Franconia and divided into three branches: Hutten-Steckelberg (arms, Gu., two bendlets or; crest, a pair of wings gu., each charged with two bendlets as in the arms), Hutten-Frankenberg, and Hutten-Stolzenberg (arms, Gu., two bends or; crest, a man's head, &c.). Ulrich von Hutten was a member of the Steckelberg branch. There is another family, Hutten-Czapski, not connected with the above Hutten.

The family Hutter, or Hütter, von Hamsbach, extinct Bavarian nobility, lived at Landau-an-der-Isar (arms, Sa., a tent arg.; crest, a wing sable charged with a tent arg.).

I hope MR. HUTT will excuse my saying that he has drawn rather too hasty a conclusion with regard to the crests of the two families mentioned in his query. He states that, because a wing forms a part of the crest of each family, "both crests are similar." This cannot exactly be denied, but it should be pointed out, not only that in German heraldry wings are very common as crests, but also that the crest of Hutten v. Steckel-



berg is a pair of wings charged with bends, while the crest of Hutter is a single wing charged with a tent. There is certainly nothing in the arms to suggest that the two families were related, and any statement to that effect can only be surmise, for I believe I am correct in saying that no relationship has yet been proved. LEO CULLETON.

LINWOOD'S PICTURE GALLERIES (8th S. xii. 449, 517).—David Copperfield seems to have been rather bored by this exhibition when he attended his old nurse Peggotty thither. He afterwards remembered it chiefly, without commendation of any of its component parts, as a "mausoleum of needlework, favourable to self-examination and repentance" (see chap. xxxiii. of his 'Personal History' in Charles Dickens's transcript). Thackeray, too, in his sparkling essay on the 'Leech Pictures,' reprinted in his 'Works' from the *Quarterly Review*, No. 191, of December, 1854, turns up his nose sarcastically at this tame great-grandmother's treat for girls, and at other maudlin shows of the period, such as "West's Gallery" and the waxwork (not Tussaud's) in Fleet Street, the latter of which gloried in a refreshing group of "the dead baby and the Princess Charlotte lying in state." As germane to the subject in hand, I noticed some time ago in a bookseller's catalogue\* the following two items of needlework, viz.: "Map of Europe divided into its several States, according to, &c., by Anne Edgecumbe, 1807," and "Map of England and Wales, Martha Matthews fecit, April 19, 1784," both described as "beautifully embroidered in coloured silks on a silk ground." I dimly remember one or two faded specimens of some such creations still neglected extant in a rambling old country mansion near Hurley, in Berkshire, thirty or forty years ago. But a generation of young ladies (with a chance bishop among them) which bustles along on the "bike" is little likely, one may suppose, to recover a taste for painfully toiling at such wearisome and eye-torturing tasks as these. A pleasant canter on horseback, or even a spurt on the parvenu "wheel," through pleasant country scenes in the fresh bracing air, is worth a hundred worsted sheep and shepherdesses, or beautifully embroidered silken maps, which at best must soon become a very weariness of the flesh both to giver and receiver, however scarce at the present day and desirable in collections of curiosities of a bygone age. H. E. M.

St. Petersburg.

THE GOLDEN KEY (8th S. xii. 408; 9th S. i. 98).—The allusion to the "key" occurs not in Browne's 'Britannia's Pastorals,' but in Henry Peacham's 'Minerva Britanna,' 1612, p. 38. The key is there figured with a pair of wings overt attached, like the *talarii* of Mercury, and accompanied by the following lines:—

The Waightie Counsels, and affaires of state,  
The wiser mannadge, with such cunning skill,  
Though long locked up, at last abide the fate,  
Of common censure, either good or ill:  
And greatest secrets, though they hidden lie,  
Abroad at last, with swiftest wings they flie.

But would not the key obviously be represented as "golden," whether it were symbolical of a knowledge of the secrets of state or of the secrets in the possession of those who wield the magic wand of healing? Even as a trade sign—whether of booksellers, as possessing in some degree the key of knowledge in general, or of chemists and often the old practitioners, as possessing in the same degree the key to health, or as the symbol of St. Peter, like the cross keys in the Papal arms—it is always, I think, "golden."

J. HOLDEN MACMICHAEL.

The transferred meaning is intelligible enough. But may not the saying have been connected originally with the badge of office worn by the Lord Chamberlain, that golden key which the Duke of Devonshire tore off, "boiling with anger," as Macaulay relates?

EDWARD H. MARSHALL, M.A.

Hastings.

ROTTEN ROW, NOTTINGHAM (8th S. xii. 347; 9th S. i. 217).—Rotten Rows are nearly as plentiful as High Streets, and 'N. & Q.' has provided much evidence and many guesses. See 1st S. i. 441; ii. 235; v. 40, 160; 2nd S. iv. 358; 3rd S. ix. 213, 361, 443; xii. 423, 509. There was a Ratton Row at Howden, 1680, and another at Beverley, Poulson's 'Beverlac,' 1829, ii. 812. It would be rash to say that all these are derived from one source. But there is one possible derivation which has not yet been suggested and has something in its favour. Why should it not be the Red Row? There was in Hull a family named Rottenherring, which gave its name to a staith or landing-place on the river Hull. The temptation to bring stale fish into the market may have been greater then than now; but the old form of the name proves that this ancient Hull merchant had nothing to do with ancient fish. It was Rothenherring, *i. e.*, Red-herring. So there was a German painter named Rothenamer, sometimes printed Rottenhammer; see 'Peintres Célèbres,' Tours, 1857. He is entered under both names in Hole's 'Brief Biographical Dictionary,' 1866 (cf.

\* Karslake's 'Charing Cross Catalogue,' No. 1, §§ 381-2.

Yellowhammer). According to 'N. & Q.,' 3rd S. viii. 333, 404, there is a family whose name occurs as Rottonburgh, Rottonbury, Rattenberry, Rotenberg, Rothenburg, Rottenberg. The redness may have been in the soil, or in new red-brick houses. Why not a Red Row as well as a Red Sea? I may also call attention to some possible (or impossible) derivations in Hone's 'Ancient Mysteries,' p. 146.

W. C. B.

AUTHOR OF BOOK WANTED (9th S. i. 168).—I have in my possession a small volume which may probably be the same work as that Mr. PIGOTT inquires about. On the title-page the description is: "The Campaigns | of | Wellington. | by | H. W. Montagu, | Author of the 'Life of Napoleon,' the 'Life of Nelson,' &c. &c. &c. | London: | G. Berger. | 1833." On p. 1, however, the heading is 'The Life and Campaigns of Wellington.' The back of the cover also bears the legend 'Life of Wellington.' It seems to me that Mr. PIGOTT's is an earlier or a later copy of the same book, although it is curious to find in his copy the author's name is not given. The points of difference are that in mine there is no such illustration (although the book has several depicting battle scenes) at p. 59, and that the book was printed by Manning & Co., printers, 4, London House Yard. But of course mine may be a later edition, and I am not sure, as regards the illustrations, that it is perfect, there being no description of them given.

C. P. HALE.

VERBS ENDING IN "-ISH" (9th S. i. 86, 136).—My object in referring to *receive* was to try to throw a side light on the derivation of these verbs. PROF. SKEAT, however, evidently considers their derivation as a *chose jugée*, and for some inscrutable reason refers me to a book which, being an historical French grammar, says, naturally, nothing at all about English words derived from French, but a great deal about the derivation of French from Latin, upon which latter subject I had raised no question. He then proceeds to discuss the derivation of *receive* as a separate matter, thus missing the whole point of my argument. Briefly, I understand PROF. SKEAT's position to be that the verbs from the French are formed upon the stem, and that the frequent occurrence of *-iss-* in the conjugation of some verbs in *-ir* led, in some of these cases, to *-iss-* being treated as part of the stem. My point is that all the verbs from the French should be considered together, and that as in the case of verbs in *ceive* this frequent occurrence in the conju-

gation does not obtain, the theory built upon it is not wholly satisfactory. PROF. SKEAT cites occurrences of *-iss-* which amount to 27 in the 51 parts of the verb, and to 7 of *-ceive* in 51. But as 2 of the 7 and of the 51—viz., the sing. and plur. of the third pres. subjunctive and the same of the third imperative—are virtually the same in French, the proportion should really be taken as 5 in 49. If we consider the verbs from the French as a whole, we may take it as a rule that, so far as form is concerned, they might easily be derived from these same five parts of the French verb which alone give us *-ceive-*. Four of these parts are in the subjunctive, but PROF. SKEAT evidently leans towards the solitary fifth part, which is in the indicative, thus supplementing his advocacy of a derivation based upon frequency of occurrence in the conjugation with an opinion in favour of a derivation apparently supported by the most extreme infrequency, *i.e.*, one occurrence in the whole conjugation.

For the purpose of easy illustration of the derivation of verbs in *-ish* I should have thought the third pers. sing. pres. subjunctive decidedly better than either the pres. participle or the third pers. plur. pres. indicative, as in using it neither the terminal *-ant* nor *-ent* has to be dealt with. H. RAYMENT.

Sideup, Kent.

"MEDICUS ET POLLINCTOR" (9th S. i. 141).—For a longer time than I can remember I have been familiar with a version of this epigram which MR. AXON does not quote. Perhaps he can tell me whose it is. It was given in the first reading book in poetry I ever used at school, and I have not seen it since:—

Sure surgeon Pythias, sexton Damon,  
Carry a profitable game on.  
The sexton from the plundered grave  
With lint supplies his brother knave;  
The surgeon, not to be outdone,  
Murders his patients every one,  
Plies them with potions to destroy meant,  
And gives the sexton full employment.

I used to think the surgeon, at least, was a fool for his pains. C. C. B.

"SO PLEASED" (9th S. i. 188).—This early instance, in the draft of a lady's letter, of the vague sincerity of a *so* is interesting. Of its present popularity, similarly situated, there is no doubt. But I have not seen it more thickly sown than in a recent notice in the *Queen* of Mr. Grant Allen's 'Guide to Florence.' The sentence, "He is so saturated with information gained by close observation and close study," must be taken in connexion with



what precedes. But what actually follows is hardly to be matched: "He is so candid, so sincere, so fearless, so interesting, and his little book is so portable and so pretty."

It would, however, be a mistake to suppose that the elliptical expression is confined to ladies' letters and ladies' newspapers. In one page of Alison's 'History of Europe during the French Revolution,' ii. 54, fourth edition, there are two instances: "Their principles.....were those so finely expressed by Louis XVIII." "The agitation which they so sedulously maintained." KILLIGREW.

"TO SUE" (9th S. i. 206).—There is an ancient use of this word in the old title of the heron, the *hēr̄n-sue* (? herring-follower, or pursuer. Compare to *sue* by legal process). *Hēr̄n-sue* is the popular name of the hern, or heron, still in many parts of the North (in Craven, for example). Where Shakespeare is understood by modern readers to make Hamlet say, "I know a hawk from a hand-saw," Shakespeare doubtless meant (even if it cannot be ascertained that he did originally write) "I know a hawk from a *hēr̄n-sue*," which is a good equivalent for "I know a hare from a harrier." From the phrase as it stands one would imagine Hamlet was mad enough! Yet he himself is made to tell us, "I am but mad north-north-west; when the wind is southerly I know a hawk from a *hēr̄n-sue*." W. H.—N B.—Y.

"JIV, JIV, KOORILKA!" (9th S. i. 126).—I remember being taught by my great-aunt an old forfeit game known as "Jack's alive, oh!" A paper spill was lighted and blown out. While any sparks were still visible the player holding it repeated to his or her neighbour the formula, "Jack's alive and like to live; if he dies in your hand it's a forfeit." The next in rotation was bound to take "Jack" when the last word had been pronounced, and forthwith begin the same sentence before passing it on to the next person. The one in possession when the last spark went out of course incurred the forfeit. The extreme rapidity with which the formula was repeated as the sparks gradually disappeared was an unfailing source of amusement. E. E. STREET.

Chichester.

WILLIAM WENTWORTH (9th S. i. 7, 31, 50, 271).—The enormous number of William Wentworths in "Long John" Wentworth's book will cause any one who does not know a good deal about this pedigree to waste much time in the search recommended by C. By the way, he mentions the second edition

of "Long John's" book. The first edition, which was privately printed, is in many points inaccurate, but in answer to C.'s question I may say that the second edition of "Long John's" book, named by him, is a trustworthy publication. When "Long John" sent me his book in 1871 I was able to show him that his English pedigrees were not sound. He afterwards employed, I believe, the services of that distinguished antiquary Col. Chester, and in the three-volume edition named by C. the errors to be found in the two-volume edition were corrected. I repeat, however, a suggestion previously made in your columns, in answer to the original query, that this particular William Wentworth had better be searched for in Mr. William Loftie Rutton's 'Three Branches of the Family of Wentworth,' as he is probably one of the Williams named in that book, which makes it unnecessary to go through the large number named in the complete pedigree of Wentworth.

C. W. D.

"MELA BRITANNICUS" (9th S. i. 267).—On the title-page of the copy in the Royal Library of 'A Letter to the Society of the Dilettanti on the Works at Windsor,' under the name of the author is written "Charles Kelsall." Halkett and Laing give the same name in their index, but do not mention this letter. RICHARD R. HOLMES.

Windsor Castle.

At 4th S. vii. 76 the Editor of 'N. & Q.' stated that "Mela Britannicus" was Charles Kelsall, on the authority of the Brit. Mus. Cat. W. C. B.

WORKS OF GREAT AUTHORS ATTRIBUTED TO OTHER WRITERS (9th S. i. 84).—Aulus Gellius distinctly says that the fable of 'The Lark and her Young Ones' was told by Æsop, the Phrygian. Lucian refers in his 'Timon' to 'The Dog in the Manger.' In the note to 'The Fox and the Hedgehog' it is said that Aristotle attributes this fable to Æsop. I myself have not seen this passage of Aristotle, but no doubt the note is right. It is also said that 'The Wolves and the Sheep' has been quoted by Demosthenes. 'The Old Man and his Sons' is a classical story, for Plutarch mentions it. But possibly the fable is manufactured from the story. Phædrus acknowledges that his fables are copied from Æsop. And certainly we should be inclined to suppose that such fables as 'The Frogs desiring a King,' 'The Dog and the Shadow,' and 'The Two Wallets,' which is entitled by Phædrus 'De Vitiis Hominum,' were originated by the prince of fabulists. The fables of

Æsop, in the collections of Croxall and others, are altogether different from the fables of Bidpai or those in the 'Arabian Nights.' Two or three of them may be Eastern. There is an Indian fable similar to 'The Serpent and the Man,' but not, I think, exactly the same. 'The Master and his Scholar' is attributed to Lokman; but I believe it to be indisputable that Lokman, who is a more shadowy individual than Æsop, did not write the fables ascribed to him. 'The Wind and the Sun' is also attributed to Lokman. The animals mentioned in the fables are not always the same. This, perhaps, is owing to a failure of memory on the part of the narrators. A fable exactly the same as 'The Fox and the Lion' is told in the note to 'The Shepherd's Calendar' of Spenser; but the animals there are the ape and the lion. One form of a well-known fable is this. Two men sell a bearskin before they have killed the bear. They meet the bear, but, instead of attacking it, one man climbs a tree. The other man falls flat. The bear smells at him, and departs. The man who was up the tree asks the other what the bear said. The bear's remark is reported to have been, "You should not sell the bearskin before you have killed the bear." Shakspeare seems to refer to another form of the fable, or else his memory was inaccurate:—

The man that once did sell the lion's skin,  
While the beast lived, was killed with hunting him.  
'Henry V.,' IV. iii.

I have written once before in 'N. & Q.' concerning the change of animals in those fables to which Chaucer refers; and I will not repeat my remarks. E. YARDLEY.

Your correspondent will find an important discussion of the question as to whether Æsop wrote the fables which go by his name in Mr. Joseph Jacobs's 'Æsop's Fables as printed by Caxton, 1484, with those of Avian, Alfonso, and Poggio,' 2 vols. 8vo. 1889. The authorship of the Homeric poems is a subject far too vast to be profitably discussed in 'N. & Q.' I may, however, remark that in Miss A. M. Clerke's 'Familiar Studies in Homer' one view of the subject is admirably stated.

EDWARD PEACOCK.

"CROSS" VICE "KRIS" (9th S. i. 85).—MR. D. FERGUSON writes of *Javiere*, "Valenty gives as an alternative form *Xavier*!" This exclamation is surprising. In old Spanish and Portuguese both *j* and *x* were used to represent the sound of French *j*. The latter sometimes had the sound of French *ch*. One was only to think of Xerez, now Jerez, and English *Sherry*. The two letters in modern

Castilian have the sound of a double or very guttural *h*. The name is said to be a contraction of Basque *eche-berri*=*new-house*. The great F. Xavier was a Basque of pure blood.

PALAMEDES.

REGISTERS OF GUILDHALL CHAPEL (9th S. i. 188, 274).—MR. BURN'S words (3rd S. iv. 326) that "the register of marriages belonging to Guildhall Chapel.....is not at the church of St. Lawrence Jewry, as stated in Cunningham's 'London,'" seem to imply that there once existed a separate book of such marriages. Such, I believe, was never the case. What Cunningham states ('London,' edit. 1850), when speaking of the parish register of St. Lawrence, is that "here are preserved the registers belonging to Guildhall Chapel." They (certainly some of them and presumably all) are so preserved by being entered chronologically with the other entries in the parish register. Thirteen entries of marriages having taken place at Guildhall Chapel are thus recorded from 30 Nov., 1670, to 6 Aug., 1679, as appears from abstracts I took (many years ago), which probably do not include all that were thus solemnized. G. E. C.

ALFRED WIGAN=LEONORA PINCOTT (9th S. i. 268).—Marshall's 'Celebrated Actors and Actresses' contains biographical notices of Alfred Wigan, and of James Wallack, who was an uncle of Miss Pincott, and in each of those the date of Mr. and Mrs. Wigan's marriage is given as 1841. The book is generally accurate. Some part of it (perhaps the whole) was, as he told me, written by the late Thomas Hailes Lacy. WM. DOUGLAS.  
125, Helix Road, Brixton Hill.

BATH APPLE (9th S. i. 228).—If your correspondent will kindly give us the whole quotation, with the reference, so that we may see the context and know who is the author, he will, at any rate, tell us something. It is perfectly useless to ask for the sense of a word, and at the same time to withhold all the information which is to be had concerning it. WALTER W. SKEAT.

CHRISTENING NEW VESSELS (9th S. i. 269).—Referring to this custom, Mr. W. Jones, in his 'Credulities, Past and Present' (London, Chatto & Windus, 1880), says:—

"The present custom of christening ships may be considered as a relic of the ancient libation practised when they were launched. On the completion of a ship, it was decked with garlands and flowers, and the mariners adorned with crowns. It was launched into the sea, with loud acclamations, and other expressions of joy, and being purified by a priest with a lighted torch, an egg, and brimstone, or in some other manner, it was consecrated to



the god whose image it carried. In modern Greece, when a ship is launched, the bow is decorated with flowers, and the captain takes a jar of wine, which he raises to his lips, and then pours upon the deck."

H. ANDREWS.

See *Mélusine*, vol. ii., col. 231 and 236; and vol. iii., col. 239 and 355. It is a rite of propitiation.

H. GAIDOUZ.

22, Rue Servandoni, Paris.

"KATHERINE KINRADE" (9th S. i. 229).—It is just possible that some people will consider Bishop Wilson likely to be *prima facie* a better judge than Mr. Caine in such a matter as this. See Keble's 'Life of Bishop Wilson,' i. 295, where all the story of Katharine Kinred is told. The punishment, he remarks, "which to most in our time appears so disgusting, was a matter of course in the Isle of Man some 150 years since; the Bishop's enemies did not endeavour to use it against him."

EDWARD H. MARSHALL, M.A.

This case is fully dealt with in Keble's 'Life of Bishop Wilson' in the 'Library of Anglo-Catholic Theology,' pp. 296-8, 421-2.

ERNEST B. SAVAGE, F.S.A.

"DAIMEN" (9th S. i. 227).—*Daimen* seems to be Welsh *damwain*, accident, chance, whence are derived *damweiniol*, to happen, *damweiniad*, a chancing, *damweiniacth*, a chance, *damweiniol*, accidental. *Damwain* is a common enough noun fem., occurring, e.g., in two proverbs: "Damwain pob hely" ("All hunting is chance work"); "Ni cheiff dda, nid el yn namwain" ("Nothing venture, nothing win"), literally, "He will get no good unless he go on chance." There appears to have been an older masc. form *damwain*, which is a little nearer the pronunciation of the Scotch word.

A. W.

ROBERT RAIKES (9th S. i. 249).—Robert Raikes, the founder of Sunday schools, was the son of Robert Raikes and Mary, daughter of the Rev. Richard Drew, of Nailsworth, co. Gloucester, his wife.

JOHN RADCLIFFE.

Mary Drew, the mother of Robert Raikes, was the daughter of the Rev. Richard Drew. She died 30 Oct., 1779, aged sixty-five. It is said that she came from the neighbourhood of Nailsworth, in this county, but I have not been able to trace her birth or her family. It would appear that Robert Raikes, gent., had been previously married. There was a tombstone to his first wife in Fairford Church, Gloucestershire. Her maiden name was Niblett. I have not my note-book at hand, or I would give K. particulars.

H. Y. J. TAYLOR.

Gloucester.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.*

Edited by Dr. James A. H. Murray.—Vol. V. *H—Haversian*. (Oxford, Clarendon Press.)

A DOUBLE section of the 'Historical English Dictionary' opens out the fifth volume, which is destined to include letters *H, I, J, K*. Its conclusion will, accordingly, see us well on to half through the alphabet. The table of figures once more supplied shows that in the instalment before us, counting main words, combinations explained under them, and subordinate entries, we have a total of 3,815 words, as against 354 in Johnson, 1,569 in the 'Encyclopædic,' 2,125 in the 'Century,' and 1,920 in Funk's 'Standard.' We have, in addition, 15,624 illustrative quotations, against 4,700 in all the other named dictionaries collectively. Much the largest number of words in the present part are of Teutonic origin, those of Latin origin being few, and of Greek still fewer. Alien Oriental words are, however, numerous, and representing, it is said, "several aspirates and gutturals in Arabic and other Eastern tongues." There are, moreover, more words than usual the origin of which remains obscure or unknown. The articles to which attention is drawn by the editor as most important consist of the opening essay on the letter *H*, the account of *half* and its derivatives, occupying twenty-seven columns, and that on *hand* and its derivatives, which extends to forty-eight columns. What is said about the correct treatment of initial *h* in speech has great interest. It is pointed out that in educated speech *h* is often mute in words such as *exhaust* and *exhortation*, and in names such as *Clapham*, *Durham*, and *Stanhope*. Attention should be paid to the use of such words, now obsolete, as *abominable*, *preheminence*, and *proheme*. Among words of uncertain origin the most interesting, to our thinking, is *haunt*, in its various senses. The use of this in the signification of to practise habitually goes back to the thirteenth century. The futile conjectures on which previous dictionaries have ventured are dismissed without mention. It is uncertain whether the earlier sense in French and English was to practise habitually an action or to frequent habitually a place. In Robert de Brunne we have, "þe kyng said.....þe pape.....haunted Maumetrie." For haunting by imaginary or spiritual beings there is nothing earlier than Shakspeare's 'Midsummer Night's Dream,' "We are haunted; pray masters, flye masters, helpe." Milton's

— the Nymphs to daunt

Or fright them from their hallowed haunt

is not quoted; but there are abundant instances of the use of the word in a similar sense. The use in England of the verb to *harpoon* is much later than that of the substantive, and is, indeed, later than it appears to have been in other countries. *Harness* is another word the origin of which is said to be obscure. It is often assumed to be of Celtic origin, on the strength of the modern Breton word *harnez*, *hernez*, old iron, and modern Welsh *haiarn*, iron. This derivation is not, however, defensible. In its earliest recorded use *harness* was applied to ships. Yet another word of obscure origin is *harlot*, first used of men, as a vagabond or rogue, and not till a couple of centuries later applied to women. All

the fanciful derivations of this word are scouted or unmentioned. We should like to hazard a conjecture on the word *harlock*, as applied to a flower by Drayton, but are prudent, and refrain. Under *hair* the explanation of many proverbs is supplied. The gradual arrival at the present figurative use of *harbinger* as a forerunner, from its first sense as a harbourer or host, is very interesting to trace. *Hangment*, in the use "what the hangment"—what the deuce, must be much, very much, older than 1825, but probably only as a colloquialism, not likely to get into print. One would have expected to find a use of *hang-dog* earlier than 1687. Fully to understand *handkerchief* we must wait for a later instalment of the volume, under *kerchief*, the origin of which, *coverir* and *chef*=head, seems plain enough. *Handicap* is a word the history of which is obscure. What is known concerning it is told with commendable fullness. *Hamper*, again, in the sense of to restrain or hold back from roving, is one more word of obscure origin, though its use goes back to the fourteenth century. Wherever the student or the reader turns he will find matter of historical interest. Its treasures are, in fact, inexhaustible.

*Certain Tragical Discourses of Bandello.* Translated into English by Geoffraie Fenton, Anno 1567. 2 vols. (Nutt.)

To the delightful and rapidly augmenting series of "Tudor Translations" have been added two further volumes, worthy in all respects of the companionship into which they are thrust. We are personally anxious to see the collection enriched by Mabbe's translation of the 'Novelas Exemplares' of Cervantes. This aspiration, however, we must leave to Mr. Henley and Mr. Nutt; and we are, meanwhile, more than content to receive this edition or instalment—we are not quite able to say which—of Sir Geoffrey Fenton's translation of the 'Histoires Tragiques' of Belleforest and Boistuan. Such is the supposed character of the book now reprinted. Mr. Robert Langton Douglas, who supplies the introduction, and who is rather disappointingly sparing of bibliographical particulars, accepts this view. The translation is, however, reprinted from the first edition, which appeared in 1567. The title of this is 'Certaine Tragical Discourses written oute of Frenche and Latin by Geoffraie Fenton,' &c., the publisher being Thomas Marshe. This title in the reprint has undergone many modifications, the principal being the omission of the two words "and Latin." Then, again, the first part only of the 'Histoires Tragiques' appeared in France in 1560 in 4to., and was reprinted in 1561, and again in 1566. A subsequent portion appeared in 1567-8, and a third part, by Belleforest, in 1571, while the concluding portion of the Italian original did not see the light until 1573. Now it is clear that the first part only of Boistuan's rendering could be accessible to Fenton. What that first part in French contained it would be interesting to know. The stories in Fenton are not confined to the first volume of the French edition. These are points on which Mr. Douglas is silent, and with which bibliographers, French and English, might well concern themselves. Fenton, in common with Sir Thomas Malorye, incurred the censure of the puritanical Ascham, for which his shade may perhaps find consolation in the fact that Warton speaks of his work as "the most capital miscellany of this kind." It has, indeed, very keen interest, and from a philo-

logical standpoint is of great value. Fenton shows himself distinctly a euphuist, though his translation anticipated by a dozen years the appearance of Lyly's 'Euphues.' His illustrations are among the quaintest we possess, and his attempts at giving balance to his sentences constitute a very significant feature. Thus, when his original says of the Comtesse de Celant that she was before her marriage "vne fille assez belle, mais gaillarde, viuë, & trop esueillee"—we quote verbatim from the edition, in 16mo., of 1567—this becomes with Fenton "a daughter, more faire then vertuose, less honest then was necessarie, and worse disposed then well given any waye." One or two gems of expression may be quoted. Of one dame, more kind than chaste, he says that "her chief and common exercise there was to force a frizilacion of her haire with the bod-kind, converting the natural colour into a glistening glee, suborned by arte to abuse God and nature." We have in Twyne's Virgil, 1573, "Lockes with bodkins frised fine", but "frizilacion" is not to be found in the 'H. E. D.', while "glee" we will leave philologists to discuss. "Vacaboundes" for *vagabonds* is a curious and early form, and "tyntamar," though printed in italics, should be noted. For the use of the 'H. E. D.', we may say both words occur vol. ii. p. 21. Here, vol. ii. p. 28, Blanche Maria, "seing her newe mynyon so sewerly lynced with the blushe of her bewtie, that only a simple becke was sufficient to commaunde hym, taught hym a newe crosaprey, wyth a thousand trickes and sleights in wawtynge." Here, again, we will not hazard a guess as to the significance of "crosaprey," though we fancy we recognize it. Uses of "cockney" and "civilyan" are interesting, but not unprecedented. We have dwelt on the philological rather than the literary aspects of the work. From both points of view it is equally worthy of the attention of scholars. Mr. Douglas has not a very high opinion of the political worth of Fenton, the translator, who was described in his own time as "a moth in the garment," "a flea in the bed of all the lord deputies of that time," and who came "to be more deeply and universally hated than any other officer of the queen in Ireland." In this matter we will not join issue with him.

*Proverbs, Maxims, and Phrases of all Ages.* Compiled by Robert Christy. 2 vols. (Fisher Unwin.) On the first appearance of this work, which in 1888 reached us from America, we praised its general utility and the attractions of its appearance, but did not omit to point out its shortcomings (see 7th S. vii. 59). It now in a new and cheaper edition appeals to a larger public. Some of the shortcomings it then revealed have been made good, but it is still capable of great improvement. We should like to see many of the *lacune* filled up and some serious mistakes corrected. "Only the actions of the great smell sweet and blossom in the dust," instead of "the actions of the just," spoils rhyme and sense. "April borrows three days from March, and they are ill," destroys the character of the proverb, which should be

March lends to April

Four days, and they are ill.

"A man often admits that his memory is at fault, but never his judgment," is given as anonymous. It is one of the best-known sayings of La Rochefoucauld. The same may be said of "When our vices leave us, we flatter ourselves we leave them."



We could give many similar instances were it necessary. Mr. Christy's book has reached a second edition. It may possibly reach a third. We will give him a characteristic Russian proverb that is worth quoting. It gives the experience of a country familiar with heat, and is to the effect that "Heat breaks no bones," the lesson, of course, being that it is better to endure heat than risk cold.

*Catalogus Codicum Manuscriptorum Bibliothecae Bodleianae. Partis Quintae Fasciculus Quartus.*  
Confecit Gulielmus D. Macray. (Oxford, Clarendon Press.)

MR. MACRAY has been engaged for many years in cataloguing the great collection of manuscripts gathered together by Dr. Richard Rawlinson, which is preserved in the Bodleian Library. It has been said of Strype, the ecclesiastical historian, that although we owe him much for his labours among forgotten records, yet that "in his estimation one old manuscript appears to have been about as good as another." This may well be applied to Dr. Rawlinson. At a time when manuscripts were little regarded and historical treasures were perishing daily, he devoted his money, time, and energies to the work of collection. It would not be easy to exaggerate the benefit he has conferred on posterity. He has preserved much of high importance which we may be sure would have been lost had it not been for his devotion, but with the true instinct of a collector he seems to have given house-room to nearly every written paper which came in his way. It is impossible to say what may be of interest to future generations, but so far as we can tell now many of Rawlinson's gatherings catalogued in this volume are of very secondary value. Seventeenth and eighteenth century sermons are not commonly interesting, and of these we have a great number, accompanied by essays and treatises on points of theological controversy which have happily burnt themselves out long ago; but even on these subjects, though there is much chaff, there is some good grain. Notwithstanding the late Mr. Lathbury's work, the history of the Nonjurors has still to be written, and the student will find here much that will be of service to him. We are glad to find that among his gatherings Rawlinson has preserved a book of swan-marks. It relates to the river Thames, and contains three hundred and fifteen marks. We trust that some one may be induced to publish it. The drawings ought to be reproduced by some photographic process. Rolls and books of swan-marks exist in public repositories and a few in private hands. They are very interesting. Though seldom heraldic in any true sense, they bear a certain analogy to heraldry, and were certainly hereditary. The story that has been referred to more than once in our pages of a dog carrying away the Host in a church in York has a parallel in a certificate found in one of the volumes of miscellanies. It appears that at Tadlow, in Cambridgeshire, on Christmas Day, 1638, a dog ran off with the bread prepared for the Holy Communion. The accident is attributed to the church not being provided with altars. In a book of collections made by a Rev. Thomas Delafield there are some notes on charms which may not improbably be of interest to folklorists; among them is one in French and English, which we are told had touched the heads of the Three Kings of Cologne. It was found in the pocket of a smuggler who was condemned in 1749

for the murder of a Custom-house officer. We think, but are not sure, there is some mention of this charm in a volume of the *Gentleman's Magazine* issued at about the date of the murder. The omnivorous character of Rawlinson's collections is shown by the fact that the Doctor, among other things, was before his time in that he made a gathering of children's samplers. There are twenty-six of them. They were humorously labelled by their owner "Works of Learned Ladies." Mr. Macray has compiled his account of them from a careful description drawn up some years ago by the late Mrs. Foulkes, which is preserved along with them. The earliest dated example is 1695, but there are three others which from their position in the catalogue are, we may assume, of an earlier period.

WE hear with regret of the death, at her residence, Camden Lawn, Cloughton Road, Birkenhead, of Mrs. James Gamlin, known to readers of 'N. & Q.' as Hilda Gamlin, the historian of Birkenhead. Mrs. Gamlin, whose husband was a councillor at Birkenhead, was a Miss Furness, of Cloughton. She died on the 2nd inst., in her fifty-fifth year. Her best-known works were 'Memoirs of Emma, Lady Hamilton,' and 'George Romney and his Art.' She also wrote 'Memories of Birkenhead' and 'Twixt Mersey and Dee.' Her remains were interred on the 5th inst. in the Playbrick Hill Cemetery. Up to the close her interest in 'N. & Q.' was maintained.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. SAYLE ("On, Stanley, on!")—

Charge, Chester, charge! On, Stanley, on!

Were the last words of Marmion.

'Marmion,' canto vi. stanza 32.

E. M. ("Shakspearian or Shakspearean").—Both forms are used.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisement and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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LONDON, SATURDAY, APRIL 23, 1898.

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Notices to Correspondents.

Notes.

KING JAMES I. AND THE PREACHERS.

A SMALL volume of sermons preached and printed in the time of James I. has come into my possession. It seems to be of such rarity that possibly even Prof. Gardiner may not be aware of its existence. Sermons, to be sure, are not State papers; but, for all that, they sometimes throw strong sidelights on contemporary events and characters of far higher historical value than many tons of Blue-books. This fact finds remarkable illustration in the little volume now before me. It is still in the panelled leather binding of the period, but is evidently a bound collection of sermons each published separately.

Of these the first four are by the Bishop of Landaff (*sic* on title), and the fifth is a sermon by Henry Greenwood. Unfortunately the title-pages are wanting to two of the bishop's sermons; the other two are perfect. One of these bears date 1624, and was "Printed at London by Miles Flesher, for Nath. Feild." The second bears date 1625, with the imprint "Printed by M. F. for Nathaniel Feild, and are to be sold at his shop in the Blacke Fryers." The sermon by Henry Greenwood has not the name on the title-page, but it is given at the end both of the dedication and the

prefatory address to the "Christian Reader." It is dated 1618, and was "Printed at London by George Purslow, for Henry Bell, and are to be sold at his shop without Bishopsgate." The copy of this sermon is "the fourth edition corrected and amended," and is printed in black letter, excepting the quotations from the Bible and the Fathers, which are numerous, and are generally given in Latin with a free translation.

So far the little book would be no more than a book-lover's curiosity; but the contents throughout are almost painfully interesting by reason of the lurid sidelights they cast on certain contemporary incidents. It is school-boy's knowledge that James I. was by no means, at least in his later years, a pattern of all the personal virtues; but not even all readers of Prof. Gardiner's priceless ten volumes may have a clear impression of the moral estimate of the king held by the bulk of his English subjects. What this was these sermons make even too painfully plain.

Henry Greenwood's sermon is dedicated to "The Right Worshipfull and my verie dear friends, Sir Lestrange Mordaunt of Massingham Hall, in the countie of Norfolk, Knight Barronet, and Lady Frances Mordaunt, his most louing Bed-fellow." The dedication is dated "From Hempsted in Essex, January 10, 1618."

And it is a discourse that can only be described as a tremendous trumpet-blast against abounding iniquity in high places. It is entitled "Tormenting Tophet, or, a Terrible Description of Hell, Able to breake the hardest heart, and cause it quake and tremble. Preached at Paul's Crosse the 14 of Iune 1614." The text is "Esay 30. 33; Tophet is prepared of old; it is euen prepared for the King: he hath made it deep and large: the burning thereof is fire, &c." The substance of the discourse well justifies its appalling title. The preacher from the outset adopts the tone of an ancient Hebrew prophet—an Ezekiel in his most impassioned moods; denounces the prevalent ungodliness and wickedness of the people, particularly of the Court and the nobility; lays special emphasis on the statement of his text, that Tophet is prepared even for the King, and directly appeals to James in good set terms: "I beseech thee, O King, by the tender mercies of God, reforme these and these things." James, I infer from this appeal, was conspicuously present as a hearer on this occasion.

One of the Bishop of Landaff's sermons (unfortunately wanting title and date) seems intended as a counterblast against Green-



wood's terrible indictment. It is entitled 'Comfort against Calumny,' and bears throughout evident reference to the scandals then current. But the attempted vindication of James and his courtiers is too clearly couched in the "Qui s'excuse s'accuse" manner. The bishop was a courtier to the tips of his finger-nails. His language is that of Lily's 'Euphues'; to him James and Buckingham—to whom one of the four sermons is dedicated—are saints at the very least, if not angels; and all the flying reports of their transgressions are but the slanders and calumnies of the sons of Belial, relentless persecutors of God's dear children in all ages! One plain conclusion, however, is to be drawn from the utterances of both preachers, and that is, that the scandals were rife at the time, and that they were universally credited. A savage epigram of two lines, written as an epitaph on Buckingham, and included in the 'State Poems,' indicates with sufficient clearness what the nature of the scandals was.

One of the bishop's sermons, bearing the title 'Prayers Preservative: or, The Princes Priuy Coat,' has two separate dedications. The first is to "The King's Most Excellent Maiesty, Charles The First of that Name"; the second is to "The Prince his Highnesse." The date is 1625. The dedications are not dated, but the first opens with an explanation that the second dedication was the original one, and that whilst the sermon was being printed off news of the death of King James came abroad. In this second one the bishop reminds the prince that prayer's preservative power it was "which lately catcht and latcht you up betwixt the stirrop and the ground." So that it seems Charles, about the date of his royal father's death, had a fall from his horse, probably in the hunting-field.

DAVID BLAIR.

Armadales, Melbourne.

P. 28. Charlotte Smith. Mathias, 'P. of L.,' 56, 58.

Pp. 32-3. Elizabeth Smith. De Quincey's 'Works,' ed. Masson, 1889, ii. 404.

P. 37. Smith of Chichester. His picture of the 'Hop Pickers' was engraved by F. Vivares, 1760.

P. 46. Sir Harry Smith. See the *Illustr. Lond. News*, 3 July, 10 July, 1847.

P. 54. Horace Smith. The 'Tin Trumpet' was reprinted with his name, as No. 8 of Bradbury, Evans & Co.'s "Handy Vol. Series," in 1869, and reached its fifth thousand in 1870.

P. 59. Smith of Deanston printed a 'Report to the Board of Health on the Sanitary Condition of Hull,' 1850.

P. 63 a, line 32. It would be better to read "Lankester's" instead of "Derham's."

P. 65. Jeremiah Smyth, Esq., grandson of the Admiral, and Mary (Skinner) his wife, are buried in Holy Trinity Church, Hull.

P. 66 a, line 2 from foot, "were"; Isaac Gregory Smith still lives.

P. 70 a, line 5. For "Brooks's" read *Brook's*.

Pp. 74-5. John Smith, Platonist. Patrick's 'Autob,' pp. 17-22, 247.

P. 75 b. John Smith's 'Art of Painting'; there was an ed. 1706; that of 1723 is called the fifth.

P. 76 a, line 4. For "Work" read *Works*.

P. 76 a, line 13 from foot. For "Witten" read *Witton*.

P. 76. John Smith. 'Bede'; Wrangham's 'Zouch,' ii. 165, 193.

P. 76 b. John Smith, d. 1717. Was he the Mr. Smith of Oxford whose poem on the battle of Blenheim is printed with Rochester and Roscommon, 1707?

P. 83. John Christopher Smith. 'Gray,' by Mason, 1827, p. 415.

P. 83 b, line 9 from foot. For "licenses" read *licences*.

P. 121 a. For "Hesslington" read *Heslington*.

P. 121 b. Londesborough can hardly be said to be near Foston.

P. 121. Sydney Smith. His 'Speech at Beverley on the Catholic Claims' was printed, 1825. He also wrote a 'Letter to the Electors upon the Catholic Question,' York, 1826. In reply there appeared (1) 'The Elector's True Guide,' by an East Riding Freeholder; (2) 'The True Protestant,' by a True Protestant; (3) 'The Catholic Claims Rejected,' by an English Protestant, all York, 1826. Some details of his Yorkshire life in *Christian Society*, i. 597-8; 'N. & Q.,' 4th S. v. 117.

Pp. 124-5. Sir Tho. Smith founded two

# ' DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(Continued from p. 162.)

## Vol. LIII.

Pp. 3-10. Adam Smith. See Mathias, 'P. of L.,' 130, 400; an ed. of 'Moral Sentiments,' Edinb. 1813; Morell, 'Philos. Nineteenth Cent.,' 1846, i. 229; Tennemann, ed. Morell, 1852, p. 377; Bain, 'Emotions and Will,' 1865, p. 271; Sidgwick, 'Hist. Ethics,' 1886, p. 205; Wilson and Fowler, 'Principles of Morals,' 1886, i. 61; *Scottish Review*, Oct. 1887.

Pp. 13-15. Alex. Smith. See *Macmillan's Mag.*, Feb. 1867.

fellows at Queens' Coll., Cambr., Willet's 'Synopsis Papismi,' 1600, p. 961.

P. 124 b. On pronunciation see Robotham's pref. to Comenius, 'Janua Linguarum.'

P. 127 b, line 3. For "368-75" read *368-73*.  
Pp. 131-2. Tho. Smith. Wrangham's 'Zouch,' ii. 116.

Pp. 132-3. Dr. Tho. Smith. Thoresby's 'Correspondence,' ii. 278; Locke's 'Letters,' 1708, pp. 99, 119, 195; 'N. & Q.,' 8th S. v. 92. He printed a 'Sermon before the Univ. of Oxf.,' 1685; some of his pieces were reprinted, Trajecti, 1694-8; 'Account of the Greek Church,' 8vo., 1680.

Pp. 133-4. Admiral Tho. Smith. Shennstone's 'Poems,' 1778, i. 187.

P. 134 b. Tho. Smith, painter. 'Gray,' by Mason, 1827, p. 308.

P. 140 a, line 4. "Chalgrave." ? *Chalgrove*.  
Pp. 145-6. Wm. Smith of Melsomby; his letters in Thoresby's 'Correspondence'; 'N. & Q.,' 6th S. ii. 137.

P. 146 b, line 2. For "with" read *to*.  
Pp. 162-7. Sir W. Sidney Smith. Burke's 'Works,' 1823, viii. 217, *sq.*; Roberts, 'H. More,' iii. 29.

P. 177 b. A 'Compendium of Modern Travels' was published by J. Scott, 1757.

P. 189 a. B.A., Glasgow?  
P. 191. Prof. Smyth. Byron, 'Engl. Bards and Scotch Rev.,' 964.

P. 195. James Moore Smythe. M. Green's 'Spleen,' ed. 1796, p. 3.

P. 203. Andr. Snape. See W. Law's 'Works,' 1892, i. 1. He printed two sermons, both before the H. of Commons at St. Margaret's, London, 8vo., (1) General Fast, for the War, 28 Mar., 1711, on Amos iv. 10; (2) Restoration, 29 May, 1717, on Psalm lxxvi. 10; the latter went into a sixth ed.

Pp. 211-2. Soest's portrait of Butler, see Z. Grey's preface to 'Hudibras.'

P. 228. Lord Somers. See Akenside's 'Ode to Bp. Hoadly'; Grotius 'De Veritate,' 1718, p. 364. Addison dedicated his 'Italy' to him.

Dryden's Satire to his Muse' is printed as by Somers in Roscommon's 'Works,' 1707; see pp. 123, 143.

Pp. 240 a, 358 a. "to actively push," "to freely elect."

Pp. 248-9. Alex. Somerville edited M'Cornick's 'Financial Economy in the Army,' 850, and the 'Scatherd Memoirs,' 1878; he contributed articles on 'Early Pioneers of Canada' to the *Eastern Morning News*, beginning 9 Nov., 1883.

P. 257 b. There was a diamond ed. of Wm. Somerville's 'Poems,' Jones & Co.'s university ed., 1825-6.

Pp. 263-4. Tho. Sopwith. There are some

notes in the *Durham Univ. Jour.*, in which university he was an Examiner in Engineering, 1852. He also published 'Geological Sections of Alston and Teesdale,' Newcastle, 1829; 'Guide to Newcastle,' 1838; 'Dean Forest Award,' 1841; 'Lecture' at St. Martin's Hall, with others, 1855; and a paper in 'Trade and Manuf. of Tyne and Wear,' 1863.

P. 264 b. There are monuments of the Sotheby family in Birdsall Church and at Pocklington.

Pp. 275-7. Rob. South. Nelson's 'Bull,' 1714, pp. 342, 375, 395; Garth's 'Poetical Works,' 1775, pp. 64, 70.

P. 277 a. There is an ed. of South's 'Sermons,' styled the fifth, 2 vols., sm. fol., Dublin, 1720.

P. 281. Tho. Southerne prefixed verses to Congreve's 'Works,' 1761, i.; see 'Poems' of Sheffield, D. of Buckingham; 'Gray,' by Mason, 1827, p. 29. His 'Innocent Adultery' is introduced in Congreve's 'Old Bachelor,' iv. 21.

P. 281 b. "All of which." ? omit "of."

P. 287 b. Southey's 'Wat Tyler' was issued at 3d. by W. T. Sherwin, publisher of the *Republican*, or *Political Register*, pp. 16; see 'Corresp. of W. Wilberforce.'

P. 288 a. R. Watson wrote 'Observations on Southey's Life of Wesley,' 1821; see also James Everett in the *West. Meth. Mag.*, and R. D. Umlin's 'Churchman's Life of Wesley,' 1880, pp. 259, *sq.*

P. 309. Soyer. See *Illust. Lond. News*, 22 Sept., 1855, pp. 347-8.

P. 326 a, line 2 from foot. For "site" read *sight*.

Pp. 328-32. Sir Henry Spelman. Nelsons 'Bull,' 1714, p. 432; Stephens's pref. to the ed. of 'Tithes,' 1647.

P. 337 a. Joseph Spence. On his 'Polymetis' see 'Gray,' by Mason, 1827, pp. 152, 154; for "Lyne" read *Lyme*.

P. 355 a. For "Valderfen" read *Valdarfer*.

Pp. 355-6. Earl Spencer. Mathias, 'P. of L.,' 304.

P. 359. Dr. John Spencer. Locke's 'Letters,' 1708, p. 444.

P. 359 b. "Thummin'?"

P. 360 a. "Leonhard"?

P. 368 a. Robert, Lord Spencer of Wormleighton. His sons Edward and Richard Tho. Jackson's 'Works,' 1653, i., in 'Life.'

P. 398. Spenser. See art. in *Parthenon*, 24 May, 1862.

P. 398 a, line 20. For "1862" read *1869*.

P. 419. Sir Ed. Spragge. See Rochester's 'Poems,' 1707, in 'Life' prefixed, and p. 92.

P. 421. Bp. Sprat. Oldham alludes to his



celebrity as a preacher, ed. Bell, 1854, p. 161. He printed a 'Sermon before the Artillery Co.,' at Bow Church, 20 April, 1682, on St. Luke xxii. 36, sm. 4to., 18 leaves, Lond., 1682.

Pp. 427-9. Spring Rice. Prof. Pryme's 'Autob. Recoll.,' 1870, pp. 89, 186.

P. 443 a, line 23. "Two folio vols.," read *three*.

P. 476. Clarkson Stanfield painted the scene used at the Westminster Play.

W. C. B.

#### Vol. LIV.

The following additions should be made:—

P. 35. Lord Chesterfield is produced in caricature by Thackeray in 'The Virginians.'

P. 7. Was there not also a ribbon called Petersham?

P. 212. Sterne did not call Eliza his "Bramine," but he was "thy Bramin" to her. Perhaps he thought this was the Hindustani for prebendary.

P. 357. Miss Martineau ('History of the Peace') gloats over the death of Lord Londonderry and his funeral.

P. 358. Shelley's 'Masque of Anarchy' may be added to Byron, as containing a ferocious allusion to Lord Londonderry.

P. 391. For "Archbishop More" read *Moore*.

P. 418. Stonhouse's 'Life' is a real book, which I have often had in my hands. The title is 'Life of Sir James Stonhouse, Bart., M.D., with Extracts from his Correspondence,' 16mo., 1844, price 4s. 6d., written (or edited) by the late W. A. Greenhill, M.D.

EDWARD H. MARSHALL, M.A.

Hastings.

ALEXANDER BROME.—An interesting figure in literature is Alexander Brome (1620?-1666), the genial song-writer, dramatist, and loyalist, and the friend of Izaak Walton and Thomas Stanley. The following facts concerning his life are, so far as I know, given for the first time. He was born at Evershot, Dorset, and was "bred" at West Milton, in the same county. He died in the parish of St. Stephen, Walbrook, London, 29 June, 1666, the very day on which he made his will, and desired to be buried under Lincoln's Inn Chapel, "if it may bee done without much expence and inconvenience." His wife was Martha Whitaker or Whittaker, a widow with three daughters, Anne, Margery, and Mary. She took as her third husband one Robert Randall, and died at Hoxton on or before 15 April, 1687, when Randall administered to her estate ('Administration Act Book,' P.C.C., 1687 f. 61b. By Brome she had a son, John,

and three daughters, Martha, Elizabeth, and Flower, all minors at the time of their father's death.

In his will (P.C.C. 115 Mico), proved 13 July, 1666, by Martha Brome, his widow, executrix, and residuary legatee, Brome mentions his parents, to whom, if still living at his decease he gave 5*l.* apiece. He refers also to his three brothers, John, Richard, and Henry, and to his three sisters, Elizabeth, Isabella, and Julian. To the parishes of Evershot and West Milton he left 5*l.* apiece, "to bee disposed of for one or more annuities to be equally paid to the poore respectively forever." A third annuity of 5*l.* was to be yearly laid out in books for the use of poor scholars in Evershotschool. No mention of these charities appears in Hutchins's 'Dorset.' His lands called Shalcombe, otherwise Shapcomb Farm, in Winford Eagle, Toller Fratum, Dorset, and all other his lands and hereditaments in that county, were to be sold, and out of the proceeds the sum of 500*l.* was to be paid to each of his daughters Martha and Elizabeth, on their respectively attaining the age of twenty-one or on their day of marriage, the residue to be handed to his son John after the death of his mother, Martha Brome. We learn from the same source that Brome's loyalty did not go unrewarded, as he left his son, in addition to other lands in the same county, "my messuages situate in or near the Forrest of Roche otherwise Neroche, Somerset, lately graunted to me and my heires by the Kings Maiestie that now is." ITA TESTOR.

THE SANCTITY OF DIRT.—Some of your readers have no doubt been amused by the Rev. T. E. Bridgett's paper bearing the above title, which forms the second essay in his volume entitled 'Blunders and Forgeries.' After the evidence the author has collected it may perhaps be needless to accumulate further proof that people were wont to bathe before the days of the moral and social changes of the sixteenth century. There are still, however, some who seem to think the eminent person who said that "for a thousand years there was not a man or woman in Europe that ever took a bath" was bearing witness to an historical fact somewhere about as unassailable as the prevalence of the Black Death. For the information of those who are suffering under the influence of this delusion it may be well to reproduce the following passage from the reprint of that strange satire on Roman Catholic practices entitled "The Popish Kingdome or Reigne of Antichrist, written in Latin Verse by Thomas Naogeorgus, and

Englyshed by Barnabe Googe, 1570," which was issued under the editorship of Mr. R. C. Hope in 1880. Irrationally violent as the book must seem to the modern reader who is possessed in any degree with the historic spirit, it is a mine of information as to the customs of the latter Middle Ages.

After denouncing feast days as heathenish survivals Googe speaks of the people

As men that haue no perfitte fayth nor trust in God at all,

But thinke that euery thing is wrought and wholly guided here

By mouing of the Planets, and the whirling of the Sp[h]eare.

No vaine they pearse, nor enter in the bathes at any day,

Nor pare their nayles, nor from their hed do cut the heare away;

They also put no childe to nurse, nor mend with douning their ground,

Nor medicine do receyue to make their crased bodies sound,

Nor any other thing they do, but earnestly before They marke the Moone how she is placde and standeth euermore

And euery planet how they rise, and set in eche degree,

Which things vnto the perfitte fayth of Christ repugnant bee.

P. 44.

As bathing is classed in the same list with cutting the hair, taking medicine, and manuring the land, it is evident that the author knew it to be a habit with those against whom he directed his satire. The following notes on mediæval baths and bathing may be of service to inquirers:—

'Accounts of Lord High Treasurer of Scotland,' i. cciii.

*Archæologia*, xxvi. 279; xxxv. 465.

Thiers, 'Traité des Superstitions,' i. 257.

Lee's 'St. Kentigern,' 331.

Hen. Gally Knight, 'Normans in Sicily,' 325.

Paul Lacroix, 'Science and Literature in the Middle Ages and Renaissance' (Eng. trans.), 148.

Milman, 'Hist. of Latin Christianity,' ed. 1854, iii. 273.

Archer and Kingsford, 'The Crusades,' 295, 297, 340.

EDWARD PEACOCK.

VIRGIL AND LORD BURGHCLERE.—Doubtless many people have read with admiration Lord Burghclere's beautiful English version of Virgil's first 'Georgic,' ll. 311 to 514, which appears in the *Nineteenth Century*. That version, however, contains one line which it is to be wished that the author would amend. It occurs in his thirteenth stanza, and is his rendering of l. 383 of his original. It runs thus:—

In Asian fields near Cayster's pleasant pools.

Now the word "Cayster," is not a dissyllable, and ought not to be presented as such, since it is, and necessarily must be, a word of three

syllables, with two dots representing the diæresis over the *γ*. Thus, in the original,

Dulcibus in stagnis rimantur prata Caystri.

And in Homer, 'Iliad,' ii. 461, which Virgil imitated:—

Ἀσίῳ ἐν λειμῶνι, Καῦστρίῳ ἀμφὶ ῥέεθρα.

The whole rendering is so admirable that it is a pity it should be marred by even this slight blemish. The line could easily be rectified as follows:—

In Asian fields by sweet Cayster's pools.

Or, possibly, in other and better ways.

PATRICK MAXWELL.

Bath.

AN UNWARRANTABLE TRAVESTY.—In a recent number of the *Manchester Weekly Times*, which has been extensively quoted, an interviewer of Mr. William Le Queux says that he saw on that gentleman's table a card "on which was written the quotation:—

Pleasures are like poppies spread; a gust of wind their bloom is shed;

Or like a snowflake in the river, one moment white then gone for ever."

The report proceeds to explain that these lines constitute Mr. Le Queux's "motto"—apparently his monitor or daimon—on which he looks, and is straightway supported, when in a weak moment a fine afternoon tempts him to leave his work and "go over to Monte Carlo." The matter is invested with an air of importance that might have befitted the intimation of a discovery regarding William Shakespeare instead of Mr. William Le Queux.

Still the record is in itself, and for its immediate purpose, wonderfully artistic and touching, and it will, no doubt, have its appropriate effect. But it may humbly be asked why a manifest travesty of a familiar passage in 'Tam o' Shanter' should be described as if it were a careful extract from the original poem. Burns is responsible for much, but it is surely a somewhat arbitrary measure to present his lines as amended for private use by Mr. W. Le Queux, and calmly style the product a "quotation."

THOMAS BAYNE.

Helensburgh, N.B.

"THE DEVOUT FEMALE SEX."—In a recent debate in Convocation, Canon Bright took exception to the phrase "devout female sex," which, he said, obtained in "the Roman Communion." I suppose that Canon Bright had in his mind the popular rendering of the words "intercede pro devoto femineo sexu," which occur in the Commemoration of the B.V.M., an antiphon said, or sung, at the end of Vespers and Lauds on semi-doubles or



ferias. But this translation is quite misleading. "Pro devoto femineo sexu" is not "for the devout female sex," or "for all pious women," but is "for women vowed to God," i.e., for nuns and women in religion. So the preceding words seem to intimate: "ora pro populo—interveni pro clero—intercede pro devoto femineo sexu." And it is thus rendered ("women vowed to God") in Lord Bute's translation of the Roman Breviary.

GEORGE ANGUS.

St. Andrews, N.B.

**WATCHMEN'S VERSES.**—There was lately inquiry about watchmen's verses. A copy of those presented to the inhabitants of Bungay by the watchmen "John Pye and John Tye," in 1823, is in Hone's 'Every-Day Book,' Lon., 1830, cols. 1628-30. There is a print of a watchman.

ED. MARSHALL.

**THE POSTS IN 1677.** (See *ante*, p. 121.)—Earlier references to some of these posts are to be found in the *London Gazette*. There appeared, for instance, in No. 304 of that journal (12-15 October, 1668) this advertisement, which was repeated in various later numbers:—

"Notice is hereby given, That for the Advance of Commerce and Correspondence, a new Horse-Post is settled, to carry Letters twice every week between Exeter and Lawnton."

DUNHEVED.

**ZEPHYR.**—This word is generally understood to mean "the west wind," from the Greek, and probably not many persons are aware that it has any other signification. It is evident, however, that Dyer used it in another sense when he wrote in his beautiful little poem 'Grongar Hill' (of which Johnson remarked, "When it is once read, it will be read again"):—

While the wanton Zephyr sings,  
And in the vale perfumes his wings.

The 'Encyclopædic Dictionary' informs us that it is also the name of a genus of lepidopterous insects of the family of Lyncenidae, which, according to Westwood ('Introduction to the Modern Classification of Insects'), "comprises a numerous assemblage of small and weak, but beautiful butterflies." Why the genus Zephyrus is so called does not appear. Are the wings dark?

It would be interesting to know the meaning of Grongar. The hill is stated in the third volume of the 'Comprehensive Gazetteer of England and Wales' to be situated in Cardiganshire; but it is really, as mentioned editorially in 'N. & Q.' (4th S. ix. 271), located in Caermarthenshire, not far from Llandilo-

fawr, which is on the road from Brecon to Caermarthen, and near which was fought a battle between the English and Welsh in the year 1282.

W. T. LYNN.

Blackheath.

"TIGER" = A BOY GROOM.—Everybody is probably familiar with this word in the sense signified, but I cannot recall meeting with any satisfactory explanation of its origin until recently. Previous to then I had referred to the 'Encyclopædic Dictionary,' where I found the meanings given, "a boy in livery whose special duty is to attend on his master while driving out; a young male servant or groom." And here, too, we find a quotation from Barham's 'Ingoldsby Legends,' 'The Execution':—

Tiger Tim was clean of limb,  
His boots were polished, his jacket was trim.

There is also a notice of the term in the 'Slang Dictionary' (1873), where we have a somewhat similar definition to that given above, and also that of "one who waits on ladies as a page." So much, then, was derivable from books of reference at hand, but nowhere within my reach did I discover any information as to the first use of the word as applied to a boy servant whose duties are as indicated. Recently, however, while skimming the 'Recollections, Political, Literary, Dramatic, and Miscellaneous, of the Last Half-Century,' by the Rev. J. Richardson, LL.B., a work in two volumes, published in 1855, I came across some anecdotes anent the notorious Barrymores, with some of whom he seems to have been acquainted. And it is in connexion with the experiences which he relates that he makes the following remarks with reference to the boy servant about whom I am writing. In vol. ii. pp. 129, 130, he writes:—

"His lordship [Lord Barrymore] was the first person who introduced that class of retainers known by the title 'tiger,' and the original 'tiger' was the late Alexander Lee, the musician and composer. The early 'tiger' differed in some respects from the animal now known by that name. His duties were different, and his position more dignified. Thus the business of Alexander Lee, when a mere boy, was to accompany his noble patron in his cab, or rather in the huge one-horse chaise in which his lordship was trundled through the streets by the power of a gigantic horse. The boy was not, as 'tigers' nowadays are, perched up at the back of the vehicle in which the driver lolls at his ease. He had the privilege of being seated alongside of his lordship, and his services were made use of to perform the part which the heathen mythology assigns to Mercury. His lordship, who drove through the streets 'fancy free,' whenever his fancy provoked him to a *liaison* with a female by whose appearance he was captivated, 'pulled up' his cumbrous car,

Alexander Lee ran after the object of his master's adoration, announced the conquest her charms had made, procured her address, arranged an interview, or reconnoitred the ground, as the nature of the case might require."

Apparently we have here a noteworthy fact in connexion with the word which may eventually be of service to the editors of the 'H. E. D.' It will be observed the author calls Lee the "original 'tiger.'" We might then fairly assume that with him originated the name. Have readers of 'N. & Q.' any notes on the word? If they have I should be glad of their views. C. P. HALE.

### 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.

"DARGLE."—This word occurs in Scott's 'Redgauntlet,' Letter xi., near the beginning of 'Wandering Willie's Tale,' ed. Black, 1879, i. 188: "Glen, nor dargle, nor mountain, nor cave." The word is not in Jamie son, nor can I find anything like it in Gaelic. Do any of your readers know the word? It appears to me probable that "dargle" is a ghost-word, a misprint for "dingle." A. L. MAYHEW.

CERVANTES ON THE STAGE.—Besides 'Don Quixote,' which of Cervantes's works have been adapted for the stage or in any way dramatized? Any particulars will be welcome. S. J. A. F.

THE BURIAL-PLACE OF LORD CHANCELLOR THURLOW.—Can any reader of 'N. & Q.' tell me where Lord Chancellor Thurlow was buried, and whether any monument marks the spot? FREDERICK T. HIBGAME, Hampden Club, N.W.

TINTAGEL.—My friend Mr. Kinsman, the late vicar, told me that he was appointed custodian (or constable) of the castle in 1852, and I have so stated in my 'Thorough Guide' to North Devon and North Cornwall. A correspondent now writes to me challenging the statement. May I inquire if there is any official record of the appointment? The office was obviously a resuscitation, and little more than titular, though it entrusted the key to my friend. May I also inquire who was the last custodian before Mr. Kinsman? C. S. WARD.

CORPUS CHRISTI.—In some Yorkshire pedigrees of the fourteenth and fifteenth cen-

turies both men and women were "admitted of Corpus Christi," which statement was followed by a date, presumably that of the "admission." Will any one kindly explain what this means? F. E.

MILITARY TROPHIES.—In the library of the Royal United Service Institution is a catalogue of "The Waterloo Museum, 97, Pall Mall, established in the year 1815." The catalogue is long, containing 189 objects of various descriptions, and some of much military interest. Among them were four French eagles, viz., one, with standard, presented by Napoleon to the National Guard at Elba; one which had belonged to the Third Legion; one which had belonged to a corps in India; one which had belonged to a corps of Marines. None of the above eagles are at Chelsea Hospital, where several others are deposited. Can any of your readers give information as to what became of the Waterloo Museum or its contents, or as to any of the above-mentioned eagles or their present whereabouts? C. R.

NOBLEMEN'S INNS IN TOWNS.—I should be glad to be referred to authorities relating to noblemen's inns or houses in English cities. I refer to such houses as Furnival's Inn in London, and the *mansiones* which, according to the Domesday Book, belonged to various noblemen and men of rank in Oxford. Were these *mansiones* town houses in the same way that Northumberland House in London was a town house of the Earl of Northumberland? And were there not such houses in Chester and other ancient cities? S. O. ADDY.

CAPT. MORRIS.—At the time of the death of the "Laureate of the Beefsteak Club," which occurred 11 July, 1835, it was stated that he left his autobiography to his family. Has this been published? Has any full biography of the author of "The sweet shady side of Pall Mall" ever appeared? S. J. A. F.

[See 'Dict. Nat. Biog.']

"THE HEMPSHERES."—In manor rolls of the Elizabethan period there occurs a place-name "The Hemspheres" in what was then the fishing village of Brightelmstone. This place occupied, I am told, the site or neighbourhood of the "Black Lion." I have failed to find in Prof. Skeat's 'Dictionary' or in Halliwell-Phillipps anything to elucidate the meaning of this word. Not being an etymologist, I am, of course, prepared to guess valiantly, but only with the hope of obtaining correction from some one who knows.



If "Hemp" does not mean something quite different it may mean simply hemp. The word "shereman," meaning clothworker, suggests a hemp cloth, which I suppose might be an equivalent for sail-cloth, and "The Hempspheres" a place where canvas for boat sails was made. I never heard that any such article was made there, and do not know anything as to where, at that date, sail-cloth was manufactured. In this connexion one may perhaps notice the local surname of Hamsher. This was then the usual spelling, though it is now more frequently seen as Hampshire or Hamshire. If this name had, in fact, no derivation from the county of Southampton, it may possibly have some association with the subject of this inquiry. HAMILTON HALL.

MOON THROUGH COLOURED GLASS.—Can your readers inform me if the moon shining through coloured glass throws a coloured or white light? Keats says, in 'The Eve of St. Agnes' (xxv.):—

Full on this casement shone the wintry moon,  
And threw warm gules, &c.

G. CURTIS PRICE.

GOETHE.—Can you or your readers tell me in what edition of Goethe's poems I can find the original of which the following is a translation?—

Come with me, pretty one, come to the dance, dear!  
Dance appertains to the festival day.

Art thou my sweetheart not? Now is a chance,  
dear!

Wilt thou be never? Yet dance, dance away.

E. F. B.

THE WENHASTON DOOM.—Has any detailed pamphlet upon or accurate illustration of this ancient example of mediæval art ever been issued? It was described in the *Times* of 28 Dec., 1892.

Hoddesdon, Herts.

W. B. GERISH.

BRANDING PRISONERS.—Can any one tell me when the practice of branding prisoners on the back of the hand with a broad arrow was discontinued?

W. S.

PORTRAIT OF HENRIETTA, COUNTESS OF SUFFOLK.—At Blickling Hall, near Aylsham, is a fine full-length portrait of this lady, a tall, slim figure, habited in a fancy dress, and holding in her hand a mask. She was the eldest daughter of Sir Henry Hobart (to whom Blickling belonged), who was killed in a duel with Oliver Le Neve in 1709. She married first Charles Howard, Earl of Suffolk, and secondly the Hon. George Berkeley. Is it known by whom the picture was painted? There are many examples of

Jervas, the friend of Pope, in Norfolk mansions and some at Blickling, and perhaps this may be one of them.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MALCOLM HAMILTON.—As a descendant, I request information respecting the ancestry and career of Malcolm Hamilton, who was consecrated Archbishop of Cashel in 1623, and died in 1629. FRANCES TOLER HOPE.  
19, Narbonne Avenue, S.W.

FLORIO AND BACON.—Where does the statement occur that Florio was paid to make known (translate?) the works of Lord Bacon abroad? F. J. BURGUYNE.

Brixton Oval, S.W.

"TWO PENCE MORE AND UP GOES THE DONKEY."—This was a common saying in Gloucestershire sixty years ago. Perhaps it is so yet. Perhaps also it was common all over the country. What does it mean?

W. E. ADAMS.

Newcastle-on-Tyne.

[A full account of this will be found under 'Donkey' in Mr. Farmer's 'Slang and its Analogues.']

HANDS WITHOUT HAIR.—On p. 347 of 'Rhys Lewis, Minister of Bethel, an Autobiography,' by Daniel Owen, translated from the Welsh by James Harris, will be found the sentence:—

"After completing my self-imposed task, I went to talk to Miss Hughes with an easy conscience, and with hands on which there was no hair—considerations of greater value than millions of money."

It appears from the context that the words introduced by *and* are meant to be synonymous of *an easy conscience*. Is this a common Welsh idiom? In the same interesting book, marred by some misprints, one notes, p. 182, *parablisling*, perhaps a new word; p. 341, "Well ooft to their hearts, say I." What does *ooft* mean? PALAMEDES.

JOHN LOUDOUN, OF GLASGOW COLLEGE.—What is known of this famous teacher, who flourished at the end of the seventeenth century and beginning of the next? C.

MIDDLESEX M.P.s.—William Mainwaring was M.P. for Middlesex from 1780 to 1802, and his son George Boulton Mainwaring in 1804-6. Some particulars of these two M.P.s would be acceptable. A contemporary list of the Parliament of 1790 describes the former as "First Prothonotary of the Court of Common Pleas, and Chairman of the Quarter Sessions, Vice-President of the London Hospital and of the Medical Institution, Old

Gravel Lane." Both father and son are noted for the memorable election contests with Sir Francis Burdett in 1802 and 1806, said to have cost Sir Francis over 100,000*l*.

W. D. PINK.

Leigh, Lincolnshire.

BIBLIOGRAPHY OF BRITISH BIRDS.—Will some reader of 'N. & Q.' be so kind as to inform me if the following be an exact transcript, *verbatim et literatim*, of the fanciful title-page to a folio tract of four sheets which appeared in 1849?—

"British Birds. [sic] Compiled by W. P. Cocks. February 1849. Cornwall. a. found in the County. b. found in Falmouth and neighbourhood. [sic] from 1844 to 1849. Falmouth. W. P. Cocks." I cannot recollect the resting-place of the copy handled by me. The list is merely nominal, and almost wholly worthless. I want the title for a bibliography of British birds.

W. RUSKIN-BUTTERFIELD.

St. Leonards.

SPECIES OF FISH, &c.—I should very much like to know what books are considered the standard for the determination of species of Cephalopoda, fishes, Myriapoda, and Crustacea.

E. B. L.

Chemulpo, Korea.

PUDDLE DOCK.—In the parish registers of Turvey, co. Bedford, is this entry: "William Skevington, senior, of Puddle Dock, bur. 1 Oct. 1687." Where is this Puddle Dock? Inquiries in the neighbourhood have failed to elicit any information. I know of places of the name in Kent and Norfolk, but think this must be much nearer, probably in the direction of Puddle Hill, co. Northampton.

THOS. WM. SKEVINGTON.

Wood Rhydding, Ilkley.

AUTHORS OF QUOTATIONS WANTED.—

—large-acred men,

Lords of fat Evesham and of Lincoln fen.

Quoted, without reference, by Horace Smith, 'Tin Trumpet,' 1870, p. 150.

W. C. B.

The hand that rocks the cradle rules the world.

LIBRARIAN.

[Asked 8th S. vii. 209, 330, but unanswered.]

Christus, si non Deus, non bonus.

G. H. J.

When in retreat Fox lays his thunder by,  
And Wit and Taste their mingled charms supply  
When Siddons, born to melt and freeze the heart,  
Performs at home her more endearing part.

S.

I see no restive leaflet quiver,

No glancing rays that meet and part!

The very beat of the broad river

Is even as a silent heart.

BERNARD BUTLER.

*Byelics.*

"FOR TIME IMMEMORIAL."

(9th S. i. 246.)

THIS expression, sometimes slightly varied, with kindred ones, cannot but have been generally familiar from Queen Anne's time on for upwards of a century. Witness the following quotations:—

"Posterity yet unborn shall pursue his Memory with Execrations, having, *for immemorial Time*, fix'd a Necessity of Contribution, in discharge of those heavy Debts."—Mrs. Manley, 'Secret Memoirs' (1709, &c.), vol. iv. p. 209 (ed. 1736).

"Terms which, *for Time immemorial*, have been in Fashion in the Place of my Nativity."—Anon., 'Mr. Ginglecutt's Treatise of Scolding' (1731), p. 10.

"The beavers having been in possession of it before *for time immemorial*."—Anon., 'The Impostors Detected' (1760), vol. ii. p. 103.

"A country belonging to a people who were in possession *for time immemorial*." Goldsmith, 'Citizen of the World' (1762), xvii. ¶ 4.—"That government which has subsisted *for time immemorial*." *Ibid.*, xlii. ¶ 3.

"Her death put an end to the monarchy in Egypt, which had flourished there *for immemorial ages*."—*Id.*, 'Roman History' (1769), vol. ii. p. 94 (ed. 1786).

"A mile beyond this oak stands another, which has, *for time immemorial*, been known by the name of Judith."—William Cowper, 'Letter,' Sept. 13, 1788.

"Our archives.....have been carefully preserved *for time out of mind*."—Edward Du Bois, 'A Piece of Family Biography' (1799), vol. i. p. 146.

"The birds of prey.....had, undisturbed, built their nests and fixed their kingdom there *for ages immemorial*."—Elizabeth Helme, 'St. Margaret's Cave' (1801), vol. i. p. 4.

"Whose blood.....has purled melodiously through silver and golden pipes of exquisite art and taste *for time immemorial*."—James Gilchrist, 'Reason the True Arbitrator of Language' (1814), p. 106.

Jethro Tull, in his 'Horse-hoeing Husbandry' (1731–39), p. 84, note \* (ed. 1822), has *for time out of mind*, and, in p. 243, *for time immemorial*, which is found also in William Godwin's 'Enquirer' (1797), p. 265. I have not the books at hand.

Mrs. Manley, though, by implying proleptic remembrance, she perpetrates a first-class bull, is cited above as showing that the phrase she uses must have been current among her contemporaries.

And here may as well be illustrated the elliptical form of *from time immemorial* or *for time immemorial*:—

"This deformity.....it had been the custom, *time immemorial*, to look upon as the greatest ornament of the human visage."—Goldsmith, 'Bee' (1759), Introduction, ¶ 11.

"The gout.....has been, *time immemorial*, a clerical disorder here."—*Id.*, 'Citizen,' &c. (*ut ante*), lviii. ¶ 2. Also in ci. ¶ 4, and ex. ¶ 7.



"Thus duelling, though a crime of the highest magnitude, has, *time immemorial*, been metamorphosed into heroism."—Anon., *New Spectator* (1784), No. v. p. 1.

"We all know that a shilling has been the price of an oath, *time immemorial*."—*Morning Chronicle* (1801), in 'Spirit of the Public Journals' (1802), vol. v. p. 338.

"As it has been the custom of all your predecessors, *time immemorial*, to take our sex under their immediate inspection," &c.—H. W. L., in *Miniature* (1805), No. 29, ¶ 3.

In the ensuing quotation, which is much older than any hitherto given, a learned author bulls it quite as completely as Mrs. Manley:—

"Of whom, with the rest of his felowes, equal both in dignity and degree, it may be truly verified that their names shal live in glory from generation to generation, *time out of minde*."—Thomas Stapleton, translation of Bede's 'History of the Church of Englande' (1565), fol. 160.

Constructions like "I had not before seen him [for] a long time" were once very frequent.

F. H.

Marlesford.

THE FIR-CONE IN HERALDRY (9th S. i. 207).—Unless specially blazoned as pendent bendways or barways, &c., the fir-cone is depicted upright with the point towards chief and in a ripe but unopened state, as in Pyne or Pine, Gules, a chevron ermine between three pine-apples or, the charges being what we term pine or fir cones, and not the fruit known by that name. For a figure of this coat, *vide* Guillim, 'A Display of Heraldrie,' first ed., 1611, p. 109; 1679 ed., p. 101; or indeed any of the numerous editions of the work, which contain the following note:—

"The pine tree was in much request in ancient times, for adorning of walkes about mansion houses; according to that of the Poet:

Fraxinus in sylvis pulcherrima, Pinus in hortis,  
Populus in fluviis, Abies in montibus altis;

The Ash in Woods makes fairest shew,

The Pine in Orchards nie:

By River's best is Poplar's hew,

The Firre on Mountaines hie."

Beyond this, I am not aware that it has any heraldic signification, ecclesiastical or other.

WALTER CROUCH.

Wanstead.

The fir-cone "naturally" points upwards, as in the well-known arms of the city of Augsburg; but occasionally it is "versed," and points downwards, as, for instance, in the shield of the French (Provence) family of "De Mayol de Luppé," which bears "De sinople à six pommes de pin versées d'or, posées 3, 2, et 1," to which Mr. ARTHUR MAYALL possibly refers. The fir-cone has no more special heraldic signification than have

the other vegetable emblems frequently used, and can be blazoned in any colour or metal. It is depicted in a conventional shape, with the point either straight up or down, and not oblique, and both sides curvilinear—in fact, "cone-shaped."

MYRMIDON.

The customary method of depicting the pineapple or cone of the pine tree is erect and pendent, and according to Sloane Evans, if the position is not expressed, the stalk should be downwards, that is, the cone erect. The blazon is often indefinite. The arms of the Pinon family and of Baron de Douzi are "D'azur, trois pommes de pin d'or" (2 and 1). In the former the cones are pendent, in the latter erect, showing how requisite it is to give the position and number in the blazon. The matured fruit will be depicted, and for the form some allowance should be made for the cones of the various species of pines, also for the imagination of the limner. The pine tree is an emblem or symbol of death and oblivion.

JOHN RADCLIFFE.

"CAPRICIOUS" IN THE 'H. E. D.' (9th S. i. 65).—The note at this reference appears to me to be hypercritical. I think there is very little doubt the word is derived from the Italian *capriccioso*, whimsical, frisky, fitful, goatish, from *capra*, a goat. Prof. Skeat inclines to this belief, but ventures upon a second derivation, *capo-riccio*, a bristling of the hair, from *capo*, a head, and *riccio*, bristling, which is certainly inadmissible, as *riccio* does not mean bristling, but a curl, frizzled. The word occurs in the following lines by a modern Italian poet, in which it is used in the sense of frisking like a kid or goat:—

Quando lo vedo per la via fangosa,

Passar suoido e bello,

Colla giachetta tutta in un brandello,

Le scarpe rotte e l'aria capricciosa.

Ada Negri, 'Bircichino di Strada.'

JOHN HEBB.

Canonbury Mansions, N.

DUELS IN THE WAVERLEY NOVELS (9th S. i. 42, 169).—ASTARTE is mistaken, I believe, in his reference to the *Englishman's Magazine*. I have a set of the volumes, and cannot find the passage mentioned, while in one article the novels are recommended without qualification. Further, the magazine was never issued in a weekly form, but only in monthly. The first thin volume (edited by Rev. W. H. Teale, of Leeds) appeared in quarto in 1841; vols. ii., iii. were in octavo in 1842-3; and then the magazine was incorporated with the *Christian Magazine*, published at Manchester, and one small volume appeared in 1844 in duodecimo under the title of *The Englishman's and*

*Christian Magazine*, upon which extinction followed. In its whole course it singularly lacked (unless perhaps in some degree in its latest stage) all the elements of "popularity" as now understood. It was alike heavy and feeble, while uncompromisingly positive in assertion, with the positiveness which feebleness often assumes. Some of R. S. Hawker's verses are found in it. W. D. MACRAY.

"HOIST WITH HIS OWN PETARD" (9th S. i. 287).—A few months ago, on again reading Cardinal Newman's 'Apologia,' first published in 1864, I came across this expression, with which I had long been familiar. He uses the form *petar*, which at first I thought a mistake; but on referring to the "Globe" edition of Shakespeare (strange to say it came out in the very same year), I find it adopted as the correct one ('Hamlet,' III. iv. p. 833). I well remember the intense interest caused by the literary duel between Charles Kingsley and John Henry Newman. As the successive numbers of the 'Apologia' came from the press the opinion was freely declared that "the engineer had been hoist with his own petard." I am certain that my acquaintance with the phrase dates from that period, and that it was often used by the learned gentlemen with whom it was then my happy lot to associate. I also think it must have been often employed in the ephemeral literature of the period, and probably George Eliot's attention may have been caught by it through that source.

I have not the original edition of the 'Apologia,' but I refer DR. MURRAY to the reprint in the "Silver Library" (Longmans, 1890), where he will find that the phrase was used by the author when writing to the amiable Mr. Keble in the year 1840.

JOHN T. CURRY.

Scott puts this quotation, with the context, in the mouth of Sir Henry Lee in 'Woodstock,' chap. xxxiii.

JONATHAN BOUCHIER.

A POSSIBLE GLOUCESTERSHIRE ORIGIN FOR GEOFFREY CHAUCER (8th S. xii. 341, 449; 9th S. i. 189).—MR. BADDELEY's long answer to my note seems to me no reply at all to my remarks, so I must leave the dispute between us to such of the readers of 'N. & Q.' as care to refer to and read his article and my comments on it, for it seems to me waste of ink to try to argue with one who can seriously think that the surnames of "de Chaworth" and "le Chaucer" are identical.

I may, however, point out that I never said that placing the article "le" before a

name necessarily transforms it into a trade name, nor anything like it. The trick of confuting what your adversary never said is stale and old.

That "le Chaucer" meant "the shoemaker" cannot, I think, admit of serious doubt; anyhow I prefer to take the opinion of a writer like H. T. Riley ('Memorials of London and London Life,' xxxiii) to that of MR. BADDELEY. That Thomas Chaucer was the poet's son I firmly believe, but the very expression I used showed that I knew many doubt it.

The le Chaucer of London in 1226 to whom I referred was Ralph le Chaucer, mentioned on the Close Roll, 10 Hen. III., mem. 10 d.

Following him a Robert le Chaucer of London, 1265, is mentioned on the Close Roll, 50 Hen. III., mem. 4 d.

I am well aware that PROF. SKEAT rightly says that the earliest *proved* ancestor of the poet was his grandfather Robert le Chaucer, who sold land in Edmonton in 1307; but as he was a collector of wine dues and his brother Richard a vintner of Cordwainer Street, it is not a very unlikely conjecture to suppose that they were sons or kinsmen of Baldwin le Chaucer, "butler," also of Cordwainer Street in 1307. Again, John le Chaucer, of London, in 1298, had a son Benedict le Taverner (Riley, xxxv).

As to the taste of the personal element MR. BADDELEY introduces into the discussion by his sneer as to "illustrious" families who were never alleged to be so, who were in truth distinctly plebeian, and whose names were only introduced by me to show the danger of trusting to coincidences, I will say nothing. WALTER RYE.

'SECRET HISTORY OF THE COURT,' &c. (9th S. i. 208).—An absolutely worthless work. It was privately printed in 1832, but was first published six years later, with a title-page bearing Lady Anne Hamilton's name (an impudent forgery). Croker exposed it in a few trenchant pages of the *Quarterly* (vol. lxi.), concluding with the apt sentence:

"Nor should it be forgotten, that if contemporaries will not take the trouble of recording their evidence against such publications, there is danger that their present impunity may give them some degree of authority hereafter."

*Verb. sap. sat.*

OSWALD HUNTER BLAIR, O.S.B.  
Fort Augustus, N.B.

The history of this book, its author, date of publication, &c., was very fully discussed in the columns of 'N. & Q.' of twenty years ago, MR. W. J. THOMS, the originator of 'N. & Q.' and for many years the able and



accomplished editor, contributing no fewer than five articles. From this source Mr. ANDREWS may obtain all the information which at this distance of time is probably available. See 5th S. vii., viii., x., xi.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Very many replies are acknowledged.]

NICHOLSON FAMILY (9th S. i. 108).—In Burke's 'Landed Gentry,' 1868, under Nicholson of Waverley Abbey, co. Surrey, is a short pedigree of the Cumberland portion of the family. The Nicholsons of Ballow, co. Down, came from that county.

JOHN RADCLIFFE.

SAMUEL WILDERSPIN (8th S. xii. 387; 9th S. i. 270).—The first infant school was established by Robert Owen in connexion with his cotton mill at New Lanark. I state this on the authority of Lord Brougham, who, on the occasion of a petition being presented to the House of Lords on behalf of Samuel Wilderspin, on the ground of his being the founder of infant schools, made the statement here repeated. The contradiction, having been given nearly forty years ago, is now, it seems, forgotten.

THOMAS FROST.

Littleover, Derby.

I believe the Wilderspains came from Holland and were engaged in draining the Fens; they are said to be related to the De Witts. Mr. J. W. Young still enjoys good health at Belgrave Road, Rathmines, Dublin. He owns a fine oil painting of Wilderspin by Herbert that ought to be in the National Portrait Gallery. This was engraved by Agnew, but for some unknown reason prints were not published. I obtained an unsigned proof, and was able to discover the likeness from Herbert's painting. Some years since a lady visiting Dublin, seeing it by accident and recognizing it, was enabled to find Mr. Young and his family, to whom she was related.

W. FRAZER, F.R.C.S.I.

Dublin.

NOVELS WITH THE SAME NAME (9th S. i. 269).

—The late Mr. James Payn says on this subject, 'Some Private Views,' pp. 114 and 115:

"When the story-teller has finished his task and surmounted every obstacle to his own satisfaction, he has still a difficulty to face in the choice of a title. He may invent, indeed, an eminently appropriate one, but it is by no means certain he will be allowed to keep it. Of course, he has done his best to steer clear of that borne by any other novel; but among the thousands that have been brought out during the last forty years, and which have been forgotten even if they were ever known, how can he know whether the same name has not been hit

upon? He goes to Stationers' Hall to make inquiries; but—mark the usefulness of that institution—he finds that books are only entered there under their authors' names. His search is therefore necessarily futile, and he has to publish his story under the apprehension (only too well founded as I have good cause to know) that the High Court of Chancery will prohibit its sale upon the ground of infringement of title."

The same or a similar title has been often used two or three times for different books in France, and it is just possible that the same thing exists here. ARTHUR MAYALL.

J. H. R.-C.'s disappointment must have been shared by many. The question he puts is a difficult one to answer satisfactorily. Although a tacit rule no doubt exists for the avoidance of identical names, there is no absolute prohibition in the matter. I have ventured, on more than one occasion, to advocate the feasibility of registering a title against infringement when a novel is in MS. and even uncompleted. Surely it is as much the outcome of the writer's invention as his book, and often no insignificant weight in the scales of success or failure. Why then should an author be debarred from so valuable a protection? Were this plan adopted it would go far to scotch any such irritating experiences as that recorded by your correspondent. It would be pleasant to know that my views met with the approval of others.

CECIL CLARKE.

Authors' Club, S.W.

This is primarily a question of copyright, and it has been decided that there is no copyright in a title; beyond that it is a matter of courtesy and self-interest. The title is a mere fragment of the book, and if the title does not happen to involve the prescriptive character or purpose of the book, the mere wording is non-contentious. Any one may write a 'Treatise on Surgery' or an 'Essay on the Sublime,' provided another writer's matter is not reproduced. As to novels, the repetition is very inconvenient and generally accidental; but if, in giving an order, the author's or publisher's name be added, all ambiguity ceases.

A. HALL.

SOURCE OF QUOTATION WANTED (9th S. i. 169, 271).—As this query seems not to be answerable in a positive manner, conjecture is perhaps allowable. I suggest that the scrap of verse to which it relates is of Keats's own composition. Thinking it might be a translation, I read Silvio Pellico's 'Francesca da Rimini,' but found nothing like it there and have since learned that this tragedy was first performed in 1819. Keats's friend Leigh Hunt published in 1816 'The Story of

rimini,' and if this fact inspired Keats with the thought of writing a tragedy on the same subject, the bit of verse in question may have been an intended fragment thereof. If this hypothesis be rejected, there remains the alternative of supposing that he wrote it merely for the occasion, italianizing his sweetheart's Christian name. F. ADAMS.

106A, Albany Road, Camberwell.

MARIFER (9th S. i. 267).—Like CANON TAYLOR, I once thought it possible that the word *Marifer* in the Poll Tax Returns of 1379 meant a person charged with the duty of bearing an image of the Blessed Virgin in processions. But there are serious objections to such an explanation, and it is very unlikely, to say the least, that a man would be described, in a legal or public document, by such a designation as "Mary-carrier," as if the man's occupation was to carry an image of the Virgin about.

It is much more likely that the John Lambe who is described as *Marifer* was either (1) a watchman, or (2) the mace-bearer (or beadle, as he was afterwards called) of the burgery or municipal corporation of Sheffield. In the Wright-Wülcker 'Vocab.' 361, 28, the word *marra* is explained in English as "bill," so that the word may literally mean "bill-bearer" or "billman." For the various meanings of these words the 'H. E. D.' may be consulted.

I may add that the burgery of Sheffield employed one or two watchmen, known as "waits," who combined with their duties the office of pipers or public musicians. On this matter see Mr. Leader's 'Records of the Burgery of Sheffield,' just published.

S. O. ADDY.

R. W. BUSS, ARTIST (9th S. i. 87, 256).—Is it the fact that he drew three plates only for 'Pickwick'—'The Review,' 'The Cricket Match,' and 'The Arbour'? At an exhibition in 1896 there were other unused 'Pickwick' designs by R. W. Buss. These included a title-page, 'Winkle at the Rook Shooting,' and 'The Return from the Cricket Match.' According to Mr. Fitzgerald two designs for the review scene were exhibited. These can scarcely be the two alluded to in MR. JAS. B. MORRIS's note.

GEORGE MARSHALL.

MANTEGNA (9th S. i. 228).—The following appears in the 'Descriptive and Historical Catalogue of the Pictures in the National Gallery':—

"The 'Triumph of Cæsar,' a continuous composition over eighty feet long, of nearly life-sized figures, painted in tempera on canvas, is now at Hampton Court. It was purchased in 1628 from

the then reigning Duke of Mantua for King Charles I., and was exempted from the sale of the king's effects after his death. For the correspondence relating to its purchase, see 'Original Unpublished State Papers,' &c., edited by W. Noël Sainsbury, 1859. For a general history of the work and a detailed description of it, see Ernest Law's 'Historical Catalogue of the Pictures at Hampton Court,' London, Bell, 1881. Portions of the composition were engraved (with differences) by Mantegna himself. The whole series was reproduced by means of chiaroscuro wood-blocks by A. Andreani, in 1599, while the original was still in good condition."

Your correspondent may consult at the South Kensington Museum "C. Julii Cæsaris Dictatoris Triumphus de Gallia, Ægypto, Ponto, Africa, Hispania. 10 plates engraved by Robert von Audenaerde. Fol., Romæ, 1692."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"FRET" (8th S. xii. 386, 491).—The following passage from a book on the making of cider, written in 1684 by Richard Haines, will give an instance of the early use of this word:—

"If by reason of warmth and mildness of the season, the cyder should fret and destroy itself, the best way is to draw it off into another vessel; and do so once in six or ten days, as you see cause, always taking the lee from it as oft as 'tis rackt. Let not your vessel be full by a gallon; nor yet stopt close, untill by drawing it off, it be made to leave huzzing and sputtering, for the fuller and closer it is the more it frets."—P. 12.

C. R. HAINES.

Uppingham.

I do not know whether the 'H. E. D.' has the following use of this word: in Northumberland, a damp fog coming off the sea; also a slight or partial giving way of a frost.

G. H. THOMPSON.

Alnwick.

[*Fret* = to thaw is in Wright and Halliwell as in use in Northamptonshire.]

CITY NAMES IN THE FIRST EDITION OF STOW'S 'SURVEY' (8th S. xii. 161, 201, 255, 276, 309, 391; 9th S. i. 48).—*Aldersgate*.—The assertions that are made by way of explanation of Old English words become ever more and more amazing. It is taken for granted that anything can be asserted, and we are expected thankfully to believe it.

"Alders-gate [was so called] from its being the oldest, or older gate." This requires us to believe that *alders* could mean indifferently *oldest* or *older*. Obviously it never meant either one or the other. The suffix *-ers* was never used as a superlative or as a comparative suffix at any date, or in any dialect of English. Of course *alders* is the genitive of *alder*, and *alder* is the Mid. English



spelling of the Old Mercian *aldor*, corresponding to the A.-S. *ealdor*, which is a substantive, not an adjective, and meant a prince or a chief. See 'Alderman' in the 'H. E. D.'

I protest, not for the first time, against such assertions as these, which excite the utter ridicule of our German cousins, and not wholly unjustly. Such things are never said about Latin. What should we think of one who expected us to believe that the Latin *princeps* meant "former" or "first"? Yet the present statement is quite as wild, and quite as opposed to facts. WALTER W. SKEAT.

GENERAL WADE (9th S. i. 129, 209, 253).—MR. F. ADAMS at p. 209 speaks of Wade's monument in the south aisle of the nave of Westminster Abbey as "a splendid work of Roubiliac." In contradistinction to this I find in Mr. A. J. C. Hare's 'Westminster,' p. 77, the same monument alluded to as "a disgrace to Roubiliac." I am inclined myself to agree with a third critic (Malcolm), who classes it "third in the scale of merit" in Roubiliac's work. It is certainly placed too high for its beauties to be properly appreciated, and for this reason it is recorded that Roubiliac wept as he stood before it.

JOHN T. PAGE.

West Haddon, Northamptonshire.

My statement that Wade obtained his first commission in the Engineers in 1690 was copied from 'Chambers's Encyclopædia'; the obituary notice in the *Gentleman's Magazine* for 1748, copied by MR. WHITE at the last reference, says merely that "he entered the army on 26 Dec., 1690." There was, as NEMO supposes, no regular corps of engineers in the army at that date. Officers entitled engineers accompanied the army on active service; for instance, an ordnance train for service in Flanders, 27 Feb., 1692, included a chief engineer, a second engineer, and three engineers. The official document stating this is published in Major-General Whitworth Porter's 'History of the Royal Engineers' (2 vols., 1889). According to this author, "a regular corps of engineers" was not formed until 26 May, 1716. "This day," he says, "may be taken as that on which the Engineer branch of the British army blossomed into a distinct corps." The members of the corps, whose names he prints, numbered twenty-eight, all officers. All that need be said further is comprised in the *Gazette* announcement (24-28 April, 1787): "The Corps of Engineers shall in future take the name of the Corps of Royal Engineers."

I take occasion to add that the Mr. Caulfield (printed Canfield in the book I cited)

who is credited with the authorship of the road-making couplet was in all probability the William Caulfield who is described in a list of staff officers printed in Chamberlayne's 'Magnæ Britanniae Notitia' for 1745 as "Baggage-Master and Inspector of the Roads in North-Britain." Wade was made a field-marshal on 14 Dec., 1743; and if the military roads were not completed until 1737, and Caulfield received the above-mentioned appointment before 1743, as is likely, it is idle to question the "marshal" reading of the couplet. F. ADAMS.

Wade represented the city of Bath in Parliament from 1722 to 1747. A full-length portrait of him, in his marshal's uniform, hangs in the Guildhall, it having been presented by him to the Corporation, the members of which he had painted in return for his successive elections by them. Miss Earl, Wade's natural daughter, was the first wife of Ralph Allen, the pioneer of postal reform. There is good reason for believing that Wade found the capital which enabled Allen to establish his system of cross posts. When Allen built Prior Park a statue of the marshal was placed in a conspicuous part of the grounds. W. T.

THE CHARITABLE CORPORATION (9th S. i. 127).—The Corporation was established for lending money on pledges. Its history is given in the following works, which may be consulted in the Guildhall Library:—

Account of the Charitable Corporation for relief of the industrious poor, by lending small sums under pledges at legal interest. London, 1719.

Narrative of the Corporation. London, 1719.

The case of the Corporation. London, 1731.

The case of the creditors by notes and bonds of the Corporation. London, 1731.

Short history of the Corporation from the date of their charter to their late petition, in which is contained a succinct history of the frauds discovered in the management of their affairs. London, 1732.

The resolutions of both houses of parliament in relation to Seign' Belloni's letter from Rome, May 4, to the committee appointed to inspect the affairs of the Corporation. London, 1732.

An answer to an audacious letter from Belloni, dated Rome, May 4,.....to which is annexed a copy of the translation of the letter (which was burnt by order of parliament by the common hangman), and a copy of the proposals made by John Thomson for delivering up the books and papers relating to the Charitable Corporation. London, 1732.

The present state of the unhappy sufferers of the Corporation considered. London, 1733.

Faction against the Corporation detected, with remarks on a speech for withholding relief from that company. London, n.d.

(Prospectus) from the Charitable Corporation for relief of industrious poor, by assisting them with small sums upon pledges at legal interest, at their house in Duke Street, Westminster. London, n.d.

Reasons for passing the bill for making effectual such agreement as shall be made, between the Corporation and their creditors. London, n.d.

Reasons offered for the relief of the sufferers in the Corporation. London, n.d.

Reasons why the bill to impower the Corporation to raise 500,000*l.* by way of lottery should not pass. London, n.d.

The Library of the London Institution also contains the following tracts:—

The nature of the Charitable Corporation, and its relation to trade considered. In a letter to a Member of Parliament. London, 1732.

A speech for relieving the unhappy sufferers in the Charitable Corporation; as it was spoken in the House of Commons May 8, 1732, by William Shippen. London, 1732.

A scheme to prevent the downfall of the Ch—le C—n. (A satire.)

A Letter from a Member of the House of Commons, one of the Committee appointed to enquire into the affairs of the Charitable Corporation, to his Friends, some Merchants at Rome. In which are revealed the secret means used by some of the committee-men, assistants, and servants, of the said Corporation, for embezzling the stock. London, 1733.

The Charitable Corporation vindicated. By Mr. Innes, Solicitor to the Corporation. London, 1745.

Reasons for reviving the Charitable Corporation. In a letter to a Member of Parliament. London, 1749.

EVERARD HOME COLEMAN.

71, Brecknock Road.

“ONE TOUCH OF NATURE” (8th S. xii. 506; 9th S. i. 93, 149).—Another flagrant and sad example. The correspondent of the *Times* who criticized the performance of ‘Hamlet’ at Berlin by Mr. Forbes Robertson’s company concluded as follows:—

“It is to be hoped that their success will warrant the venture, and that they may contribute, in the spiritual and intellectual spheres at least, to the relations of Germany and England that touch of nature which makes the whole world akin.”

Subsequently, in correcting some errors in transmission, he observed:—

“Lastly, it would have been a solecism had I in the last word of my despatch varied by so much as the altitude of a chopine the world-worn axiom of Shakespeare by writing *akin* instead of *kin*.”

How should one criticize a critic who, training out such a gnat as that one little *t*, swallows the indigestible camel of an utterly misread passage? I am aware that it has been maintained by some whose opinions deserve respect that it is allowable to create a sounding saying which was none of Shakespeare’s by wrenching his words from their context with the powerful instrument of full stop; though it may be suspected that many thus cover their retreat from a position which to their surprise they find untenable. But that a critic who would not vary by the

altitude of a chopine an axiom which he attributes to Shakespeare should give his unquestioning adhesion to a variation of an altitude that one has difficulty in measuring, is hard to understand.

KILLIGREW.

“ELEPHANT” (9th S. i. 187).—It is amusing to notice the *sancta simplicitas* with which people propound in ‘N. & Q.’ obscure problems which are still exercising the intellects of the profoundest scholars of Europe, and expect them to be solved off-hand by any passing ignoramus. If Mr. STRONG will consult Hommel, ‘Die Namen der Säugtiere bei den Südsemitischen Völkern’; Geiger, ‘Ostiranische Cultur im Altertum’; or Schrader, ‘Sprachvergleichung und Urgeschichte,’ he will see how in Hebrew, Arabic, Sanskrit, Greek, Slavonic, and Teutonic the names for ox, stag, camel, and elephant are connected, meaning, it would seem, simply “a large beast.” Such an obscure problem is evidently unsuited for discussion in the pages of ‘N. & Q.’ FENTON.

I would refer MR. HERBERT A. STRONG to a long article on the word in the supplement to ‘Anglo-Indian Glossary,’ by Yule and Burnell. F. G.

ANNE MANNING (8th S. xii. 288).—She died at Tunbridge Wells 14 Sept., 1879, and was buried at Mickleham on the 20th. Her former home had been at Reigate, in Surrey, which she left September, 1877, to live with her sisters, now dead. A. M. D. Blackheath.

THE GLACIAL EPOCH AND THE EARTH’S ROTATION (8th S. xii. 429, 494; 9th S. i. 291).—What Airy meant by the expression quoted by MR. HAINES was that it was Le Verrier’s confident prediction of the exact place of the unknown planet, and his suggestion that it might be recognized by its disc, which led to its actual discovery and announcement by Galle, whilst Challis (who believed that a long search was necessary) was still mapping the stars in the region round its supposed place in the heavens. And this was unquestionably the fact.

With regard to General Drayson’s theory, a discussion of it in detail would take far too much space for a note in ‘N. & Q.’ But perhaps I may briefly refer to one point. The General denies that there is any such thing as stellar proper motion, and maintains that the motions which astronomers call such are only apparent and produced by what he calls the second rotation of the earth’s axis. Now it is quite clear that if this were so the amounts of these motions would have some



relation to the position of the stars with respect to the prolongation of that axis and be functions, so to speak, of the star's apparent place in the heavens. This is by no means the case. The late Mr. Proctor discussed a very large number of proper motions, and succeeded in showing that in several instances groups of stars drifted in certain directions; but these directions were very various and had no relation to their positions with respect to the earth's axis, so that they were really cases of star-drift. Besides these there are a considerable number of instances in which "runaway" stars are moving much more rapidly than any neighbouring stars; Groombridge, 1830, has lately been superseded as the largest known case of these. Mr. HAINES says that he has as much contempt for popular books on astronomy as I have. Let me then state that I have none at all—the very reverse. What I understand by a "popular" book on science is one which avoids technical and mathematical details, and seeks to make known the results obtained for the benefit of general readers. Such admirable books as Airy's 'Popular Astronomy,' Prof. Newcomb's 'Popular Astronomy,' and many others that might be named, fulfil a very useful purpose, though many of them are brief, and cannot enter into matters in great detail. In conclusion (and this is my last word on the subject) I should like to ask Mr. HAINES how his remark on the "conspiracy of silence" with regard to General Drayson's theory is consistent with the latter's own statement that his views have been so widely accepted, both in Europe and America, that those who do not accept them are in a fair way to be considered "fossil astronomers." Amongst these I am afraid the undersigned must still be included. In the words of the Director of the Goodsell Observatory, "there is no such second rotation of the earth."

W. T. LYNN.

"DIFFICULTED" (8th S. xii. 484; 9th S. i. 55, 156).—I venture to suggest that your first correspondent on this point should again consult the 'Historical English Dictionary.' Under 'Difficult' (verb) he will find plenty of instances of a phrase which is by no means unusual. Surely the Clarendon Press need not spend their funds in giving a separate entry for every inflexion of every word.

Q. V.

AUTOGRAPHS (9th S. i. 268).—I have a collection of about 3,000 or 4,000 autograph letters. They are all contained in large "guard" books, labelled "Literature," "Science," "Art," "Music and the Drama," &c. As the

book lies open I fix the autograph letter (with a slight dab of stickphast on the four corners at the back) in the centre of the right-hand page. Beneath I write the full name and title of the man or woman as the case may be. Beside the letter I generally fasten a photograph or engraving of the writer of the autograph. The opposite page is devoted to scraps culled from newspapers, &c., all connected in some way with the same person. Should this person be an author, I invariably insert characteristic extracts from his or her books. In the case of an artist, engravings of that particular artist's pictures are much in evidence. The "guard" is very useful for large sheets of letterpress or engravings. To it these are attached with stamp edging. I have devoted much spare time to the building up of these volumes during the past twenty years, and I must own that some of them are by this time getting very bulky. I need hardly add that they are amongst my most cherished possessions, and that I have never had cause to regret my system of arrangement.

JOHN T. PAGE.

P.S.—Of course each of my seventeen volumes is pagged and indexed.

An excellent method of keeping autograph letters in order is to attach them by a piece of narrow white tape to the leaf of the album; by doing this it is possible to hold the letter in your hands, disorder is impossible, and rearrangement becomes a simple matter.

A. R. C.

PATTENS (9th S. i. 44).—It seems hardly fair that the writer of the article in the *Sporting Magazine* of 1812 should be held blamable for giving to the world "a sample of derivation-making," amusing—nay, absurd—though it may be. The idea is, to say the least of it, very funny; but it comes from a greater than the anonymous writer in question, for Gay, in 'Trivia,' i. 281, has these lines:—

The patten now supports the frugal dame,  
Which from the blue-ey'd Patty takes the name.

As the date of the publication of this poem is, I believe, generally placed between the years 1715 and 1717, it would appear that the poet has a prior right to the authorship of the idea, and to be placed among those who now seem to take so much delight in giving us new-fangled and far-fetched derivations, which often prove annoying, if they are laughed at by the students of such matters.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

The writer in the *Sporting Magazine* (1812), when—probably in jocular mood—suggesting

that pattens received their name from "beautiful blue-eyed Patty, who first wore them," doubtless had in mind Charles Dibdin's song entitled 'The Origin of the Patten.' Patty became hoarse as a consequence of getting her shoes wet. Her lover longed to hear her sing again, and he tells—

My anvil glow'd, my hammer rang,  
Till I had form'd from out the fire,  
To bear her feet above the mire,  
An engine for my blue-ey'd Patty.  
Again was heard each tuneful close,  
My fair one in the patten rose,  
Which takes its name from blue-ey'd Patty.

F. JARRATT.

MR. PEACOCK writes as if he believed that the derivation of *pattens* from Patty originated with the sporting writer of 1812. I hasten, therefore, to inform him that the honour belongs to Gay, who concludes the first book of his 'Trivia' with a neat little story of the invention (line 223 to end). It will suffice here to quote the final couplet:—

The patten now supports each frugal dame,  
Which from the blue-ey'd Patty takes the name.

My mother wore pattens up to beyond the middle of the century, and never could be induced to wear clogs or goloshes, which superseded them, and have themselves now become nearly, if not quite, extinct in London.

May I ask if the "clogs" (as they are called) worn by factory hands—I intend no joke—in the cotton city are not somewhat like the old London pattens? My impression is that these "clogs" have an iron rim fixed in and running round the sole; and I shall never forget the clatter that dinned my ears when I passed on foot through Manchester, twenty years ago, at the very hour when the factory girls were leaving off work. F. ADAMS.

106A, Albany Road, Camberwell.

[Very many replies are acknowledged.]

GOUDHURST, IN KENT (9th S. i. 87, 154).—I am grateful to the two correspondents who have answered my question about the derivation of this name; but as their replies do not agree, I venture to ask for a pronouncement from Prof. Skeat, Canon Taylor, or some other learned etymologist who will be so good as to enlighten me.

JULIAN MARSHALL.

"HOAST": "WHOOST" (9th S. i. 247).—As pronounced in Craven, this word may be best signified by the letters *hooze*. Carr's 'Craven Glossary' gives it as the equivalent of "the Isl. *hoese*," "a difficulty of breathing in cattle." Compare *wheeze*, A.-S. *hwecosan*. Grose, 'Prov. Dict.', has "*hoased*=hoarse, West." I see the

'Dictionariolum Islandicum' (1688) gives *hooste* as=*tussis*, "S. hporta, Anglis Septentrional, *hauste*." W. H.—N B—Y.

I cannot say that I have ever heard the second form in use; but in this neighbourhood oats are frequently called *whoats*, and *whot* is in some parts used for *hot*. May not *whoost* be merely a similar mispronunciation? In Nottinghamshire a peculiar wheezing cough to which cattle are liable is called *hooze*. C. C. B.

Epworth.

This is *host* in Mid-Derbyshire. The cough of cattle and sheep on still nights can be heard a long way, and in the case of the latter has a most distressful sound. "Hark how them sheyp host! They'll heck ther hearts out wi' hostin!" THOS. RATCLIFFE.

Workshop.

DEDICATION OF ANCIENT CHURCHES (9th S. i. 208).—The Catholic rule as to the patronal festival of churches dedicated simply to St. Mary is clearly laid down in the following decree of the Congregation of Rites, dated 10 March, 1787: "The Feast of the Assumption (15 Aug.) is to be considered the titular feast of churches dedicated to the B.V.M. without the addition of any particular mystery." The Assumption is not, of course, one of the five (not seven, as MR. WATSON implies) feasts of the B.V.M. commemorated in the calendar of the Anglican Prayer-Book; but it has the same authority and origin as the others, having been imported with them from the East not later than the seventh century. (See Duchesne, 'Origines du Culte Chrétien,' and 'Liber Pontificalis'; and Mr. Frere's introduction to the Sarum Gradual, p. xxiii, note.) The titular festival of churches dedicated to St. Saviour is celebrated on the Feast of the Transfiguration, 6 Aug. (Decree of Congregation of Rites, 29 Nov., 1755, and 23 May, 1835). That of churches dedicated to the Holy Trinity is, naturally, Trinity Sunday.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

A church may be dedicated in honour of the B.V.M. simply as St. Mary, or in special commemoration of some mystery or event connected with her. Thus we might have the Church of the Annunciation; the feast of the title would then be 25 March. Or St. Mary of the Snow (Sancta Maria ad Nives), 5 Aug. Or St. Mary of the Assumption, 15 Aug. So with St. Peter. A church may be called St. Peter, or St. Peter and St. Paul, or St. Peter of the Chains (Ad Vincula), 1 Aug., as is, I think, the case with St.



Peter's-in-the-East at Oxford. The titular feast for Church of the Holy Trinity would be Trinity Sunday, as it is of Canterbury Cathedral. The dedication St. Saviour is that of the Lateran Basilica, the Cathedral of Rome, the "Mother and Mistress of all Churches in the World," 9 Nov. Many feasts in the kalendar have their origin in the translation of relics or the dedication of a church. Thus St. James, 25 July, is the translation of his remains to Compostella. Michaelmas Day is the anniversary of the dedication of the church of St. Michael in the Via Salaria. So of Holyrood Day, 14 Sept., SS. Peter and Paul, 29 June, and others.

GEORGE ANGUS.

St. Andrews, N.B.

ORDERS OF FRIARS (9th S. i. 168).—Is Mr. ARNOTT correct in saying that the Observant Friars had only two houses in England? In addition to the two he mentions, it is a well-known fact that there was a house of Observant Friars at Greenwich, adjoining the old palace, the memory of which survived in the road called Friars' Road, closed in 1834 for Greenwich Hospital improvements. The brothers were very active against the divorce of Katherine of Aragon.

AYEAHR.

Boni Homines, in France Bons Hommes. The order founded by St. Stephen Grandmont in the eleventh century; a branch of the Franciscans at Vincennes; a Portuguese Order of Canons; religious observing the rule of St. Austin—all were called Boni Homines. See 'The Catholic Dictionary,' by Addis and Arnold.

GEORGE ANGUS.

The name of the Boni Homines, with other questions relating to their house at Ashridge and its branch or colony at Edenton, receives notice in the 'Oxford Diocesan History,' S.P.C.K., pp. 269-72.

ED. MARSHALL.

DERIVATION OF FOOT'S CRAY (9th S. i. 169).—Samuel Lewis, in his 'Topographical Dictionary of England,' London, 1831, says:—

"This parish probably derived its name from Fot or Vot, its proprietor at the time of Edward the Confessor, and from the river Cray, which runs by the eastern end of the village, there turning a mill, and then directing its course towards North Cray."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"DRESSED UP TO THE NINES" (8th S. xii. 469; 9th S. i. 57, 211).—While looking up something else in Grose and Pegge's 'Glossary of Provincial and Local Words used in England,' 1839, my eye caught the following: "Ni!

Ni! an exclamation expressing amazement on seeing any one finely dressed. N[orth]." To me this seems to have a connexion with the popular phrase in question. I have not seen it mentioned in 'N. & Q.' previously, and think it worth making a note of. It would be interesting to know whether the exclamation arose from the phrase, or can have anything to do with the origin of the latter.

C. P. HALE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionary of National Biography.* Edited by Sidney Lee.—Vol. LIV. Stanhope—Storin. (Smith, Elder & Co.)

ONCE more, as in one or two previous volumes of the 'Dictionary of National Biography,' the lion's share of the work falls to the editor. Not quite so monumental as the life of Shakspeare, which we are glad to hear is to be reprinted in a separate volume, is Mr. Lee's life of Sterne, which forms the principal feature in the present book. Next to that, however, it comes in both interest and importance. Access has been obtained to materials previously unpublished, some of them in our national collection, others in the possession of the Whiteford family; of Sir George Wombwell, of Newburgh Priory, Yorks, of Mr. Alfred Morrison, and of Lord Basing. From these and other sources Mr. Lee has compiled the most exact and authoritative life of Sterne that has yet seen the light. He has, moreover, brought to bear upon the man and his works his fine critical and judicial gifts, with the result, it may be fearlessly said, that the estimate that is formed will be that by which posterity will be content to abide. The commonly accepted notion that in Mrs. Shandy Sterne depicted his own wife Mr. Lee disputes, and he holds that "in an irresponsible fashion" he was not indifferent to her happiness, though "he never viewed his marital obligations seriously, and his immoral and self-indulgent temperament rendered sustained felicity impossible." It is obviously difficult for us to reproduce the judgments of Mr. Lee. That Sterne was a "scamp," as Thackeray calls him, in any accepted use of the term, is denied. He was, it is said, "a volatile, self-centred, morally apathetic man of genius.....not destitute of generous instincts." Sterne has had the misfortune to be sneered at or attacked by men so distinguished and so diverse as Dr. Johnson, Richardson, Goldsmith, Walpole, Smollett, Byron, and Thackeray. He can claim, however, supporters only less distinguished, and his influence upon European literature has been greater than that of any of his assailants except Byron. When all has been said concerning Sterne's indecency, buffoonery, mawkishness, plagiarism, and digressions, he remains as a delineator of the comedy of human life among the four or five foremost humourists. "Uncle Toby, Corporal Trim, Dr. Slop, Mr. and Mrs. Shandy, Obadiah, and the Widow Wadman are of the kin—however the degree of kinship may be estimated—of Pantagruel and Don Quixote, of Falstaff and Juliet's Nurse, of Monsieur Jourdain and Tartuffe." If Mr. Lee is disposed to scourge with moderation the moral shortcomings of

terne, it is otherwise with John Hall Stevenson (Ægenius), whose life necessarily supplements the other. With Smollett and the writers in the *Critical Review*, his latest biographer treats him with caustic contempt. Another life of much interest is that of George Stevens, whose "fantastic asrimony" Mr. Lee admits, while holding that more damaging allegations are not supported by evidence, and denying what was stated against him by Tom Davies, the biographer of Garrick. Interesting and valuable literary biographies are those of Stanley, the translator of Anacreon; Stanyhurst, translator of Virgil; Howard Staunton, chess-player and Shakspearian editor; and Still, the author of 'Gammer Gurton's Needle.' With the exception of a life of Dugald Stewart, who, it is conceded, "represents rather the decline than the development of a system of philosophy," Mr. Leslie Stephen confines himself almost entirely to the biographies of men of his own name and family, a sufficiently distinguished group. Many lives of much value and interest by Mr. Thomas Secombe lead off with a description of the wild and romantic career of Lady Hester Stanhope. Active interest attends the life of Robert Louis Stevenson, recently removed from among us. It is written in an appreciative strain by Mr. Sidney Colvin, whose knowledge of the writer was intimate. The life of Steele is written with much judgment and with admirable taste by Mr. Austin Dobson, one of the men most qualified of all to deal competently with it. John Sterling is necessarily safe in the hands of Dr. Garnett, whose most important contribution it is. The life of Henry Stebbing is one of the best of Mr. W. P. Courtney's contributions. One of the most valuable historical articles is that by Miss Kate Norgate on King Stephen. Mr. C. H. Firth supplies many noteworthy lives, writing on, among others, Philip Stanhope, first and second Earls of Chesterfield—the Earl of Chesterfield is in the hands of Mr. Lee—and Sir Philip Stapleton, the Presbyterian soldier. Arthur Penrhyn Stanley is presented by Mr. R. E. Prothero, various historical Stanleys being distributed among different writers. Of the numerous Stewarts very many are in the hands of Mr. T. F. Henderson. Mr. Henry Bradley supplies an excellent account of George Stephens, the archaeologist. Space naturally fails us to dwell upon the many biographies of interest furnished by Prof. Laughton, Col. Vetch, Dr. Norman Moore, and other specialists. The names of the Rev. W. Hunt, Mr. Thompson Cooper, Mr. Thomas Bayne, Mr. F. M. O'Donoghue, Miss Lee, and other well-known contributors are still pleasantly prominent. It is needless to say that the customary and exemplary punctuality was displayed in the appearance of the volume.

*The Royal Gallery at Hampton Court Illustrated.*  
By Ernest Law, B.A. (Bell & Sons.)

A SERVICEABLE and delightful appendix to his 'History of Hampton Court Palace' is supplied by Mr. Law in his *catalogue raisonné* of the pictures in the Queen's collection at that palace. To the merits of Mr. Law's 'History' we have frequently drawn the attention of our readers. Without being exactly intended as a companion to that excellent work, the present volume is to some extent a supplement, adding greatly to its value and, we doubt not, to its popularity. In saying this we are neither denying nor qualifying its direct claims upon admiration as a separate work, dealing historically with

the origin of the gallery, classifying the contents, and depicting the greatest treasures of a collection which, reduced as it is, constitutes still a precious possession. For the manner in which the collection was established, and for the part in its formation taken by successive monarchs, as well as for the dispersal of the pictures by Puritan ignorance and prejudice, we must refer our readers to Mr. Law's introduction. To the interposition of Cromwell it is due in part that what was then, perhaps, the finest collection in the world did not entirely disappear. Among those which owed their preservation to Cromwell was the 'Triumph of Julius Cæsar' of Mantegna, concerning which a correspondence is at present being conducted in these columns. Besides hiring a man at half-a-crown a day to break the painted glass in the church windows, the Roundheads sold pictures which, under these conditions even, realized no smaller a sum than 38,000*l.*, the pictures at Hampton Court, 382 in number, being sold for 4,675*l.* 16*s.* We may dismiss, however, this terrible episode in art history, which cleared the galleries of veritable masterpieces and opened them to receive the graceless beauties of succeeding Stuart kings. Mr. Law's historical introduction gives all the information accessible as to the steps subsequently taken to repair Roundhead devastation. The writer then proceeds seriatim through the various rooms, enumerating the contents, describing the pictures, giving, where it is possible, the name of the artist, and furnishing such particulars—biographical, literary, and historical—as are at command. By means of photogravure and other processes one hundred of the most noted pictures are reproduced, assigning thus a permanent and, as time will probably prove, an augmenting value to the book. Very few of the fine Italian pictures at Hampton Court have previously been reproduced. A selection has been, moreover, made from the historical portraits of all styles, ages, and schools gathered together at Hampton Court in such plenty as to excel in interest "those in any collection, public or private, with the single exception, of course, of the National Portrait Gallery." Great pains have been spent upon the task of assigning the pictures to their respective artists, with the result that a hundred and fifty erroneous attributions in previous lists have, it is believed, been corrected, and that twenty-five historical portraits which were wrongly named have had their true names supplied. The misnomers in some cases extend to the time of Charles I. In these and other alterations and additions the author has had the assistance of the late Sir George Scharf, of M. Niel, Mr. Lionel Cust, and other specialists. Mr. Cust would, had such a course been feasible, have arranged the pictures under the heads of schools of painting. In the case of works, however, scattered about in different rooms, and only to be generally seen under inconvenient, if indispensable restrictions, such a course seems inexpedient. The arrangement according to the consecutive numbers on the labels is such as will best suit public convenience. Among the illustrations to the volume are many of great beauty and extreme interest. The frontispiece consists of a charming photogravure of Correggio's 'St. Catherine Reading,' which is followed by one no less beautiful of Cariani's 'Venus Recumbent.' Vanduyck's 'Charles the First' (the ascription of which is queried), the fourth and fifth pictures from Mantegna's 'Triumph,' religious pictures of the Palmas, Vecchio and



Giovane, and Dosso Dossi, portraits by Tintoretto, Parmigiano, Rembrandt, Albrecht Dürer, Holbein, Titian, and Gainsborough, represent the character of the collection. The historical notices display a wide range of erudition. Indexes supply a variety of cross-references likely to be of great service to the reader and the student. The claims of Mr. Law upon the gratitude of that portion of the public which is interested in art are great. Their extent will be realized when it is taken into account that what in many cases is done by public officials at public expense, is in this case due to individual effort and charge. Should the present venture meet with the support it is entitled to claim, other portions of the royal collections will be dealt with in similar fashion, and issued in companion volumes.

*Old Mortality.* By Sir Walter Scott. Edited by Andrew Lang. (Nimmo.)

ONE more volume—the fifth—has been added to the large-type "Border" edition of the Waverley Novels, published with all the illustrations of the previous edition—ten in all—and with the whole of Mr. Lang's notes. It will, like its predecessors, be sure of a welcome, and is just the form in which it may most satisfactorily be perused. The estimate of this work formed by Mr. Lang is greatly in advance of that we ourselves hold. Yielding to few in our devotion to Scott, we do not put 'Old Mortality' anywhere near the foremost among his historical novels. Henry Morton is almost the least interesting hero he has painted, and Edith Bellenden fails to hit our fancy. The pictures of the Cameronians and the historical portraits are fine, but the romance that charms us in works such as 'Rob Roy' and 'Redgauntlet' is absent. Only when Morton returns from abroad do we feel ourselves stirred as in other works, and the formalities observed by Morton, Claverhouse, and others in their speech annoy and repel. Still, the book is immortal, and in this pleasant shape cannot be other than welcome.

*A Bibliography of Skating.* By Fred W. Foster. (Warhurst.)

MR. FOSTER'S bibliography, of which this is practically the fourth edition, is well executed and ample, and appeals warmly to a small class of readers. It reproduces an excellent fifteenth-century woodcut of skating, with "a spill," is published by subscription, and may be commended to all to whom the subject is of interest.

*The Classics for the Million.* By Henry Grey. (Long.)

THIS epitome in English of the Greek and Latin classics has reached its sixteenth thousand. As a popular work it is of great utility, being well executed and trustworthy throughout. Seldom, indeed, has more useful information been condensed into smaller space.

*Pansies from French Gardens.* Gathered by Henry Attwell. (George Allen.)

IN this pretty and dainty little volume Prof. Attwell gives us a series of *pensees* from Pascal, La Rochefoucauld, La Bruyère, and Vauvenargues, translated into English, and accompanied by a few useful notes. A short and serviceable preface explains to the general reader the merits of a class of composition in which the French have always

held the foremost place. A separate volume has been dedicated by the same author, it appears, to Joubert. The maxims of Vauvenargues are little known in this country, but are highly estimated in France. His writings have an effortless grace which greatly commends them, and an almost total absence of cynicism. Prof. Attwell's biographical sketches are not the least remunerative portion of his volume.

*The Cathedral.* By J.-K. Huysmans. Translated by Clara Bell. (Kegan Paul & Co.)

THOSE who love cathedrals in general and the Cathedral of Chartres in particular will find much in this book to inspire them. If they are pious Roman Catholics, enamoured of symbolism and mysticism, they may find it even a delight. It is scarcely, however, a book with which we—though we came in the first category—are called upon to deal. The merits of Huysmans have won general recognition.

MR. CHARLES T. GATTY, F.S.A., will shortly issue 'The Spirit of the Holy Court,' from 'The Holy Court' of Nicolas Caussin, S.J., translated by Sir Thomas Hawkins. The publishers are Simpkin, Marshall & Co.

MR. A. T. QUILLER COUCH, author of 'The Blue Pavilions,' 'The Delectable Duchy,' &c., who is more widely known as "Q," has undertaken to edit a new illustrated sixpenny monthly. It will be called *The Cornish Magazine*, and will contain fiction, folk-lore, poems, and biographical and descriptive articles of special interest to those acquainted with Cornwall and of general interest to all readers. The magazine will be produced in the style of the leading London magazines, and will make its first appearance on 1 July.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CONNIE ("Stamps").—Valueless.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, APRIL 30, 1898.

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Notes.

SHAKESPEARE AND BEN JONSON.

No attempt has been made, so far as I am aware, to elucidate the obscure and feeble tribute which John Davies of Hereford paid "To our English Terence, Mr. Will Shakespeare," in 'The Scourge of Folly,' published either in 1610 or 1611. Epigram 159 on pp. 76-7 is as follows:—

Some say (good *Will*) which I, in sport, do sing,  
Had'st thou not paid some Kingly parts in sport,  
Thou hadst bin a companion for a *King*;  
And, beene a King among the meaner sort.  
Some others raile; but, raile as they thinke fit,  
Thou hast no rayling, but, a raining Wit:

*And honesty thou sow'st, which they do reape;  
So, to increase their Stocke which they do keepe.*

The natural interpretation of the second and third lines is that Shakespeare once acted a royal part which gave offence at Court. Of Shakespeare's career as an actor we know so little that any conjecture respecting it must be received with caution; but it is worth pointing out that Ben Jonson's 'Sejanus,' in which Shakespeare is known to have acted, would fit in with Davies's vague and clumsy hint. I think it probable that in that piece Shakespeare played Tiberius. All plays of Ben Jonson which are printed in the 1616 folio of his 'Works' have lists of the chief actors who appeared in the original per-

formances. These lists are drawn up in two columns at the end of each play, with the date of representation and the name of the company above. A distinct precedence is assigned to the actors whose names head each column. In 'Every Man in his Humour,' acted by the Chamberlain's company, we find (1) Shakespeare, (2) Burbadge; in 'Every Man out of his Humour,' acted by the same company, (1) Burbadge, (2) Hemings. From this time Burbadge precedes in all plays acted by his company, the King's men; in 'Sejanus' the order is (1) Burbadge, (2) Shakespeare, and in 'Volpone,' 'The Alchemist,' and 'Catiline,' (1) Burbadge, (2) Hemings. The Burbadges owned the Globe Theatre, at which these plays were acted; and it seems clear that Richard Burbadge took the leading parts in all Jonson's plays acted here from 'Every Man out of his Humour' to 'Catiline.' In 'Sejanus'—if this assumption is correct—he played the title-part. Tiberius is, then, the only part remaining which we could assign to Shakespeare.

It is known that the play gave offence. Jonson and Chapman (who collaborated with him in the acting version, though Chapman's part was withdrawn before the stage of publication and new work of Jonson's substituted for it) were in prison for this play in 1605. Henry Howard, Earl of Northampton, had Jonson summoned before the Council, and accused him of Popery and treason (see 'Conversations with William Drummond,' § 13). The letter which Jonson wrote from prison to the Earl of Salisbury, pleading for Chapman and himself, is among the Cecil Papers at Hatfield. The writers escaped eventually through the good offices of the Earl of Suffolk. But a play taxed with treason, and causing the summary imprisonment of its authors, would involve the actors also in difficulty; and it is not unreasonable to conjecture that the player of the tyrant's part would be a marked man. Shakespeare did not act in any later play of Jonson.

As a further contribution to the vexed question of their relations, I suggest the possibility of a reference in 'As You Like It'—entered on the Stationers' Registers in 1600, and probably acted in 1599—to Jonson's 'Every Man out of his Humour,' acted in 1599. Jaques's speeches in Act II. sc. vii. 1-87 repeat, in a changed setting, the language of Jonson's Asper. Detached from their context, these words might pass for a quotation from Asper:—

Give me leave

To speak my mind, and I will through and through  
Cleanse the foul body of the infected world,  
If they will patiently receive my medicine.



But the context is Jaques's request of the Duke for leave to wear motley, so that he may rail with licence. When we take into consideration the dates of the respective plays, it is impossible to miss the innuendo here. But the rebuke is delicately turned, and does not overstep the limits of admissible allusion. It would be ridiculous to suggest that Jaques is a caricature of Jonson; but it is possible that Jonson's enemies so regarded it. Contemporaries must at any rate have noted the mock-echo. If stress was laid upon it "by any indirection," this was one of the literary attacks of which Jonson complained in the 'Apologetical Dialogue' appended to 'Poetaster' in 1601, when he says of some contemporary playwrights:—

Three years

They did provoke me with their petulant styles  
On every stage.

The part of Chrysoganus in 'Histriomastix' is the only instance which can be traced with certainty. But a similar attack is attributed to Shakespeare in a well-known passage of 'The Returne from Parnassus,' Act III. sc.iii.:

"Few of the vniuersity men pen plaies well,..... Why heres our fellow *Shakespeare* puts them all downe, I and *Ben Ianson* too. O that *Ben Ianson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill[the reference here is to 'Poetaster'], but our fellow *Shakespeare* hath giuen him a purge that made him beray his credit."

The speaker here is the actor Kemp, a member of the Chamberlain's company, for which "our fellow *Shakespeare*" wrote from 1599 to 1603, and 'As You Like It' was written in this period. 'The Returne from Parnassus' was acted at St. John's College, Cambridge, in January, 1603 (Fleay, 'Chronicle of the English Drama,' ii. p. 354), though the prologue says it had been written twelve months before, *i.e.*, when 'Poetaster' was still running, or had just left the stage.\*

The coincidence of date makes it certain that Shakespeare was glanced at in a further passage of the 'Apologetical Dialogue,' where Jonson ends his comments upon hostile playwrights with the significant words:—

Only amongst them I am sorry for  
Some better natures, by the rest so drawn  
To run in that vile line.

It is, perhaps, even possible that a contemporary misreading of the part of Jaques saw in it the "purge" referred to by the Cambridge playwright.

Such suggestions are, of course, pure con-

jecture, and "the best in this kind are but shadows"; but it is worth noting that some perplexing points in the careers of Shakespeare and of Ben Jonson may be solved by the aid of existing data. PERCY SIMPSON.

### THE BULGARIAN LANGUAGE.

THE learned Reader in the Slavonic Languages at Oxford University, Mr. W. R. Morfill, considers the old Bulgarian language to be identical with the Palaeoslavonic, a point upon which eminent authorities differ. Bulgarian has probably been less studied in England than its Slavonic sisters, even than Czech and Servian. Mr. Morfill's simplified Bulgarian grammar gives a fuller insight into the principles of the language than his similar grammars of Servian and Polish, and possesses the additional advantage of interesting literary extracts for reading practice, including the charming ballads 'Where is Bulgaria?' by Vasov, 'The Janissary and the Fair Dragana,' and 'The Farewell of Liben.'\*

The variations of Bulgarian from its sister tongues are numerous and striking. The postponement of the definite article is derived from non-Slavonic tongues. The declensions of substantives have undergone phonetic decay, the preposition *na* (*i.e.* Russian *on*, upon) being frequently employed to form the genitive and dative. The Slavonic *az* (I, *ego*) survives in Bulgarian, the Russian *ya* being an interjection. There is no regular form for the Bulgarian infinitive, as in Russian and Servian—the latter preserving the Slavonic termination—it being expressed by means of the preposition *da*. The Bulgarian verb is richer in tenses than the Russian, possessing an aorist and an imperfect. The future, as in Servian, is formed with the auxiliary *stché* (*khoteti*), a verb expressing desire in Russian. Bulgarian orthography is as complete as Russian, the Servian, like Italian, having a tendency to soften and elide consonants. A peculiarity of Servian may be mentioned: the feminine instrumental case of substantives resembles the Russian instrumental masculine, the words *mat* (mother), *riba* (fish), and *volia* (will) becoming *materom*, *ribom*, and *voliom*. The comparative of adjectives is formed in Bulgarian and Servian by means of the preposition *ot* (*od*), *i.e.* Russian *from*.

The assimilative character of Bulgarian is best illustrated by its vocabulary. The pages of Duvernois's Bulgaro-Russian dictionary

\* 'Poetaster' was acted late in 1601: cf. *Histrio's* words in Act III. sc. i., "This winter has made us all poorer than so many starv'd snakes."

\* Pretty translations of the latter two are included in Mr. Morfill's manual of early Slavonic literature.

seem to contain as great a proportion of Oriental words as of Slavonic.\* The following have been selected at random as examples of foreign words incorporated into Bulgarian:—

*Adel*, Arabic, habit.  
*Audji*, Turkish, a hunter.  
*Avra*, Persian, fortress.  
*Agri*, Greek (*ἀγρίος*), holy.  
*Botsa*, Italian (*boccia*), a bottle.  
*Bunda*, Magyar, a cloak.  
*Huner*, Persian, talent, wonder.  
*Kalesma*, Mod. Greek, an invitation.  
*Malakov*, Malakov, Crimea, crinoline, hoop (a word adopted by the Turks after the Crimean War).  
*Molepsam*, Roumanian, to infect.  
*Mostra*, Italian, example.  
*Taksidion*, Mod. Greek, a traveller.  
*Vlak*, Czech, a railway train.

A curious instance of false etymology is exhibited by the corrupt pronunciation of the name of Adrianople (*Ἀδριανουπόλις*). The Bulgarian says Drianopole (Servian Drenopole, Turkish Edrene, Edirne), and through the elision a new meaning is attached to the word, which is supposed to be compounded of *drian*, medlar, and *polé*, field, the city of Hadrian becoming "the field of medlars."

To judge by the articles in the *Sbornik* (Miscellany) of science, literature, and folklore published by the Bulgarian Government, of which a volume lies before me, it is not difficult for a Russian scholar to understand the literary and scientific language, not so difficult as for a German student to spell out Dutch; but the popular dialect of the folk-lore section is as perplexing as Mr. W. Barnes's Dorsetshire poems would prove to a good continental student of newspaper English.

Very few dictionaries of Bulgarian have as yet been issued. With regard to the well-known French-Bulgarian dictionary of Bogorov, now out of print, the poet Vasov made a humorous epigram to the effect that in purifying his native tongue the author had caused such confusion as to necessitate his presence every minute for consultation. I have the voluminous Bulgaro-Russian dictionary already mentioned, bearing the name of A. Duvernois. The author, who resided in Bulgaria in order to execute his task thoroughly, died after completing the first two parts. In order that the work should not be left unfinished, as in the case of the dictionaries of Rilski and Gerov, Madame Duvernois learned the language, and continued the work, aided by competent

scholars, under the supervision of Prof. Drinov, of Kharkov. Each word is carefully explained, and examples of its usage illustrated by quotations from the *Sbornik* and other standard sources. The meaning is often given in French and German as well as Russian. The Russo-Bulgarian portion is not yet published, but the Bulgaro-Russian holds a place by the side of Alexandrov's Russian-English dictionary and Popovich's Servian-German one.

FRANCIS P. MARCHANT.

Brixton Hill.

JOHN JOHNSTON, OF STAPLETON.—Questions concerning the life of this individual having from time to time appeared in the columns of 'N. & Q.,' the following account of him will not, I hope, be useless. The peculiar interest that attaches to John Johnston, of Stapleton, arises from the fact that his legitimate descendants, if any exist, are entitled to the dormant honours of Annandale. Sir William Fraser has briefly stated that Johnston of Stapleton left no lawful issue, while others contend the contrary to have been the case. In the work to which I refer the date of his death is not given, nor, indeed, any important information concerning his life.

John Johnston was born in the year 1665, being the second son of James, first Earl of Annandale, and brother of William Johnston, first marquis. I have seen it stated that in a pedigree presented by the Hopetouns upon the occasion of the commission of lunacy against George, Marquis of Annandale, and also in the pedigree submitted to the House of Lords by Mr. John James Hope-Johnstone, there is no mention made of this John Johnston.

The subject of this article was a Jacobite, and after having served James VII. in Ireland did his best to promote the pretensions of that monarch's son. He was in Paris in 1687. In March, 1689, he was arrested in London and committed to Newgate under a warrant of the Earl of Shrewsbury on a suspicion of high treason. He was, however, shortly afterwards liberated. In the same year a bond was executed by him with John Johnston, of Westerhall, as cautioner to John Hay, tailor, in London, for 100*l.* sterling. There was another bond executed by Capt. Johnston, brother of the Earl of Annandale, to Sir James Johnston, of Westerhall, for 900 marks Scots, dated at Edinburgh, 19 Dec., 1690. Before the date of this bond John Johnston had signified to his brother his intention to go to Holland, and he apparently remained abroad until 1701. By a remit

\* A vocabulary of Turkish words current in Macedonia has been compiled by Dr. von Bilguer, 'Macedonisch-türkische Wörtersammlung mit kulturhistorischen Erläuterungen.'



under the Great Seal he returned to Scotland prior to September, 1702, when the 101. lands of Stapleton, in Dumfries, were settled on him by his brother. In 1707 he was in London, and in 1715 at Stapleton. His brother arrested him in Dumfries in that year, and placed him in prison to prevent his joining the rebel forces.

In McDowall's 'History of Dumfries' appears a letter from John Johnston to the Provost of Dumfries. The letter is dated 30 Aug., 1730, so the writer was sixty-five years of age at the time. As stated above, the date of his death is, apparently, not generally known, nor the contents of his will, if, indeed, he ever made one. F. A. J.

GEORGE ELIOT: THE PSEUDONYM. — IN 'William Blackwood and his Sons,' chap. xxiii., the authoress, Mrs. Oliphant, alluding to 'Amos Barton,' describes it as

"the first, yet one of the most perfect of the productions of the woman of genius whose name of George Eliot, fictitious as it is, and without connexion with anything in her history, has been now inscribed in all the lists of fame as one of the great writers of her time."

Again, J. W. Cross, in his 'Life of George Eliot,' says:—

"My wife told me that the reason she fixed on this name was, that 'George' was Mr. Lewes's Christian name, and 'Eliot' was a good mouth-filling, easily-pronounced word."

Well, it is probable that there may have been something behind all this, and that the name was not so casual and so destitute of connexion with her history as the great novelist apparently wished the world to suppose. My reason for this belief is as follows.

Many years ago—some time in the forties—a young officer of the Bengal cavalry (a very fine young man, I believe), called George Donnithorne Eliot, was drowned in the lake of Nynee Tal, in the Himalayas. Now, Donnithorne is an uncommon name; yet we have Arthur Donnithorne in 'Adam Bede,' and George Eliot as the novelist's pseudonym. I think there is something in this. It is too remarkable a coincidence to be due to mere chance. Who knows but that the George Donnithorne Eliot of Nynee Tal was an old friend, flame, or ideal of Marian Evans, and hence her adoption of the name George Eliot?

PATRICK MAXWELL.

Bath.

A NOTE ON THE WORD "RHYME."—It is known that I have frequently taken the opportunity, when the printers will permit me to do so, of using the spelling *rime* instead of *rhyme*; see *ante*, p. 284. I wish to say that

the notion did not originate with me, but with Thomas Tyrwhitt, whom all lovers of literature will ever hold in deserved respect.

What I now have to say affects, in a certain measure, the etymology of the word. It has usually been held that it is derived from the A.-S. *rim*, "a number"—a statement supported in my 'Etymological Dictionary.' A careful attention to the word's history tells a somewhat different tale, though the result is, as will appear, to strengthen the case against the useless *h*.

The A.-S. *rim*, "number," naturally became *rim*, *rym*, *rime*, *ryme*, in Middle English, but is an extremely scarce word. It occurs, however, spelt *rime*, in the 'Ormulum,' l. 11,248. It was very soon supplanted, for practical purposes, by the extremely common Old French *rime*, a cognate word of Frankish origin, identical in form and in original meaning, but used in Old French with the newly acquired sense of verse, song, lay, rhyme, poem, poetry.

The whole story is long and complex; even the account in Diez is incorrect. It is more clearly given by Kluge and Körting. I can only give a mere outline here.

As this same sense of "verse" occurs in all the Romance languages, it is obvious that it existed in the original type. Formally, its origin is the O.H.G. *rim*, "number."

The O.H.G. *rim* means "number" only; but the M.H.G. *rim* had two senses, viz., (1) number, (2) verse. The new sense was due to the influence of Lat. *rhythmus*, rhythm, and was imported into the M.H.G. word by the accident of similarity in form.\*

In order to fit this M.H.G. *rim* for existence as a Romance word, it had to be provided with a final vowel. In doing this, its gender was changed from masculine to feminine, so that it became *rīma*.

It was then introduced into nearly all the Romance languages, remaining as *rīma* in Italian, Spanish, Portuguese, and Provençal, and becoming *rimè*, dissyllabic, in Old French. Old French exhibited many derivatives, such as *rimage*, a piece of poetry, *rimerie*, a poem, *rimoir*, to put into verse, *rimoir*, a versifier. Anglo-French employed *rime*, verse, sb., and *rimier*, to versify, vb. Hence Mid. Eng. *rime*, *ryme*, sb., and *rimen*, *rymen*, *rime*, *ryme*, vb.

\* This explains the difficulty raised by Diez. He rightly says that the Lat. *rhythmus* would have become *rimmo* in Italian. Just so; the Ital. word was derived from the M.H.G. *rim*, which had taken up the sense of the Lat. *rhythmus*, owing to its similarity of form, before the Italian word was borrowed from it.

The spelling *rhyme* is never found till about A.D. 1550, and was due to the meddling etymologists of the Renaissance, who derived the word from the Latin *rhythmus*, regardless of history. And now we must either follow suit or be laughed at, because the majority of Englishmen are quite as regardless of historical facts as they were in the days of good Queen Bess. The Frenchman, the Italian, the Spaniard, and the Portuguese all know better.

WALTER W. SKEAT.

**PORTUGUESE BOAT VOYAGE.**—Some little time back there was in a daily paper a letter signed "Caravel," in which the writer, referring to a small-boat voyage then in contemplation, said :—

"There is one long voyage in a small boat on record which has never since been paralleled, either in fact or fiction. In the sixteenth century, when Unio de Cunha was Viceroy of Portuguese India, Dio was ceded to the King of Portugal by the ruler of Guzerat in return for De Cunha's promise of protection against the Great Mogul. There was in Goa, at this time one Iago Botello, who had been banished from Portugal for some crime, and he conceived the idea of being the first to carry to Lisbon the news of the surrender of Dio (which had long resisted all Portuguese attempts to win it by force of arms), and in this way earn his pardon. Botello set sail from Goa, on the western coast of India, in a boat 16½ ft. long, 9 ft. broad, and 4½ ft. deep. Besides himself, there were three Europeans and four natives on board; but when they found out what their destination was to be a mutiny took place, and three or four of them perished in the struggle which ensued. Botello held on his course towards Africa, rounded the Cape of Good Hope, coasted the whole of West Africa, and finally reached Lisbon. The king granted a pardon to the daring navigator, it is true, but he gave orders that his boat should be burned and the whole incident hushed up. His Majesty was in trepidation lest it should get noised abroad among other maritime nations that the Indian voyage was a comparatively easy affair, and thus induce their merchant adventurers to invade a quarter of the world which was at that time a close preserve for the Portuguese."

Can any reader of 'N. & Q.' supply a further reference to this adventurous voyage?

J. D. W.

Temple.

**SEA-HORSE.**—A correspondent has sent me the following newspaper cutting:—

"Considerable consternation has been aroused amongst the inhabitants of Portmagee, a small fishing village situated on the brink of the Atlantic, about ten miles from here [Cahiriveen], through the appearance of what is called a sea-horse to the people of the neighbourhood. It appears that a man named Michael Malvey, who owns a piece of land situated near Portmagee, and quite adjacent to the ocean, saw what he considered to be his neighbour's horse grazing on a field of his a few evenings ago. He was naturally angry at the trespass, and went to drive the

'horse' off. But to his great dismay the animal gave a sudden bolt, flourished its tail in the air, and bounded into the waters of the deep. The thing has since been seen by several persons swimming about amongst the rocks which abound on the coast near Portmagee. Those who have seen him in the water vouch that he has a horse's head, and Malvey, who saw him on land, declares that the creature has all the points of an ordinary horse, his colour being bay. The older inhabitants of the district view the appearance of the 'sea-horse' with much alarm. They fear he has come as an ill omen. It is seventeen years since a 'sea-horse' has appeared on the coast here, and consequently great curiosity is centred in the spot where this one has been seen. The place is visited daily by great numbers of people curious to catch a glimpse of such a curious creature."—*Cork Herald*, 17 Nov., 1897.

The horses of streams, lakes, and the sea are well known to folk-lorists, but they are becoming rare now. This is a very late survival.

K. P. D. E.

**THE TERMINATION "-HALGH."**—The learned and accurate Maetzner, in his famous English grammar, says that *gh* takes the *f* sound only in the combinations *ough* and *ough*. This is altogether wrong, because not only should there be added to these the combination *ough* (as in the dialectical words *cleugh* and *heugh*), but *gh* can also be pronounced like *f* when it is preceded by a consonant (in the combinations *tgh*, *rggh*). Thus I find from Hope that Hargham in Norfolk is pronounced Harfam, and Ulgham in Northumberland Ulfam. Examples are rare, but the most interesting of them is *-halgh*, which is found in numerous place and personal names in the north of England. Already in 'N. & Q.' (4th S. v. 296, 570) the surname Ridehalgh has been treated of, and said to be pronounced Riddyhoff. Then there is Dunkenhagh (in Lancashire), which I do not know how to pronounce. I shall therefore be glad if any reader can tell me what it is called locally. I shall be glad to hear of any other names in this termination, and to know how they are sounded. The most common of them all is undoubtedly Greenhalgh, a place-name and also a family name, of which there are several bearers in London. One of these I know always pronounces the terminal syllable soft, as if written *-halge*. But I am informed from another quarter that the more usual pronunciation is *-halch* or *-halsh* (I could not quite catch which). I shall be glad to have these facts confirmed by any native of Lancashire who may chance to see these lines. If they are true, we have here a pronunciation of the digraph unparalleled in any other word, and which to my shame I must confess I am totally unable to explain philologically. If old, it is a phenomenon of unique interest.



It may, however, be quite new, as there is undoubtedly a tendency to prefer novel and unique pronunciations for family names. Witness the Keighley family, whose members persist in calling themselves Keithley.

JAMES PLATT, Jun.

PUNCH.—This beverage, "known in 1679," from the 'Travels of Olearius,' of which the earliest edition in English seems to be 'The Voyages and Travels of the Ambassadors from the Duke of Holstein to the Grand Duke of Moscovy and King of Persia, 1639-1646,' translation by John Davies, 1662, has an early mention, as being in common use, on 10 June, 1690:—

"[And [supper being brought] let us have some Punch made," said I, hoping to bring him to a better temper,"—John Coad, 'A Memorandum of the Wonderful Providences of God during the time of the Duke of Monmouth's Rebellion and to the Revolution of 1688' (otherwise 'A Contemporary Account of the Sufferings of the Rebels sentenced by Judge Jefferies'), London, 1849, pp. 129, 131, post. p. 1. See "Macaulay's 'Hist.,' vol. i. p. 647 n." (pref. p. vi). ED. MARSHALL, F.S.A.

GAINSBOROUGH'S LOST 'DUCHESS.' (See 'Lady Elizabeth Foster,' *ante*, p. 194.)—With reference to the letter of MR. ALGERNON GRAVES, in which it is stated that the missing portrait was not that of the Duchess Georgiana, but that of Lady Elizabeth Foster, second wife of the duke, I append an extract from a letter addressed to myself by the librarian of Chatsworth, who is also librarian of the House of Lords:—

House of Lords, Feb. 14, 1898.

.....The *Hat* picture which was stolen undoubtedly represents Georgiana.

Your obedient servant,  
S. ARTHUR STRONG.

I also append a copy of a letter addressed by Messrs. Thomas Agnew & Son, from whom the picture is said to have been stolen, to Messrs. Blackie & Son, publishers of 'The Two Duchesses':—

Old Bond Street, London, W.  
May 7, 1897.

DEAR SIRs, — In reply to your inquiry, we beg to say that we have always believed the portrait to represent *Georgiana*, Duchess of Devonshire.

Yours faithfully,  
THOS. AGNEW & SON.

VERE FOSTER,  
Grandson of Lady Elizabeth Foster, and  
editor of 'The Two Duchesses.'

Belfast.

WILLIAM BAFFIN.—He died intestate. In the letters of administration, P.C.C., granted 17 May, 1623, to his widow Susanna, he is described as "William Baffen [*sic*], late of

Wapping, Middlesex, and in parts beyond sea deceased." Another grant of administration was issued 2 Nov., 1647, to Elizabeth Humfrefyes as being the next of kin to William Baffin deceased, Susanna Baffin, his widow and administratrix, being also dead. If Mrs. Baffin married again she must have wedded one of her first husband's name, as all changes of name by marriage or otherwise are particularly noted in the Act Books, where she simply appears as "Susanna Baffen." It seems clear that the famous navigator left no children or near relations. Owing to the rarity of the name, I thought at one time that he might be connected with Symon Baffin, of Rollright, Oxfordshire, whose estate was administered to in the P.C.C. by his elder brother Samuel 11 Dec., 1658.

ITA TESTOR.

CHARLES III. OF SPAIN.—In the last edition of Murray's 'Handbook for Travellers in Sussex' (1893) we are told (p. 123) that

"Charles III. of Spain.....rested some days here [at Petworth] on his way to visit Queen Anne at Windsor."

It should have been stated that the Archduke Charles, here referred to (who, by the way, remained only one night at Petworth House), was never generally acknowledged as King of Spain, and finally renounced his claim in 1711, when he succeeded his brother on the Imperial throne as Charles VI. The Bourbon dynasty remained on that of Spain, and a prince of that house succeeded his brother Ferdinand VI. as Charles III. in 1759. However, I gather from a query of MR. HAINES in 'N. & Q.,' 8th S. viii. 328 (where, by-the-by, 1708 appears by a misprint for 1703), that the above statement in the 'Handbook' is a great improvement on that in some previous editions, where the Archduke is called "Charles VI. of Spain," a title never held except by the Carlist pretender who died in 1861.

Blackheath.

W. T. LYNN.

ACQUISITION OF SURNAMES.—The settlement of Norwegian peasantry in Wisconsin dates from about the year 1850. These people were all baptized Lutherans. They had no permanent surnames, but only patronymics. Ole, the son of Stephen, would call himself Ole Stephenson; and Stephen, the son of Ole, would be known as Stephen Oleson. When these people began to acquire landed property, the absence of surnames was highly inconvenient. Each was then advised to take the name of the estate in Norway to which his family had been attached. Thus, to instance some actual cases, Ole Stephenson became

O. S. Holum; Lars Johnson, L. J. Grinde; Peter Oleson, P. O. Ulvestadt; Nels Oleson, N. O. Dahl. This information comes from a clergyman, the Rev. Joseph De Forest, who, being brought up in Wisconsin, recommended the additional names.

RICHARD H. THORNTON.

Portland, Oregon.

### 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.

"DAWKUM."—In some MS. additions to Grose's 'Prov. Dict.,' 1790, made by Samuel Pegge, and purchased by F. Madden in 1832, the word *dawkum* is said to be used in Devon in the sense of "ignavus, piger." I should be glad to hear whether any of your readers know of the word *dawkin* or *dawkum* in the sense of a dull, stupid person, as in present use in the West Country. A. L. MAYHEW.  
Oxford.

PATCHES.—When did "patching" finally cease out of the land? It seems to have had an extraordinarily long lease of life for so trivial or frivolous a fashion. Dr. Brewer, in his 'Dictionary of Phrase and Fable,' twenty-third edition, *s.v.* 'Court Plaster,' gives a reference to Fletcher's 'Elder Brother,' Act III. sc. v., from which it would appear, although Dr. Brewer does not say so, that in Fletcher's time even gentlemen wore patches. See also 'The Fortunes of Nigel,' chap. xxvii. The barber says to Nigel:—

"A bit of black taffeta patch, just big enough to be the saddle to a flea, sir. Yes, sir, rather improves than otherwise. The Prince had a patch the other day, and so had the Duke; and if you will believe me, there are seventeen yards three-quarters of black taffeta already cut into patches for the courtiers.....Another little patch that would make a doublet for a flea, just under the left moustache; it will become you when you smile, sir, as well as a dimple."

The patches mentioned in 'Henry V.' and 'All's Well that Ends Well' I do not understand to be merely ornamental patches like those in Fletcher's play. Fletcher died in 1625. Patching—including political (*i.e.*, Whig and Tory) patching—was in full force in the reign of Queen Anne (see Addison's *Spectator* papers, Nos. 50 and 81, and Steele's paper, No. 87). Prof. Henry Morley, in a note to No. 50, gives a quotation from "natural easy Suckling," as Mrs. Millamant calls him, referring to ladies' patches. Suck-

ling died in 1641. Did the custom continue uninterruptedly through the seventeenth century down to early Georgian times? Did the Elizabethan beauties patch? Did the custom ever obtain to any extent in the provinces, except, I suppose, amongst the fashionables of "The Bath," Tunbridge Wells &c.?

JONATHAN BOUCHIER.

Ropley, Hants.

VALUE OF MONEY.—In Marlorate's 'Catholike and Ecclesiasticall Exposition of the holy Gospell after S. John' (1575) is the following note on the two hundred penny-worth of bread mentioned in chap. vi. 7, in connexion with the miracle of feeding the five thousand:—

"Forasmuch as these two hundred pence are severally in vallue (according to the supputation of Budæus) foure of our English pence, and two third parts of a penny, the sayde two hundred pence amount to the vallue of five and thirtie Frankes: the which make of our English coyne the some of three poundes eyghteene shillings and nine pence, and this some of three pound eyghteene shillings and nine pence being distributed among five thousande men every hundred part shall have for his share eyghteen pence three farthinges, and three mites, and three fift partes of a mite. But nowe adde to the five thousande a thousande women and children mo, so shal you finde that Philip here alloweth to every perticuler person of the general number of sixe thousande, three mites worth of breade to eate."

I have not Budæus ('De Asse' presumably) at hand to check this elaborate calculation; but what "Frankes" are they of which  $200 \times 4\frac{2}{3}$  pence make only thirty-five? Taking the rate of wages as in the parable of the labourers at a penny a day, three mites would by this scale be about one-twelfth of a day's wages.

B. W. S.

HORNS ON HELMETS.—In one of those periodicals known as "scissors and paste" I lately saw a paragraph to the effect that "the German warriors from the fifth to the tenth century wore horns on their helmets." Can any reader direct me to a work containing full information on the subject? In one of the 'King's Pamphlets' it is said:—

"Yet the Spaniards make *Hidalgos por el cuerno*, or Gentlemen of the Horn, to be a high office in a City; and Heraldry makes Horns a good bearing in our Armes; the Germans have them much for their *crests*, some may imagine from their good drinking."  
—'The Horn Exalted,' p. 34.

See many instances of horn tenure in 'The Kentish Note-Book,' vol. ii. pp. 143-6.

AYEAHR.

PORTRAIT OF HENRIETTA, LADY WENTWORTH.—Can any one tell me whether a portrait (oil painting or miniature) of Henrietta,



Lady Wentworth, is in existence? The print after Kneller is well known, but where is the original *full length*—*vide* Granger? EBOR.

'LE COMPÈRE MATHIEU.'—I should be pleased to learn the name of the author of a book entitled 'Le Compère Mathieu; ou, les Bigarures de l'Esprit Humain.' The copy I have consists of three small volumes, and was printed in London in 1770, 'Aux Dépens de la Compagnie.' I have seen the last two volumes of an edition published in Paris in 1803 or 1805; the first was unfortunately missing. I may add that the contents of this extraordinary work do not belie its title. I have vainly looked for information as to its authorship in the libraries to which I have access.

JOHN T. CURRY.

[It is by l'Abbé Henri-Joseph Dulaurens, 1719-97, the declared enemy of the Jesuits, the author of 'Les Jésuitiques,' 'Le Balai,' 'La Chandelle d'Arras,' and many other irreligious or scandalous productions, for which he was condemned by the Ecclesiastical Chamber of Mayence, in 1767, to imprisonment for life, dying in the convent of Maria-baum. It was printed in 1766 in Holland, under the rubric of "Londres" or "Malte," and has been frequently reprinted in three volumes—or four sometimes—with illustrations after Horace Vernet and others. It was condemned in 1851 as outraging public and religious morality, and has been translated into many European languages.]

JAMES NICHOLSON.—Can any one give me the names of the father and mother of James Nicholson, of Durham, cordwainer, who died in 1681? S.

SOURCE OF ANECDOTE.—What ancient sculptor was it who said, "The gods see it," when asked why he took such pains over the back part of a statue, which would be out of sight; and where may the story be found?

G. H. J.

HONGKONG AND KIAO-CHOU.—Since the original sense of the names of three capital Chinese towns and territories—viz., Pé-kin = northern town, Nán-kin = southern town, and Ton-kin = eastern town or territory (being of the same origin as To-kio = the eastern capital, in Japanese)—has been established beyond all doubt, it seems desirable to ascertain the real meaning in Chinese of the above names. Hongkong is generally supposed to denote fragrant water. Is this explanation quite correct? And what does Kiao-Chou (or Kiao-Tschau, as the Germans spell it) mean in Chinese? INQUIRER.

RIPLEY.—Allen, in his 'History of York,' says that about 1378 A.D. Sir Thomas Ingilby married the heiress of the Ripley family, and thus acquired the estate, including Ripley

Castle, near Ripon. Can any one give me particulars of the Ripley family before that date? Were Ripeslay and Rippell' (*temp.* King John) and Rippeling' (*temp.* Henry III.) the same name differently spelt? What were the Ripley arms other than those given by Burke? The name seems to have been spelt Ripley occasionally. A. CALDER.

Alma Cottage, Lymington, South Devon.

"FOOL'S PLOUGH."—In Mackenzie's 'History of Northumberland' it is stated that some individuals formed a "fool's plough," and all the money they collected was given to build a bridge. What is a "fool's plough"? R. HEDGER WALLACE.

PORTRAIT OF BEN JONSON.—Where can I find a portrait of Jonson (I think) with the motto "Hos ego versiculos fecit alter tulit honores"? F. J. BURGoyNE.

Brixton Oval, S.W.

REV. LOCKHART GORDON.—Who was the Rev. Lockhart Gordon, who abducted Mrs. Lee (Lord le Despencer's illegitimate daughter) from her house in Bolton Row, Piccadilly, in January, 1804? Gordon and his brother Loudon were tried at the Oxford Assizes and acquitted. Their mother had gone to school with Mrs. Lee at Kensington. J. M. B.

JUDGE FAMILY.—I am seeking information respecting the family of Judge in Somersetshire, thought to have been located near Bath nearly two hundred years ago, and related to the Judges, D'Arcys, and Rochforts of county Westmeath. I should be much obliged for any particulars, genealogical or otherwise, or for any references which would enable me to gather information. I am not aware of any printed pedigree from which the branch could be traced. ALICE STRONG.

RAOUL HESDIN.—Is the 'Diary of Raoul Hesdin' (John Murray, 1895) a genuine document or a fiction? If genuine, where and under what circumstances was it found? The name of the writer of the preface is not given anywhere, and he is very careful not to give us any information as to how the MS. came into his hands. Nevertheless, in some respects it reads like a genuine document. M.

TALBOT MAUSOLEUM, DORKING, CO. SURREY.—Will some correspondent kindly furnish a full description of this structure, which stands in St. Martin's Churchyard, Dorking, including particulars of all interments, inscriptions, armorial bearings, &c.? It was erected by Henry, fourth son of Dr. William Talbot, Bishop of Durham, subsequently to his purchase, in 1746, of Chert Park, near Dorking,

and is stated in Hone's 'Year-Book' (published 1832) to have been then "a handsome structure, but fast verging to decay" (p. 546).

JAMES TALBOT.

Adelaide, South Australia.

**WINDWARD AND LEEWARD ISLANDS.**—Where is the geographical line which divides the West India islands into the Windward and Leeward groups? How far back can this line be traced? With whom did it originate? According to Morse ('Geography,' 1805, p. 824), "Sailors distinguished those islands with regard to the usual courses of ships [bound] from Old Spain or the Canaries to Carthage or New Spain and Porto Bello." But the present inquirer, though he has circumnavigated the globe, came home a landlubber still. At least I cannot understand how the words in question were applied.

JAMES D. BUTLER.

Madison, Wisconsin, U.S.

**SHEEPSKINS.**—I have recently come across a little note-book containing, among other items, a list of sheepskins sold by a farmer and butcher of Laleham, Middlesex, in the years 1788-9. The entries for May and June, 1788, include "grass lambs skins" and "shorling skins." In 1789 "murrian skins" and "woolfelt" or "woolfelts" are mentioned. I am told by an old man living in the neighbourhood that "murrian skins" are the skins of animals that have died of disease; but I am at a loss to know what "woolfelt" can mean in this connexion. Can any reader of N. & Q. explain it?

W. P. M.

**SIDESMAN.**—I think you may be able to inform me as to the status of sidesmen in the Church of England. Are they merely appointed to collect alms with the churchwardens, or are they to assist churchwardens in this and in other duties, seating the congregation, &c.; and in the absence of both wardens could a sidesman eject a brawler from the church?

AN OLD SIDESMAN.

[See 'N. & Q.' 5th S. v. 367, 452; xi. 504; xii. 31, 78, 156; 7th S. viii. 45, 133.]

**JEANNE DE FRANCE.**—Can any one supply information as to portraits or painted studies of Jeanne de France, the youngest child of Louis XI. and divorced wife of Louis XII., founder of the order of Les Annonciades, and canonized in 1738?

FRANK H. BAER.

Cleveland, Ohio.

"ANOTHER STORY."—This phrase will have become familiar to many readers of 'N. & Q.' from its frequent repetition in the newspapers and magazines of the day. It has achieved

by this time quite a familiar ring. By whom was it originated? Until recently I was under the impression that honour belonged to Mr. Rudyard Kipling, who, I believe, makes use of the phrase somewhere in the form, "But that's another story"; and in most cases where I have seen it used it has been attributed to him. But in the *Echo* of 26 March, in some notes on 'Service Grievances,' I find a writer who advances another as the author of the phrase. To quote his words: "But that, as Laurence Sterne said, 'is another story.'"

C. P. HALE.

### Replies.

#### CHRIST'S HALF DOLE.

(9th S. i. 129.)

I QUOTE the following from 'The Herring and the Herring Fishery,' by J. W. de Caux (London, Hamilton, Adams & Co., 1891), pp. 98-100:—

"The corporation of Great Yarmouth divided equally between itself and the Church one dole or share of the earnings of every boat which made use of that port. But, for centuries, the Church claimed and received for itself alone, all along the coast, a half dole, which, from the sacred uses to which it was supposed to be put, was called 'Christ's half dole.' The origin of this half dole may be traced to those dark ages in which men were more superstitious than pious; and when serf and lord were equally ignorant, and equally at the mercy of the priest. The half dole was, no doubt, in the first instance a free-will offering, given in the hope of thereby securing a good voyage, much in the same spirit as heathen make presents to their idols in order to propitiate them. The making of this free-will offering soon became a custom—a custom which in time came to be considered as a right; and this right was tenaciously claimed and rigorously enforced by Catholic priest and Protestant clergyman until the middle of the present century. And well it might be from a worldly point of view, because it formed no inconsiderable item in the value of a living. From time to time efforts were made to shake off this incubus; and, as late as 1845, the Rev. F. Cunningham, vicar of Lowestoft, summoned before the Rev. E. M. Love and Edward Leathes, Esq., two of the magistrates for Suffolk, a fisherman named John Roberts 'for having refused or neglected to pay tithes for his fish.' The case was argued for the defendant by Mr. J. H. Tillett, of Norwich, who contended that the 'tithe did not arise,' as was stated in the information, 'in the parish of Lowestoft, but in the sea,' and that, therefore, as it was neither legal nor just, it could not be enforced. The magistrates, however, found for the complainant, and made an order for 10s. 3d. tithe and 10s. costs. Whether this order was obeyed or not I cannot say, but since then, as far as I have been able to learn, this custom has been honoured more in the breach than in the observance. I have been told that the custom was enforced at Great Yarmouth until a fisherman, happening to have a tenth child born to him, took it to the



vicarage-house in the vain hope that the vicar would adopt it. Whilst this custom was enforced special religious services were held, during the herring season, for the spiritual welfare and earthly prosperity of the fishermen; and, from an old manuscript, I learn that the proper Psalms and lessons in use at such services were as follows: Psalms, the whole of the lxxvth; verses 19 to 41 of the lxxviii; from verse 24 to the end of the civth; verses 23 to 32 of the cvith. Lessons: Genesis i. 20 to 24; 2 Kings vii. 1, 2, and 20; Habakkuk iii. 17 and 18; Matthew viii. 23 to 27; Luke v. 4 to 10; John vi. 26 and 27. Before the Reformation it was usual for the priest 'to give a blessing to the fishing yearly.'.....It may be interesting here to state that the half dole which was claimed by the town of Great Yarmouth ceased to be collected in 1824."

JAMES HOOPER.

Norwich.

"BY JINGO" (9th S. i. 227, 276).—From previous references—and they are many—I find the earliest date to which "Jingo" is as yet carried back to be 1679 (Oldham's 'Satyrs upon the Jesuits,' sat. iv.). Cowley, however, had used the word at least sixteen years earlier in the 'Cutter of Coleman Street,' published in 1663, but first performed in December, 1661: "Hey, Boys—*Gingo*—" (II. viii. *sub fin.*). Translators of Rabelais have introduced the phrase "By Jingo" into their renderings, as shown at the latter reference; but although Rabelais overflows with fantastic *jurons*, he appears to use none bearing any literal resemblance to "Jingo." I find, indeed, something like it in the earlier 'Farce de Pathelin,' scene v.—

Hé, par saint Gignon, tu ne mens!—

where Génin would have us understand St. Gengoulf, called in the Pays-Bas "Gigon" or "Gengon"; but the bibliophile Jacob favoured the view that this St. Gignon (which he connected etymologically with Latin *gignere*) is St. Guignolet, invoked by barren women in Brittany. Which opinion is the more likely it is not my purpose to judge. My reason for bringing under notice the 'Pathelin' *juron* is that whereas "Jingo" has been regarded as a modification of the Basque for "God" (see 8th S. iii. 334), the etymology of "Jingo" from St. Gengoulf has also been ventilated in your pages, PROF. SKEAT taking a very decided position on the affirmative side (8th S. vi. 149, 312).

F. ADAMS.

"BROACHING THE ADMIRAL" (9th S. i. 128, 271).—This tale was universally believed when I was a boy. I remember asking my father about it, when he said it was quite true, and that he would let me ride with him to Spilys Market and show me a fine painting of it, over the door of a public-house called "Nelson's Butt." In a short time he

took me, and there I saw the "butt" as large as life, and Nelson standing by the side of it, also as large as life, in his uniform, with his armless sleeve pinned to his breast. This would be about 1833 or 1834, when many of Nelson's old sailors were still living. After this I had no more doubt about the tale; for had I not seen a picture of it? R. R.

Boston, Lincolnshire.

With regard to the questionable statement at the last reference, that when the body of Lord Nelson was brought to this country for burial, "*it was preserved in a cask of rum*," I request permission to quote from my copy of Southey's 'Life of Nelson,' p. 382 (Bell & Daldy, London, 1873), the following assertion:—

"*The leaden coffin, in which he was brought home, was cut to pieces, which were distributed as relics of St. Nelson—so the gunner of the Victory called them.*"

The italics are mine, of course.

HENRY GERALD HOPE.

Clapham, S.W.

REV. JOHN LOGAN (8th S. x. 495; xi. 35; 9th S. i. 237).—With reference to the suggestion as to Logan's burial-place, there is no burial-ground attached to the chapel in London Street, Tottenham Court Road (now St. Saviour's, Fitzroy Square, parish church); the chapel occupies the whole of the site, and the houses at the rear in Whitfield Street appear to be of the same date as the chapel, so that Logan cannot have been buried there. The nearest burial-ground is the ground attached to Whitefield's Tabernacle, and it is possible Logan may have been buried there or in the burial-ground belonging to the parish of St. Pancras, in Pancras Road.

JOHN HEBB.

Canonbury, N.

A PSEUDO-SHAKSPEARE RELIC (9th S. i. 226, 295).—I understood that the hair was thought to be the real hair of Shakspeare. I do not see how it could be worthy of preservation if it were spurious. Hardly would it be of value because Ireland once was the owner of it.

E. YARDLEY.

"CUYP" (9th S. i. 187).—Halliwell, in his 'Dictionary of Provincial Words,' and Wright, in his 'Dictionary of Obsolete English,' both explain that this word is used in Norfolk, and means "to stick up."

EVERARD HOME COLEMAN.

71, Brecknock Road.

BICYCLES IN THUNDERSTORMS (9th S. i. 248).—To this question another may be attached. Has a railway train in quick movement ever been struck? If the erratic path of the chief

discharge is due to the varying resistance of the air, may the compression of the air in front of and above the train serve as a shield? A discharge from the earth would pass along the rails. One encountered by the engine would probably be conspicuous to the driver before passing into the metal of the engine. On the whole, it seems likely that the effect of the train on the air does afford safety. The same effect will be produced by the cyclist, who would have the same protection. There would be no protection, however, from a discharge coming from the earth; but does such do harm?

W. R. G.

Of course they are dangerous, when you are mounted on metallic supports; unless you had a metallic conductor from the top of your hat to the machinery. Three or four feet of copper ribbon might be ready to fix to the axle and to the crown of your hat.

E. L. GARETT.

"DAIN" (9th S. i. 247).—Query, compare *daun* (odor), an unpleasant smell, a stink (Icelandic)?

W. H. B.

SUPERSTITIONS (9th S. i. 87, 249).—Probably the north was the source of evil because the devils had their habitation there. Milton makes Satan say:—

Homeward with flying march, where we possess  
The quarters of the North.

'Paradise Lost,' bk. v. ll. 688-9.

Milton, in placing the devils in the north, was following a known superstition, which I have met with elsewhere, either in Scot's 'Discoverie of Witchcraft' or some similar work.

E. YARDLEY.

In connexion with this subject it may be worth noting that the dark man superstition is not confined to Great Britain. The Chinese consider a woman peculiarly unlucky as a first-foot after the new year has begun, and a Buddhist priest is even more unlucky than a woman in this light (see Wirt Sykes's 'British Goblins').

H. ANDREWS.

"Omnia principiis inesse solent," wrote Ovid, and the principle holds good in the enlightened nowadays. If you be a man of dark complexion, or if you be of the fair sex, do not make an early call on the first of January; if, however, you belong to the sex which is not fair, and be blonde nevertheless, go to your friends as soon as you please, and you shall be gladly welcomed by them all; for in some parts of England and Scotland it is held that that will be an unhappy year in which a person leaves the house before one has crossed the threshold from without, or in which the 'first-foot' is either raven-haired or feminine."—'Notes on the Months' (1806), p. 20.

C. P. HALE,

COPE AND MITRE (8th S. xii. 106, 175, 350, 493; 9th S. i. 14, 212).—E. C. A. says the alternative (chasuble or cope) was not optional. But can any instance be given of the use of the chasuble at the administration of the Lord's Supper from, say, Queen Elizabeth until the Anglo-Catholic revival under Victoria, either in a parish or cathedral church? The late Dean Burgon said ('Letter of Friendly Remonstrance to Canon Robert Gregory,' Longmans, 1881, p. 51):—

".....Explain the matter how you will—account for the phenomena of the case in whatever way you please—the fact remains unassailable, that never in this church and realm, *nowhere* and *by none*, since the Rubrical Note [the Ornaments Rubric] in question first appeared, have such ornaments..... [chasuble, &c.].....been employed by the clergy of the Church of England."

Until, I admit, the rise of the High Church movement. Again, says E. C. A., "for the *missa sicca* the cope was provided." But at St. Paul's and other places copes are worn for the full Eucharistic service by bishops and other dignitaries. Does any bishop wear—has any bishop worn—except the Bishop of Lincoln, a vestment or chasuble? I do not refer to colonial or Scots Episcopal bishops, but to prelates of the Established Church from, say, Elizabeth to Victoria.

GEORGE ANGUS.

St. Andrews, N.B.

KILOMÈTRE AS AN ENGLISH MEASURE (8th S. xii. 166).—I was formerly of Mr. J. B. FLEMING's opinion on this question, but of late years I have come to the conclusion that the sooner we adopt the French system the better. I agree, however, that it cannot be done at once, and that the newspaper in question should have added the English equivalent in parenthesis. If 'Whitaker's Almanack' is correct, I ought to use the word British here, as it seems a mile in Scotland is the same, and, moreover, 'Whitaker' calls it the British mile. Nevertheless, I do not feel quite confident, for 'Whitaker' teems with oddities and errors. This is apparently inevitable in a work of reference. Perhaps some of our Scotch friends will tell us if it is a fact that all English measures are now the legal standard in Scotland.

The facility with which one can add up French money is most delightful, and has long made me wish for a decimal coinage, not, however, with tence as the unit, but ten pounds or ten hundreds. This has no doubt all been thought out by those who have considered the question.

But when Mr. FLEMING suggests that a



protest should be made against the introduction of the French system he cannot be aware that the legislature is of a contrary opinion, as it has just been legalized in this country (British and Irish). The metric system has for years past been in use for all scientific purposes, and some two years ago, having determined to give the sizes of books in centimetres (size of print, not the paper) when of any importance, I tested the centimetre measure in 'Whitaker's Almanack' with a steel rule, and found it absolutely accurate.

When in France I find it the greatest annoyance not to be able to understand the thermometer without calculation. It is perfectly certain that the French will never adopt our system, and therefore, if only to simplify matters for our children, we ought to adopt theirs.

I have been told that the metric system had been in use for some years in one of our Government offices, when one fine morning they woke up to find they had been doing what was absolutely illegal by Act of Parliament. Whether this is true or not I cannot say, but it is an undoubted fact that last year the legislature passed an Act to legalize the use of the metric system. The Act is the 60 & 61 Vict., c. 46, and is called the Weights and Measures (Metric System) Act, 1897. As I have already stated, before this Act the metric system was illegal; this authorizes its use. The old and the new law are given in the monthly *Law Notes* for October, 1897.

RALPH THOMAS.

SOME SMITHS: SIR JAMES SMITH, KNIGHT (9th S. i. 282).—See Burke's 'Extinct Baronetage,' sub Smyth of Isfield. He was elected Alderman of Portsoken 29 July, 1673, discharged 7 July, 1687, restored 1688, and resigned in 1689. Served as sheriff 1672-3, and Lord Mayor 1684-5. Was knighted by Charles II. 29 Oct., 1672, and died 7 or 9 Dec., 1706, aged seventy-three, being buried at West Ham, in Essex. The baronetcy conferred upon his son in 1714 became extinct in 1811.

W. D. PINK.

SOLOMON'S GIFT OF ISRAELITISH TOWNS TO HIRAM (9th S. i. 87).—There is no reason to question the plain meaning of 1 Kings ix. 11, viz., that Hiram might have had, had he chosen, the "twenty cities." That those "cities" contained, as PERTINAX suggests, "a population of Israelites worshipping Jehovah" cannot be proved or disproved. If he will turn to Matthew Henry's 'Commentary' he will find an explanation that, so far as we know, is not unreasonable. Probably the notion that Solomon's intended alienation of

Israelite territory was blameworthy is a pious opinion of later growth. There is no express legislation on the point in the Old Testament, and, if the higher critics be right, Leviticus xxv. represents the sentiments of an age many centuries later than Solomon.

C. S. WARD.

Wootton St. Lawrence.

Your correspondent should, I think, have quoted 1 Kings ix. 9-14, which points out that "at the end of twenty years [the italics are mine], when Solomon had built.....the house of the Lord.....King Solomon gave Hiram twenty cities in the land of Galilee." It appears (*ibid.*, ix. 12, 13) that Hiram, after having made an inspection of the "cities," was not pleased with the gift. "What cities are these which thou hast given me, my brother? And he called them the land of Cabul [*i.e.* Disgust] unto this day." But it appears elsewhere (2 Chronicles viii. 1, 2) that "at the end of twenty years [the italics are mine], wherein Solomon had built the house of the Lord.....Hiram had restored [the 'cities'] to Solomon.....Solomon built them, and caused the children of Israel to dwell there." It seems, therefore, that it is extremely doubtful whether Hiram ever took possession of the "twenty cities." But if we assume, for the sake of discussion, that the "twenty cities" were handed over "to the rule of Phœnician idolaters"—I am quoting your correspondent's words—it is scarcely a matter which should excite our surprise. The Tyrians were a people who were far in advance of the Israelites in manufactures, in knowledge of the metals, and in skilled workmanship. For upwards of twenty years Hiram had been on friendly terms, and had proved very useful to Solomon, more especially in connexion with the building and the decoration of the Temple; moreover, it was all-important that King Solomon should secure the Tyrians as allies, for without their help it would not have been possible to build and man a fleet of ships, *e.g.*, "Hiram sent ships by the hand of his servants, and they went with the servants of Solomon to Ophir." Is it certain, as suggested by your correspondent, that the inhabitants of the "twenty cities" formed "a population of Israelites worshipping Jehovah," at least in the sense that no other gods were recognized by them? The worship of Jehovah (Yahwè), the Hebrew God, was certainly mingled with the ceremonies of other gods down to the time of Hezekiah. And down to and including a part of Hezekiah's reign serpent-worship formed a part of the religious rites and ceremonies (2 Kings xxiii. 4). The "high places"

and altars dedicated to Baal and Astarte existed; at any rate, there is no proof that they were destroyed in Solomon's time. Following the partial reformation by Hezekiah, we find that the restoration by Manasseh included the introduction of an image of Astarte within the sanctuary, that places were provided for the sacred prostitutes, and that women were appointed to weave hangings in connexion with the worship of the goddess. If your correspondent, when he uses the words "Phœnician idolaters," means that the Hebrews, because they worshipped Yahwê, were superior to the Tyrians, he ought in fairness to support his theory by evidence.

G. E. WEARE.

Weston-super-Mare.

Cornelius a Lapide, in his 'Commentary,' anticipates many objections of the present time. In reference to this he has:—

"Quæres, an licite Salomon has urbes ab Israele alienaverit, et tradiderit Hiram regi Tyri gentili? Respondeo illum licite non potuisse illas in æternum abalienare, ut faceret terram Phœnicum, quia injuriam fecisset Israelitis contra legem Dei, qui illas eis assignarat et dederat. Rursum Hiram Galilæos has pertraxisset ad sua idola et gentilitium. Quare non tradidit Hiram absolutum plenumque harum dominum, sed tantum usumfructum, ut scilicet Hiram ex eis redditus et jura, quæ Salomon percipere solebat, reciperet, donec expensas suas pro Salomone factas compensaret; vel certe usque ad vitam suam, ut eo mortuo redirent ad regnum et reges Israelis. Ita Abulensis, Serarius, Salius et alii."

Several explanations are given in Poli 'Synops. Crit.,' inclusive of this.

Bishop Wilson has:—

"These were not cities in the land of promise, which, as being God's gift to his people, could not be alienated; but were cities conquered by David, and not yet inhabited by Israel."

Dean Farrar observes in agreement with this that up to this time the towns "seem to have belonged to Galilee of the Gentiles" ('Solomon, his Life and Times,' p. 118). But he terms it "a blot on Solomon's administration," p. 117. ED. MARSHALL, F.S.A.

[Very many replies are acknowledged.]

POPE AND THOMSON (8th S. xii. 327, 389, 437; 9th S. i. 23, 129, 193, 289).—MR. TOVEY claims that he states the case of the disputed recension of 'The Seasons' fairly. But does he state it fairly? While deprecating dogmatism on the subject, he clearly gives his decision in favour of Pope.

I do not profess to throw any special light on the problem. Perhaps it is ultimately impossible to settle the matter definitely. In favour of Thomson's own right in the disputed revision, however, there seem to me to be

two points that should be distinctly kept in mind:—

1. If the comparative value of evidence is to be recognized, it will be hard, I think, for any impartial mind to conclude otherwise than in support of Thomson. Put before a regularly constituted tribunal, with the damaging weight of expert testimony against the handwriting being Pope's, would the case result in a finding other than for Thomson?

2. It must be remembered on behalf of a dogmatic opinion on the matter that the whole difficulty is one of date not far removed—not sufficiently far removed, at all events, to place the problem utterly beyond accurate means of settlement. Were the dispute one concerning the authenticity of a lost tale of Miletus, or even a play of Shakespeare, it would be different. But, in all the circumstances, it appears to be somewhat inconclusive simply to resolve the affair into a mystery.

BONCHESTER.

ARMS OF BERKSHIRE TOWNS (9th S. i. 108).—For Abingdon, Maidenhead, Newbury, Reading, Windsor, and Wokingham, see 'The Topographical Dictionary of England,' by Samuel Lewis, in four volumes, London, 1831. EVERARD HOME COLEMAN.

71, Brecknock Road.

A column of 'N. & Q.' would hardly suffice to reply to Miss THOYTS's query—not one, perhaps, of very general interest. Let me refer her, rather, to a fairly accessible work, Mr. Fox-Davies's 'Book of Public Arms' (1894), wherein she will find a full description, with illustrations, of (to quote the title-page) the "armorial bearings, heraldic devices and seals, as authorised and as used" by the towns of Abingdon, Reading, Windsor, Wallingford, Wokingham, Maidenhead, and many others.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

HOGARTH (9th S. i. 269).—The sign of the "Man loaded with Mischief" is now in the possession of Mr. G. H. P. Glossop, of Holmhurst, St. Albans, who is the ground landlord of the "Primrose," No. 414, Oxford Street, once known by the sign of the "Mischief." Mr. Glossop stated in 1890 his belief that the sign was painted by Hogarth—that his father, grandfather, and great-grandfather believed it to be by Hogarth. "My great-grandfather," he says,

"was born in the year 1740. Hogarth died, I believe, in 1764. I know that the sign has been in the possession of members of my family for one hundred years, but more than that I cannot say."

It is, however, not catalogued among



Hogarth's works, striking as the indications are of its being the work of the great satirist; and no one seems to be able to say decisively whether this interesting relic was his work.

J. H. MACMICHAEL.

THE NICHOLSON FAMILY OF THE NORTH OF ENGLAND (9th S. i. 228).—MR. ISAAC WARD will find in 'Six Generations' a notice of Lady Betty Percy and her husband, — Nicholson. A cheap edition of this book is sold in the village of Bessbrook, near Newry. Headley Bros., Devonshire House, Bishopsgate Street, E.C., stock the earlier complete editions. J. P. S.

Paris.

"TO SUE" (9th S. i. 206, 316).—At the last reference the explanation of *hernsew* as meaning "herring-follower" is a thing to be noted; it is exquisitely delicious.

However, this is not so much an etymology as a charade. If it were true, we might argue that a *donkey* is a "key for dons," or a *season* the "son of a sea." I am afraid we are becoming frivolous.

To those who care to know the truth about *hernsew*, and do not already know it, it is worth while to say that it represents an A.F. form *\*heronceau*, later form of *heroncel*, "little heron," just as *lioncel* means "little lion." It has often been explained.

WALTER W. SKEAT.

The etymology of "heron-sue" is fixed, yet the editor of the 'Encyclopædic Dictionary' marks it as "doubtful," including with it the forms in *-shaw*. Such an expression of uncertainty is, at any rate, better than the blind confidence with which your correspondent W. H—N B—Y propounds the ridiculous derivation printed *ante*, p. 316. "Heron-sue," forsooth, is "herring-sue," *i.e.*, herring-pursuer! This beats Skinner by long chalks. He interpreted *-sue* as pursue, but had not the temerity to attempt a metamorphosis of poultry into fish. The achievement of this feat was reserved for the Yorkshire bumpkin who created the proverb "As thin as a herring-sue," and after him for your correspondent, who ought not to have broached the absurdity in your pages without consulting Prof. Skeat's 'Etymological Dictionary' or the 'Century Dictionary.' "Heron-sue" is a corruption of O.F. *heronceau*, diminutive of *héron*, and therefore properly a young heron; so *lionceau* means a young lion. *Heroncaulx* occurs in a French account dated 1330 (see Godfrey's 'Dictionnaire' for the reference): "III<sup>e</sup>XLV butors et heroncaulx, a six s.p." Ten years earlier we find in the 'Liber Custumarum,' i. 304: "Le bon herouncel [soit vendu]

pur xii deniers. Le bon butor pur xii deniers." Note in each quotation the juxtaposition of heron and bittren.

I refrain from speculation on the form "heronshaw" for the heronry—properly employed in *-shaw* be here a distinct English word—because I lack examples. The following from Jamieson is startling: "Heronsew, s. Properly, the place where herons build"—affirming *sew* to be a corruption of *shaw*, without the least evidence that "heronshaw" is the elder of the words! Indeed, his example of "heronis sewis" (plural) for the bird is of date 1493; and the 'Catholicon Anglicum' notices the term thus ten years earlier by conjecture: "Heron sewe, ardiola."

Halliwell gives "harnsey" as an East Anglian expression for "heron," adding "Hence 'harnsey-gutted,' lank and lean." Oddly enough, in low London speech the equivalent is "herring-gutted." Whether it is a corruption of "heron-gutted" or is of independent origin is problematical. F. ADAMS.

106A, Albany Road, Camberwell.

W. H—N B—Y is quite wrong in supposing that the old title of the heron, *hernsew*, contains the verb "to sue." Had he consulted Prof. Skeat's 'Dictionary' he would have discovered that it is the Old French *heronceau*. For the English pronunciation compare the noun *beauty* and the old-fashioned sound of such names as Beaufort, Beaulieu, Beaumont, Beaupore. Prof. Skeat appears to look upon Shakspeare's *hernshaw* as a mere corruption of *hernsue*. We must, however, not forget that the English surname Clemesha is parallel, and this, I am informed by a member of the family, is derived from the French *Clemenceau*. I should also like to point out that the Walloon dialect turns the diminutive termination *eau* into *ia*; thus I have heard milk called *lasia* an extension of the French *lait*. JAS. PLATT, Jun.

'THE BAILIFF'S DAUGHTER OF ISLINGTON' (9th S. i. 229, 291).—In my recent book 'Norfolk Songs, Stories, and Sayings' I again claimed this to be as much a Norfolk ballad as the 'Babes in the Wood,' 'Our Lady of Walsingham,' and 'Old Robin of Portingall' (Lynn). A friendly critic having doubted the correctness of my statement, I supported it as follows:—

"I venture to think that the internal evidence of the ballad is conclusive in my favour. The squire's son falls in love with the bailiff's daughter, and is sent up to London to be bound apprentice to get him out of her way. Now, from the Angel at Islington to Cheapside is but a mile and a half, and it would speak ill for the ardour of the lover if he, especially after acquiring some of the boldness

usually attributed to the London apprentice, could not have found his way so short a distance over the fields. She runs away and bolts down the 'high road,' and being tired sits down on a green bank, so must have been very easily fatigued (having come no less than three quarters of a mile) if she meets her lover half way. He, on the other hand, when he meets her, is riding 'horse saddle and bridle also,' a somewhat unnecessary expense for a mile-and-a-half journey. The relative size of the two Islington 'has nothing to do with the case,' though, as a fact, when Domesday was compiled the Norfolk was worth more than the Middlesex village, and it was by no means a small place, having seven manors and a much finer church than its cockney namesake. No doubt, when the ballad became justly popular in London, the dwellers in Cockaigne who had never heard of the existence of the other village naturally claimed it, just as they claimed 'The Lass of Richmond Hill' for Surrey, whereas all the evidence is in favour of the latter ballad having been written anent the Yorkshire Richmond."

WALTER RYE.

Frogmal House, Hampstead.

VERBS ENDING IN "-ISH" (9th S. i. 86, 136, 315).—I cannot go into this question at length; it is really nothing so very new.

Your correspondent confuses language in motion, *i. e.*, in use, with language at rest, *i. e.*, as found in grammars. There are many examples of words derived from forms that occur only *once* in a conjugation. Thus *ignoramus* is from the first person plural indicative; *plaudit* (originally *plaudite*) from the second person plural imperative; *debetur* from the third person plural indicative, which your correspondent regards as being practically powerless.

The argument that the subjunctive forms are *four*, as against the indicative form, which is but *one*, has to be tested by practice. Being from home, I have no books to refer to; but my impression is that, if we were to examine ten pieces, each of 500 lines, written in Anglo-French, we should probably find that the third person plural of the present tense (of verbs in general) occurs with much greater frequency than all the present subjunctive forms put together. Any one who has the time and leisure (which I have not) can test this matter for himself. It is not a question for speculation at all; we only require tabulation of facts.

WALTER W. SKEAT.

GREAT EVENTS FROM LITTLE CAUSES (9th S. i. 209).—Feminine Spite.—While staying at the Court of Frederick II. of Prussia, Voltaire presented Madame de Pompadour's compliments to the king, who scornfully replied, "Je ne la connais pas." Out of vengeance for so much insult, as she deemed it, Madame induced the weak-minded Louis XV. to con-

vert his country's long-standing hostility against Austria into friendship. A Franco-Austrian army then took the field against Prussia; and as it was an easy matter for Madame to enlist the practical sympathy of Elizabeth of Russia, who had been the subject of Frederick's indiscreet remarks also, half a million lives were lost.

A Missing Etcetera.—A Polish nobleman fled to Sweden in 1654, and his extradition was demanded. In the King of Poland's dispatch to the King of Sweden only *two* etceteras were placed after the addressee's name and titles, though the addresser's were followed by *three*. In consequence, Sweden declared a war against Poland that lasted for nearly six years.

An act of politeness (or was it policy?) and "a plashy place" made the Sir Walter Raleigh of history.

All Through a Joke.—Lords Norris and Grey were the tellers. Norris was inattentive, and Grey, seeing a very fat lord coming in, counted him as two. What was merely intended as a joke was allowed to remain undetected, and thus it was declared by a majority of one that "the Ayes have it." The Bill was for a more stringent execution of the Habeas Corpus, and was passed in 1680.

A flight of birds altered Columbus's voyage from a direction westward of the Canaries to a south-westerly direction towards Hispaniola. In yielding to the advice of Pinzon, one of his pilots, who wished to follow some birds flying towards the south, the fate of the New World was ordained.

C. E. CLARK.

Setting aside such well-known events as the saving of the Roman Capitol, the death of William II., and the deaths of Wat Tyler and the tax-gatherer, together with, in literary and scientific history, the exclusion of Goldsmith from the Church, and the discoveries of the law of gravitation and the existence of magnetism, one has, in religious history, the fact that the missionaries of the London Missionary Society were allowed to preach in Madagascar in consequence of one of their number being able to impart the secret of making soap; and in French history the fact that Algeria was conquered, in 1830, in consequence of the French ambassador receiving a box on the ear from an Algerian official. Again, had not Postmaster Drouet detected Louis XVI. in his flight, the course of French history might have been much altered (see Carlyle's 'French Revolution,' ii. 147). The idea is a common one. Carlyle says, "Mighty events turn on a straw; the



crossing of a brook decides the conquest of the world." And the Germans have "Kleine Ursachen, grosse Wirkungen."

ARTHUR MAYALL.

Capt. Alan Boisragon, in 'The Benin Massacre' (second edition, Methuen & Co., London, 1898), observes, towards the end of chap. ii,—

"At the end of 1896, two of the Protectorate officials, Major Leonard and Captain James, managed to reach a place called Bende, some sixty miles into the interior from the head of the Opobo River, which no white man had been able to get to before."

Their success, it appears, was greatly due to the circumstance that they happened to have with them "powerful magic" in the shape of some bottles of effervescent soda-water! But the captain may be allowed to tell the rest of the curious anecdote in the book itself. Brilliant success of bottled soda over bloodthirsty cannibals! Oaks from acorns seem hardly more strange.

H. E. M.

St. Petersburg.

I find the following in 'N. & Q.' 4th S. viii. 350:—

"This reminds one of Pascal's admirable phrase, although it may not be altogether historically correct: 'Rome même alloit trembler sous lui, mais ce petit gravier, qui n'étoit rien ailleurs, mis en cet endroit, le voilà mort, sa famille abaissée et le roi rétabli.'—P. A. L."

EVERARD HOME COLEMAN.

71, Brecknock Road.

16TH LIGHT DRAGOONS (9th S. i. 229).—In February, 1760, the regiment was stationed in Scotland, in July at Hereford. In 1761 two troops were at the siege of Belle Isle; in 1762 four troops embarked at Portsmouth, where they were joined by the two from Belle Isle, and took part in the capture of Valencia de Alcantara. In 1763 they were back in England and reviewed on Wimbledon Common. In 1766 the title was changed to "the Queen's Light Dragoons." In 1776-8 they were in North America, taking part in the engagements at White Plains, Delaware, Crooked Billet, Barren Hill, and Freehold Court House. In 1779 a detachment went to the West Indies; the remainder embarked for England, in 1781 was stationed at Lenham, in Kent, in 1782 at Portsmouth. In 1785-92 the regiment furnished royal escorts, and assisted the revenue officers in the maritime towns and villages in the prevention of smuggling. In 1792 it embarked at Blackwall for Ostend, and was present at Tournay, Valenciennes, Premont, &c. In 1796 it embarked

at Bremen for England, and encamped near Weymouth. In 1797 it was reviewed on Ashford Common, and in the year following on Hounslow Heath. The headquarters in 1800 were established at Canterbury, and afterwards at Croydon. These particulars are from Cannon's 'Historical Records of the 16th Light Dragoons.'

AYEAHR.

Raised, apparently, in 1759, according to 'Army Lists' of the day, the 16th Light Dragoons were stationed in Britain from the date they were raised to 1773. 1774 and 1775 'Army Lists' give no country or station. In 1776, 1777, 1778, they are down as being in America. After that the 'Army Lists' are silent. Reference, of course, could be made to the headquarters of the regiment for more detailed information. C. J. DURAND.

Grange Villa, Guernsey.

BERMUDA will probably find a sufficient answer to his question about the 16th Light Dragoons in Richard Cannon's 'History of the 16th Lancers' (they became lancers after Waterloo), forming one of the volumes in Cannon's 'Historical Records of the British Army.'

W. G. BOSWELL-STONE.

Beckenham.

HOUSES WITHOUT STAIRCASES (9th S. i. 166, 210).—Of Orchardleigh, a fine house about four miles from Norton St. Philip, in Somerset, it is told that it was at first planned without staircase, and that the serious omission was afterwards repaired as best might be.

It may be remembered that when models for the construction of the lantern of the Duomo of Florence were shown, and that of Brunelleschi was chosen, fault was found with it on the score that he had provided no staircase by which the ball could be reached. But Filippo had arranged this within one of the piers "presenting the form of a hollow reed or blow-pipe, having a recess or groove on one side, with bars of bronze by means of which the summit was gradually attained," and he had concealed the opening to it by a piece of wood, in order, as I suppose, to make a little sensation by disclosing it or to keep the secret of its construction from imitative rivals. ST. SWITHIN.

The story of Balzac's house at Jardies, near Paris, is to be found in Léon Gozlan's 'Balzac en Pantoufles,' a book which once had considerable vogue. It is true that this house was completed, or nearly so, without a staircase; but this was not the fault of the architect, but of the owner, who, not finding the rooms to his taste, gradually encroached upon the area reserved for the staircase until it

was entirely absorbed, and a staircase had to be constructed outside. The story is told with much humour and detail in Gozlan's book, and completely exonerates the architect of the house from blame in the matter.

The architect of the Lyceum Theatre repudiated the story that he had forgotten the gallery staircase at the time the theatre was built; but the repudiation was not believed, and the story is repeated to this day; it was too good not to be true, the public thought. I have published elsewhere my reasons for doubting the story, which, if they would interest your readers, I should be glad to repeat.

JOHN HEBB.

One of your correspondents doubts if a house has ever been built wanting a staircase owing to the architect's forgetfulness. There is a cathedral school in the south of England, which not fifty years ago enlarged its premises by the erection of a two-storied edifice, in front of which there may be seen a double staircase, raised in triangular fashion above the entrance. Boys—in whom the bump of veneration is often undeveloped—always declared that half the building had been completed when it was discovered that the stairs had been forgotten by the architect. I give the report for what it may be worth, but I never heard any other explanation.

T. P. ARMSTRONG.

I am under the impression that the men's quarters of the original permanent barracks at Aldershot were built without staircases, which, connected by verandahs, were afterwards added outside. CELER ET AUDAX.

"KEG-MEG" (9th S. i. 248).—I never heard "keg-meg" applied here or elsewhere to a gossiping woman, can quite well understand its being so used, especially when the lady's gossip is of an offensive or malicious nature. "Keg-meg," as I know it, signifies bad food, and thus might easily be transferred to mental food which is evil or disgusting, and, by a further expansion of the idea, to the person who provided it. I heard the following sentence but a few days ago in this town: "That 'keg-meg' mun be buried, or them hairf-starv'd dogs o' —'s will be gettin' hold on it, an' we shall be hevin' the stinkin' stuff oul'd all ower th' Market-place." "Old Meg" means here, and, I imagine, elsewhere, an ugly or ill-dressed person. It is commonly applied to women only, but I have sometimes heard it used to those of the male sex. *Old* in this relation is a mild term of abuse, having to relation to the person's age to whom it is applied. I once heard the term "Old Meg" used concerning a young girl under twenty,

solely because, at the moment, she was an unwelcome visitor. EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

For full information on the various meanings and uses of this word I would refer your correspondent to the 'English Dialect Dictionary' (s.v. 'Cag-mag'). A. L. MAYHEW. Oxford.

[Many replies are acknowledged.]

THE BURIAL-PLACE OF LORD CHANCELLOR THURLOW (9th S. i. 327).—Lord Thurlow died at Brighthelmstone, and in vol. v. of Campbell's 'Lives of the Chancellors,' p. 631, it is thus written:—

"The ex-Chancellor's remains being sent privately to his house in Great George Street, Westminster, were conveyed thence, with great funeral pomp, to the Temple Church.....The coffin, with the name, age, and dignities of the deceased inscribed upon it, and ornamented with heraldic devices, was deposited in the vault under the south aisle of this noble structure, which proves to us the taste as well as the wealth of the Knights Templars."

Lord Campbell adds the following note:—

"Here I saw Thurlow reposing when, nearly forty years after, at the conclusion of funeral rites as grand and far more affecting, I assisted to deposit the body of my departed friend Sir William Follett by his side."

If MR. HIBGAME wants any further information I recommend him to pay a visit to the Temple Church, which is open to the public, or to read Mr. Baylis's book on the history of the church.

H. B. P.

Temple.

THE WENHASTON DOOM (9th S. i. 328).—The panel painting of the Doom in Wenhaston Church (near Southwold) has been fully described by Mr. Keyser in *Archæologia*, vol. liv. (part i. pp. 119-30). A reproduction in colour of the original painting accompanies the description. A pamphlet (price 6d.) concerning the parish records and curious relics at Wenhaston has been issued by the vicar, the Rev. J. B. Clare, which refers also to this interesting picture and mentions that a very successful photograph of it is obtainable.

R. B.

Upton.

LEVERIAN MUSEUM (9th S. i. 288).—I learn, by the kindness of Prof. Alfred Newton, that the sale of the objects contained in the Leverian Museum began on Monday, 5 May, 1806, the fifty-seventh day being Thursday, 10 July, and the number of lots 6,840. Then came an "appendix" of five days—from Tuesday, 15 July, to Saturday, 19 July—including 684 lots. There is also a catalogue of "the last three days' sale," announced as



being "completed and printed previously to" the foregoing, including 354 lots. I am unable to supply the dates of these "last three days," but Prof. Newton thinks it is likely they were the 11th, 12th, and 14th July respectively. For some interesting particulars of this museum, and of many others, the reader may be referred to a paper read at Cambridge before the members of the Museums Association, and printed in their Annual Report for 1891, pp. 28-46.

W. RUSKIN BUTTERFIELD.

St. Leonards.

The following brief history of the collection bearing the above name will be found in *All the Year Round*, Second Series, vii. 232 :

"Leicester House, subsequent to its being pulled down, became a show place for a Museum of Natural History, collected by Sir Ashton Lever. Eventually the Museum was put up in a lottery, only eight hundred out of thirty-six thousand tickets being sold. For all this it was won by Mr. Parkinson, the proprietor of only two tickets, who afterwards exhibited the collection in Blackfriars. It was eventually offered to the British Museum, but was, after all, sold by auction in 1806. The sale lasted four days, and there were four thousand one hundred and ninety-four lots."

The Library of the Corporation of the City of London, Guildhall, contains a marked sale catalogue of the late Leverian Museum, in Great Surrey Street, in 1806, 4to., London, 1806.

EVERARD HOME COLEMAN.

PHILIP, DUKE OF WHARTON (8th S. xii. 488 ; 9th S. i. 90, 170).—I suggest that the concluding part of the inscription quoted by Mr. ROBINSON at the last reference should read: "Tu autem viator cineribus parcas et abeas." "Aurem" seems to be a palpable blunder. The ear, it is true, might be invoked to listen to the exhortation, but it is beyond my ingenuity to adapt the word to the context. I change it, therefore, to "autem."

F. ADAMS.

"DARGASON" (9th S. i. 307).—There is much information about this tune in Chappell's 'Popular Music' (pp. 64, 65) ; and the tune itself will be found, as 'The Summer Festival,' in Macfarren's 'Old English Ditties' (vol. ii. p. 144). It appears in Wales as 'The Melody of Cynwyd,' and is so printed in the 'Relicks of the Welsh Bards,' by Edward Jones. From a note in that folio we learn that "Cynwyd was a man's name, and Cynwydion was the name of the clan and land from which the village of Cynwyd in Merionethshire derives its name." Chappell does not rate the 'Relicks' very highly ; and some of the "adaptations" are certainly astonishing. 'General Monk's March' (circa 1650) appears

as 'The Monks' March,' with a note stating that the monks of Bangor "probably" used it as a march-chant about the year 603 ! English 'Green Sleeves' does not improve as 'The Delight of the Men of Dovey.' There are slight alterations, of course, but the tunes are unmistakable. Chappell quotes Gifford to show that Dargason was a dwarf of chivalric fame. Can Tennyson's "little Dagonet," who was "mock knight of Arthur's Table Round," be identified with the ancient "Donkin Dargason" ?

GEORGE MARSHALL.

Sefton Park, Liverpool.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Poems of Shakespeare.* Edited, with an Introduction and Notes, by George Wyndham. (Methuen.)

THOUGH new facts concerning Shakespeare are few, and the hope that we shall learn much about him that we have not long known has been all but abandoned, the task of analyzing his works and hunting for hidden meanings or revelations has been assiduously prosecuted. During recent years—we may almost say months—the poems, notably the Sonnets, have been the subject of close investigation by some of our brightest wits, and if few definite conclusions have been reached, our literature has been enriched by much admirable criticism, and a large addition has been made to our knowledge of a literature that we persist in regarding as our country's chief glory. Few recent contributions to our knowledge of Shakespeare and of Tudor times have been more remarkable and more satisfying than the edition of Shakespeare's poems just issued by Mr. George Wyndham. That its conclusions will as a whole win universal acceptance is not to be hoped. The cherished theories of preceding writers are disputed, and in some cases disproved, while new theories have been advanced, the acceptance or rejection of which involves a retracing of ground often traversed, but inexhaustible in novelty and interest. The new work has at least to be reckoned with by all, professors and students alike, and is commanding in influence and prodigal of suggestion. Its claims are, indeed, the strongest. It is firstly the best edition of the poems that has seen the light. From the point of view of the bibliophile it is a handsome volume and a welcome boon. Regarded in other aspects, it is a masterpiece of close study and sane and intelligent conjecture. Not at all disposed is Mr. Wyndham to dwell over-much on the revelations, autobiographical or other, of the Sonnets. He has studied these and the other poems by the literature and history of their day, which he has mastered, and he has gleaned information in many fields, the full harvest of which was supposed to have been reaped. Mr. Wyndham writes, moreover, with a picturesqueness of style wholly in keeping with his subject and with captivating grace and beauty of diction.

Mr. Wyndham bears a handsome tribute to the work accomplished by Prof. Dowden and Mr. Tyler, and, we may add, Mr. Baynes. Absorbed,

however, in the search after the personal and autobiographical element in the poems, these and other writers have sacrificed to that tempting, but comparatively unremunerative pursuit the contemplation—or, at least, the exposition—of the lyrical and imaginative graces of the works—in fact, their literary import and significance. From those who treat the Sonnets “as private letters, written to assuage emotion, with scarcely a thought for art,” the latest editor dissents, preferring to see, with the most enlightened contemporaries of Shakspeare, in the ‘Venus and Adonis,’ the ‘Lucrece,’ and the Sonnets, poems lyrical and elegiac “concerned chiefly with the delight and the pathos of beauty.” As a preliminary to the views he maintains, Mr. Wyndham undertakes an eloquent defence of ‘Titus Andronicus,’ passages from which he quotes, as stamped with the sign-manual of the lyrical poet who lived in Arden and wrote ‘Romeo and Juliet,’ ‘Love’s Labour’s Lost,’ ‘A Midsummer Night’s Dream,’ ‘The Two Gentlemen of Verona,’ the ‘Venus,’ the ‘Lucrece,’ and the Sonnets. Continuing his opening paragraphs, Mr. Wyndham holds that it is not Shakspeare’s likeness as a man to other men that concerns the lover of art, but his distinction from them; and he says, beautifully, that that distinction is that “through all the rapid enervation and the vicious excitement of a career which drove some immediate fore-runners down most squalid roads to death, he saw the beauty of this world, both in the pageant of the year and in the passion of his heart, and found for its expression the sweetest song that has ever triumphed and wailed over the glory of loveliness and the anguish of decay.” An excellent view of Shakspeare follows, showing, necessarily, his relations to Southampton and Pembroke. Many deeply interesting pages are devoted to what, after Dekker, is called the “poetomachia,” in which Dekker and Jonson were protagonists. Concerning Shakspeare’s connexion, if it may be so called, with this, Mr. Wyndham ventilates some unfamiliar views in dealing, in his notes, with Sonnets lxxviii. and lxxxiii. It is impossible to do justice to these, or, indeed, to indicate a hundredth part of the matters of interest he advances. No less difficult is it to deal in any form with the views expressed concerning the narrative poems and the Sonnets. A magazine article would scarcely be adequate to the examination of the points raised. Our duty extends no further than telling the students of Shakspeare—who, of course, form a solid contingent of our readers—that a work of supreme value has been given the world, and that a writer with most penetrative insight and warmest sympathy, and with a style singularly nervous and beautiful, has come forward to deal with the most important portion of our literary history. We wish heartily we could discuss the treatment of Renaissance influences on Shakspeare, and especially what is said concerning Renaissance Platonism, the influence of which is not confined in England to Shakspeare among poets. In a note to Sonnet lxxxi. Mr. Wyndham states, on the authority of Lord Pembroke, that a letter, now mislaid, from Lady Pembroke, the mother of the third earl, to her son, telling him to bring over from Salisbury James I. to witness a performance of ‘As You Like It,’ and containing the words, “We have the man Shakspeare with us,” was in existence. It is to be hoped that this precious letter will be retraced. Meanwhile, we recommend afresh Mr. Wyndham’s edition

of the poems as a book to gladden the Shakspeare student’s heart and to find him matter for endless meditation.

*A New Variorum Edition of Shakspeare.* Edited by Horace Howard Furness, Hon. Ph.D.—Vol. XI. *The Winter’s Tale.* (Philadelphia, Lippincott.)

LOVERS of Shakspeare are to be congratulated on the steady progress that has been made by Dr. Horace Howard Furness with his new ‘Variorum Shakspeare,’ one of the most monumental tasks undertaken by an individual. A quarter of a century has elapsed since the first volume, ‘Romeo and Juliet,’ saw the light, making the rate of progress a volume in each two and a half years. One has only to look at the present volume, with over four hundred closely printed pages, and note the minuteness and thoroughness of detail with which the whole has been carried out, to recognize the significance of the accomplishment with which the editor is to be credited. Not easy is it, indeed, to over-estimate either the importance or the difficulties of the task. The minuteness of the collation would daunt all but the most zealous workers. In the case of ‘The Winter’s Tale’ the labour has, on the whole, been less arduous than in some previous volumes. The differences between the folios are in this instance comparatively slight, the only variation of importance consisting in the omission, by accident, from the second folio of an entire line, Act II. sc. iii. l. 26, which, curiously enough, disappears from the following folio and from the edition of Rowe, who adopted the fourth folio, and was first restored by Pope. The line in question makes part of a speech condensed and obscure beyond the average in a play that abounds with condensations and obscurities, and its omission by the compositor might easily have passed, as it did pass, unnoticed. Its restoration, even, leaves the speech of Leonatus more than sufficiently crabbéd and difficult. No quarto of ‘The Winter’s Tale’ is, moreover, available, and none practically exists, the quarto mentioned in a catalogue of plays of a hundred and fifty years ago having never been seen, and its existence being “justly discredited.” For the first edition Dr. Furness claims that it was, fortunately, committed by the printers to “unusually intelligent compositors,” and is in one typographical respect “unparalleled by any other play.” Dr. Furness also draws attention to a curious feature in the first folio, which we have, rather superfluously, verified. ‘Twelfth Night,’ which precedes ‘The Winter’s Tale,’ ends upon p. 275, the verso of which is blank, ‘The Winter’s Tale’ beginning on p. 277 and extending to p. 303. Another blank page follows, and then, with a new pagination, begins ‘The Life and Death of King John.’ It has, accordingly, been assumed that in collecting the plays Heminge and Condell overlooked ‘The Winter’s Tale,’ and added it to the comedies after the series was complete. Similar blank pages separate the histories from the tragedies. Dr. Furness adds that a copy of the first folio has been found from which ‘The Winter’s Tale’ is missing, ‘King John’ following immediately ‘Twelfth Night.’ This looks, indeed, as if ‘The Winter’s Tale’ had been added as an afterthought, and lends some colour to the supposition that it was at one time intended to be placed among the tragedies, with which some have wished to class it, and was at the last moment put in its right position among the comedies. This opens out



many conjectures. The latest editor holds it possible that as the folio "was printed at the charges of four stationers, and throughout its pages proofs are abundant that the plays were set up by various groups of compositors, possibly by journeymen printers in their own homes," the blank page "may indicate nothing more than an instance of badly joined piece-work." Lilly, the second-hand bookseller, who owned more Shakespeare folios than have ever, probably, been in the possession of any other individual, made out that there were many important variations—we forget how many. It is not probable that so many folios as he owned will ever again be brought together. It is very desirable, however, that a collation of all the first folios that are accessible should be made by some competent scholar. To a certain extent this has been attempted. Many interesting points are raised in Dr. Furness's introduction. Matters such as the source of the play, the time occupied by the action, and the like, are given in the later part of the volume, in which also Greene's 'Dorastus and Fawnia' is reprinted. As in previous volumes, a selection of the principal criticisms, English, American, German, French, and Scandinavian, is supplied. Dr. Brandes's work, recently published in Munich, has been for the first time available. Mr. Archer's translation appeared too late to be utilized. The difficulties that beset those dealing with Shakespeare to whom English is not the native tongue are dwelt upon in the case of this as of other works. We cannot attempt to deal with the general method of the edition, with which our readers are familiar. The readings and variations of successive editions of importance are once more given at the foot of the text, and the conjectural emendations—many of them, naturally, from our own pages—appear as foot-notes. Dr. Furness remains an ideal editor, and discourages, as in duty bound, the alterations for alteration's sake in which critics indulge. Each succeeding volume of this noble work adds to our gratification and delight, and the only saddening thought is that it is impossible that we—i. e., the present writer—can hope for many more delights of the kind.

#### *Folk-lore.* March. (Nutt.)

THE *Journal* of the Folk-lore Society is always pleasant reading, and hardly ever fails to contain new knowledge on the more obscure branches of the science to which it is devoted. The present is an exceptionally good number, containing as it does two articles of permanent value. The President, Mr. Nutt, treats his subject freshly in his address on 'The Discrimination of Racial Elements in the Folk-lore of the British Isles.' It is impossible to give anything like an analysis of its contents in the limits at our disposal, but we may remark that the author has broken new ground in several instances, and when he has not done so has discussed the subjects of which he treats with a calm rationality such as we have sometimes failed to observe in the writings of other skilled experts. Mr. Nutt is seldom discursive, and when for a time he passes beyond the strict limits of his science he never lets a word escape him with which the most sensitive can find fault. The other paper to which we would draw attention is a contribution to the folk-lore of Syria, gathered by Mr. Frederick Sessions on Mount Lebanon. It is discursive, as such things must in their nature be, but its interest is none the less on that account. The folk-lore of

Palestine and its neighbour lands is, we regret to say, but little known as yet. We need not point out its great importance; much has no doubt come down from the times of Judaism, and, if we are not mistaken, some of it from a far earlier period. It seems that in Syria to call a child after a relative is highly improper, because equivalent to saying, "I wish you may soon die, and this child fill your place." We do not remember that such a belief is found in Western Europe. Every one knows that to call a son after his father is, and has been for a long period, a common practice; the genealogies of the royal lines of Europe prove this, and the evidence is supplemented by the pedigree of almost every one of our old noble and knightly houses—for example, the Maurices and Thomases among the Berkeleys are so many as to be almost past counting.

THE Clarendon Press will shortly issue the Armenian text of 'The Key of Truth, a Manual of the Paulician Church of Armenia,' edited and translated, with illustrative documents and introduction, by F. C. Conybeare, M.A.

MISS CATHERINE M. PHILLIMORE is about to publish, through Mr. Elliot Stock, a study on 'Dante at Ravenna.' It will treat of the less-known part of Dante's life, and will show how much the poet was influenced by the place of his residence during the closing years of his life.

#### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JAEGER ("Shakespeare and Bacon").—The book you seek is Donnelly's 'Great Cryptogram: Bacon's Cipher in Shakespeare,' 2 vols., Sampson Low, 1888.

JOHN HEBB ("Prinzivalle di Cembino").—See 8th S. xii. 108, 297.

CORRIGENDUM.—P. 329, col. 1, l. 37, for "Northampton" read *Bedford*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, MAY 7, 1898.

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## Notes.

## STONYHURST CRICKET.

Most Englishmen take a certain interest in cricket. I therefore venture to write about an archaic form of that game which has only died out within the last few years. It was played at the Roman Catholic College of Stonyhurst, Lancashire, and an account of it appeared in the *Stonyhurst Magazine* for May, 1885. As to its origin, it may have been a survival of a local form of cricket; but as the College was not removed to its present site till near the end of last century, when cricket had almost assumed its present form, this seems hardly probable. It is more likely that Father Robert Persons, an Oxford man, who founded the College at St. Omer in 1592, took with him this game, which he had played in his youth. Thence it would have been handed on to Bruges in 1762, to Liège in 1773, to which places the College was successively moved, and at length brought to Stonyhurst in 1794. In the Willett collection at Brighton there are two or three specimens of the bats used in this form of cricket, also a ball, and a water-colour drawing of a youth batting, his costume indicating that it dates from the earlier part of this century. I believe that these are all copies or repro-

ductions, the originals being preserved at Stonyhurst.

The following notes are partly founded on my observation of the Willett collection, partly taken from the college magazine. The wicket was a large stone, 17 in. high and 13 in. broad. The bat was 4½ in. wide and nearly 3 ft. 2 in. long, without any shoulders, but gradually tapering towards the handle. It weighed from 1½ to 2 lb. The game was a sort of single wicket, the bowling distance being about thirty yards. The bowler delivered the ball as fast as he could underhand, and the batsman, who never blocked, could refuse it if it came as a full pitch or bounded only once. The ball itself was not a simple orb, but had a raised seam running round it from half to three-quarters of an inch broad; except for this rim it looked like an ordinary small cricket-ball, and was made by the local shoemakers.

The rules of the game as given in the *Stonyhurst Magazine* are not complete or explicit. The only other writer who has touched upon the subject, so far as I am aware, is Mr. Percy Fitzgerald, in his “Stonyhurst Memories.” He throws fresh light on it; but his account hardly agrees with that given in the magazine, nor does his description of the implements of the game correspond in all particulars with the appearance of those at Brighton. Perhaps he will forgive my quoting him somewhat at length. He writes as follows:—

“The reader will wonder as he hears how our cricket was conducted. It was played with a sort of club, slightly curved, bound with thick waxed cord and having a fine spring. The wickets were nothing more nor less than stones. We always insisted that they must have been discarded mile-stones from their shape. There was opportunity for fine sweeping strokes, and a long-armed fellow would flourish the bat over his head before striking. The balls were formed of strips of india-rubber wound round and round and tightened, the whole being covered with kid leather sewn on with extraordinary neatness. Seven or eight of these were prepared for a match, which usually took place on Sunday in the summer. There were three or four players on each side, those who were ‘out’ standing twenty or thirty yards off. When the ball was sent against the wall it rebounded into the air, describing a long parabola. It had then to touch the palm of the hand, which dropped it on to the ground, and as it rose it was sped back with great force. A skilful player did wonders under these difficulties.”

The concluding paragraph of this description is, I confess, a complete puzzle to one who has only played the ordinary form of cricket. Are we to understand that at the Stonyhurst game it was the correct thing for the fields to miss catches? Perhaps



some "old boy" will kindly tell us a little more about Stonyhurst cricket, and help to preserve it from oblivion.

PHILIP NORMAN.

#### UNIQUE COLLECTION OF WORKS ON TOBACCO.

IN the Reference Department of the Todmorden Free Library there is an almost, if not quite unique collection of works on tobacco. It contains 144 books and pamphlets on this subject alone. Probably in the British Museum only is there a collection to equal, for variety and numbers, this at Todmorden. There are all sizes of works, from tiny, daintily bound booklet to ponderous tome, though in the main the volumes are small. The subject of tobacco is treated from almost every conceivable standpoint, but, it must be stated, in the majority of instances writers vaunt loudly the praises of this popular weed. One writer gives an account of the manufacture of tobacco; another considers it in connexion with alcohol; whilst others look at it from a medical point of view, as, for instance, in a French production, 'De l'Action du Tabac sur la Santé.' The titles of one or two books will serve to indicate the widespread interest that has been taken in this custom of smoking and the study devoted to the question for several generations. One book is entitled 'The Universal Soother'; another, bearing the date 1580, being a translation from the Spanish, has the following quaint title, 'Joyfull Newes out of the Newe Founde Worlde, wherein is declared the Virtues of Diverse and Sundrie Herbes,' tobacco being included. A third, part of the title of which I quote, takes a very different view, 'Tobacco Battered and the Pipes Shattered (about their Ears that idly idolize so base and barbarous a weed), by a Volley of Holy Shot.' In 'Death in the Pipe' there is sounded no uncertain note. A few writers take a middle course, and in a more impartial manner consider both the use and abuse of the weed. The more enthusiastic eulogize the habit, it would seem, in no stinted terms, soaring into the loftier regions of poetry, as apparently best fitted to express their fervid ideas. There are verses in humble English lyrical form as well as sounding Latin hexameters, the latter being a favourite vehicle of utterance. There are likewise effusions in German and French, written in various metres. Indeed, the poetical works are rather numerous.

A distinguishing feature of this collection is that the list is not confined to the English

language. There are at least 16 works in Latin, 8 in French, 7 in German, 1 in Italian, 1 in Spanish, and 6 in Dutch, as I conjecture from the names of the towns where the books were printed, my studies not having included a knowledge of the last-named tongue. As regards the places of publication, some of the chief cities and towns of Europe are conspicuous, Rome noticeably so.

The dates of publication of these books range, as nearly as can be ascertained, from 1580 to this decade of the nineteenth century. There is a German work bearing the date of 1592. Sixteen books were printed in the seventeenth century. A few are without dates.

One booklet must certainly not be overlooked; it is from the pen of King James I., and is entitled 'A Counter-Blaste to Tobacco.' The 'Counter-Blaste' was first printed, without name, in quarto in 1616. There are two copies of this work, one being published in the "Bibliotheca Curiosa" series, a very daintily printed edition. But it must be distinctly understood that these two copies are not the original editions. Later writers have not forgotten the royal author, as we find in 'A Dedication to Ye Memorie of King James the First's Counter-Blaste.' Coming to less august penmen, I may point out two works markedly in contrast, 'A Lyttel Parcell of Poems and Paradyes in Praise of Tobacco' and 'Satyra contra Abusum Tabacchi,' the latter containing the figure of a skeleton on the frontispiece, which, I suppose, is intended to indicate to how pitiful a condition smoking brings a man, and under the skeleton we read, "Latet anguis in herba." Which side in this tobacco question 'A Looking-Glass for Smokers' (printed in 1703) takes I cannot say. Here and there a writer announces his production with an alluring title, as may be instanced in 'The Fascinator,' and 'The Holy Herb,' the latter in verse. Not the least curious is 'Cigars and Tobacco, Wine, and Women as they are.' A solitary work is from the pen of one of the fairer sex, 'A Woman on Tobacco.'

So important an article as the pipe has by no means been neglected. 'Smokiana' treats of the pipes of all nations, including the Arctic regions. As regards these there is the following noteworthy information: "In this part of the world there is not much material for the making of pipes, for the only wood is generally brought up by the kindly Gulf Stream from the West Indies." 'Smokiana' is not the only work on this subject; some of the books contain illustrations of pipes (queer-looking articles many of them)

used by the natives of Africa and the Far East, and other savage and semi-civilized nations, in well-nigh all parts of the world.

Of course the story of Sir Walter Raleigh has been told at some length. There are also booklets on Carlyle, Ruskin, and Charles Lamb. Another is devoted to anecdotes concerning Victor Hugo, Kingsley, Bismarck, and other eminent men. Quotations from ancient and modern authors are numerous, one being from so old-world a poet as Pindar, his lines printed in the original Greek. He is eulogized as "poeta religiosissimus."\*

There is a copy of a Bill concerning tobacco passed in the sixth session of the first Parliament of George II., and a list of members of the House of Commons who voted for it is appended.

This department of the Todmorden Reference Library constitutes a most interesting collection. Any one wishing to make an exhaustive study of tobacco, its growth, manufacture, influence on health, the question of its good or evil effects, the soothing and inspiring properties its votaries believe it to possess, will find on the shelves ample material for his work.

This splendid collection of works on tobacco has been made by Mr. Wm. Ormerod, of Scatcliffe Hall. Mr. Ormerod has now generously handed over the books to the Todmorden Free Library for the use of his fellow-townsmen. The task of collecting them has been the labour of years, and indicates much industry and no little talent. F.

SIR CHARLES MURRAY AND GOETHE.—The late Sir Charles Murray, in a letter written by him to the *Academy*, recounting a visit which he paid to Goethe in 1830, says:—

"I ventured to ask if he would complete his kindness by *writing for me* a stanza which I might keep as an autograph memento of my visit. *After a minute's reflection he wrote for me* the following quatrain:—

Liegt dir gestern klar und offen,  
Wirkst du heute kräftig treu;  
Kannst auch auf ein Morgen hoffen,  
Das nicht minder glücklich sey."

It is pretty clear from the words I have italicized that Sir Charles believed these lines to be an impromptu specially composed for himself, and took the "minute's reflection" to be a pause for the poet's inspiration. It is, therefore, rather amusing to learn from Hempel, in a note in his edition of Goethe's works, that the poet frequently wrote this stanza (of which he seems to have made also English and French renderings) when asked

for a specimen of his autograph. The lines will be found in book iv. of the 'Zahner Xenien' ('Werke,' ed. Hempel, vol. ii. p. 377).

Lately, in a house in Abercromby Place, Edinburgh, I came across an ancient-looking portrait of Goethe with these same lines written underneath, apparently in the poet's handwriting. The owner of the house has since informed me that on taking this picture out of the frame, he found the words, "Weimar, 7 Nov., 1825"—an appearance of the "impromptu" five years before it was written for Sir Charles Murray. Was this an amiable weakness on the part of the sage of Weimar—a confirmation of Carlyle's fear that "the World's-wonder in his old days was growing less than many men"?\*

Sir Charles mislaid the autograph, and never could find it again, though, he adds, "the stanza was indelibly engraved on my memory." He does not seem to have had the faintest suspicion that it was inscribed in a good many albums besides his own.

OSWALD HUNTER BLAIR, O.S.B.

MRS. S. F. ADAMS AND MRS. H. B. STOWE.—The publication of 'Uncle Tom's Cabin' naturally attracted attention to the stories and sketches which its talented authoress had already contributed to various periodicals. As there was no copyright between Great Britain and the United States the publishers had a free hand, and made use of their freedom. There lies on my desk 'Uncle Sam's Emancipation; Earthly Care a Heavenly Discipline; and other Tales and Sketches,' by Mrs. Harriet Beecher Stowe, author of 'Uncle Tom's Cabin' (London, T. Nelson & Sons, 1853). At p. 30 of this little miscellany we come upon the hymn "Nearer, my God," which is thus unhesitatingly attributed to Mrs. Stowe, who had, of course, not the slightest share in its composition. Of the five verses the first three only are given. "Nearer, my God, to Thee," one of the loveliest hymns in any language, was written by Sarah Flower Adams, the wife of Mr. W. B. Adams, and the friend of Browning, Leigh Hunt, Mill, and other notables. She was one of the congregation of Mr. William Johnson Fox, who for many years united the functions of minister and member of Parliament, and was one of the most effective platform orators when Bright and Cobden were in their prime. A facsimile of the MS. of the hymn, dated 1840, is given in Dr. Moncure D. Conway's 'Centenary History of the South Place Society' (London, 1894, p. 48). The same volume

\* Letter from Carlyle to his brother John, 16 April, 1828 ('Goethe-Carlyle Correspondence,' p. 81).

[\* This must, of course, be a joke.]



contains portraits both of Sarah Flower Adams and her lovely sister Eliza Flower.

There was a little pamphlet collection of the hymns of Sarah Adams, with an interesting sketch of her life by Mrs. E. Bridell-Fox, published in 1893 at the office of the *Christian Life*. Only a hundred copies were printed. The sixteen hymns, which are marked by beauty of expression and devotional fervour, include paraphrases from Fénelon, Schiller, and Luis de Leon. Her little catechism, 'The Flock at the Fountain,' has also been reprinted in pamphlet form.

Dr. Conway mentions that when Theodore Parker was dying he desired that "Nearer, my God, to Thee," should be sung in any memorial service by his friends in Boston (p. 113). Dr. Conway remarks, "The history and adventures of this hymn would make an interesting monograph." May I suggest that no one could execute this task so well as Dr. Conway? WILLIAM E. A. AXON.

Moss Side, Manchester.

SAN LANFRANCO.—Being lately in Pavia, and taking sweet counsel with my guide, philosopher, and friend, Murray, I was informed as follows:—

"2 m. from the town is the Lombard Church of the Beato Lanfranco. It offers a beautifully varied outline. Behind its high altar is the monument of the Beato, a good work by Amadeo, consisting of a sarcophagus resting on pillars of coloured marble with reliefs of great beauty, probably the history of the saint. Lanfranc was the great restorer and reformer of the Church of England, and the confidential adviser of William the Conqueror, by whom he was promoted to the See of Canterbury (1071), which he governed for seventeen years. He was born at Pavia, of a family who possessed by inheritance the right of administering the civil laws, perhaps derived from their senatorial dignity in the Roman period."—*Handbook for Travellers in Northern Italy*, p. 189.

An enthusiastic fellow-pilgrim and I naturally sought out the church and viewed the *archa* with great interest; but it was somewhat disappointing to gather from a priest who kindly showed the monument that it does not commemorate Lanfranc of Canterbury at all, unless he be honoured in the name borne by a sometime Bishop of Pavia in remembrance of whom Amadeo's chisel wrought. I shall be glad of more information on this score. I see that Dean Hook wrote:—

"Lanfranc was born about the year 1005 at Pavia, in Lombardy. Here his name is still held in honour, a church in the vicinity of the town being dedicated to *San Lanfranco*."—*Archbishops of Canterbury*, vol. i. p. 74.

The statement I have italicized is, I believe, correct. Beato Lanfranco seemed novel to our hotel-keeper when we spoke of our wish

to find the church mentioned by Murray. But was Archbishop Lanfranc ever canonized? ST. SWITHIN.

MONKS AND FRIARS.—The phrase "Passionist monks" at the close of Mr. ST. CLAIR BADDELEY's interesting note on a 'Roman House' (*ante*, p. 225) reminds me of a constantly recurrent confusion in literature of monks with friars, and of both with *religieux* of simple congregations. The frequency of the blunder is no excuse for its continued existence. It is high time it ceased amongst us. Yet scholars, in persistently ignoring the technical distinction between the various Orders, are guiltily responsible for the continuance of the error. One hardly looks for nicety in this or any other historical matter from the *profanus vulgus*, but one has a right to expect accuracy in such travelled writers as MR. ST. CLAIR BADDELEY. But to come to the point. The members of the Congregation of the Passion (founded by St. Paul of the Cross) are neither monks nor friars, but simply religious; nor are Jesuits, nor Redemptorists, nor Fathers of Charity. None of these latter constitutes a strictly so-called Order, but only a Society (as the Jesuits) or Congregation. The difference consists in solemn or simple vows, the former being revocable only by the Pope, the latter being so by the General. Again, as to friars and monks. The Mendicant Orders are friars (in all their branches), *i. e.*, Franciscans, Dominicans, Carmelites, &c.; Benedictines, Cistercians, Carthusians, Camaldolese, Trappists, &c., are monks. Scott frequently misnames friars and monks; *e.g.*, in 'Peveril of the Peak,' where he speaks of "Dominican monks." Monks are less gregarious than friars, as their very name—*monachus*—indicates. Of course, in the sense that friar means *frater*, monks are friars also, and so are all *religieux*; but technically no monk is a friar, nor, conversely, is a friar a monk. I can hardly hope to see this misconception of the very rudiments of the matter die the death it merits, but at all events let it be noted once for all in 'N. & Q.' J. B. S.

Manchester.

HENRY STAFFORD, DUKE OF BUCKINGHAM.—In the late Rev. W. Denton's interesting work 'England in the Fifteenth Century,' which was published in 1888, shortly after the author's death, there is a noteworthy inadvertence respecting the Duke of Buckingham who rebelled against Richard III. At p. 184 we read:—

"The crown of England would probably have graced the brow of Henry Stafford, instead of resting

eventually on the head of Henry of Richmond, but for the sudden increase of the waters of the same river [the Severn], which prevented the junction of the Welsh troops with the rest of the forces of Buckingham."

Whatever ambitious designs the latter may have at one time entertained (fickle and foolish as he undoubtedly was), it was evident that his cousin Henry of Richmond (afterwards Henry VII.) had a prior claim to the crown, as the Lancastrian representative, and it was on his behalf that the rising of 1483 was organized, which ended so fatally for Buckingham. His mother was Margaret, daughter of Edmund Beaufort, second Duke of Somerset, who was the younger brother of John, the first Duke of Somerset, whereas the Earl of Richmond's mother (also named Margaret) was the daughter and heiress of John, the said first Duke of Somerset and grandson of John of Gaunt. Had Buckingham's rebellion, then, ended successfully, the result would have been that Henry of Richmond would have ascended the throne two years earlier than he actually did. The scheme for his marriage with Elizabeth of York and union of the Roses had been already formed, though it was not carried out till after his accession.

W. T. LYNN.

Blackheath.

SIR GEORGE ETHEREDGE.—At p. 16 of the introduction to Mr. Verity's edition of the 'Works of Etheredge' it is said, in reference to the dramatist's appointment to be Resident at Ratisbon in 1685, that

"there seems some reason to believe that he had previously held diplomatic posts, and a contemporary pasquil, quoted by Oldys, contains the couplet—

Ovid to Pontus sent for too much wit,

Etheredge to Turkey for the want of it;

from which we might conclude that he had once represented the English Court at Constantinople."

Mr. Verity has evidently overlooked the following entry from the 'Diary of Thomas Rugge,' from which extracts were printed by the late Mr. Peter Cunningham in the *Gentleman's Magazine*.—

"1668. In the month of August the Right Worshipful S<sup>r</sup> Daniel Harvy went Ambassador Extraordinary for his Majesty into Turkey (in the room of the Right Hon<sup>ble</sup> the Earl of Winchelsea), and took along with him for his Secretary Mr. George Etheridge."—*Gent. Mag.*, vol. xxviii. N.S., July, 1852, p. 52.

As Sir Daniel Harvey died at his post, his secretary probably did represent the English Crown for a time at Constantinople, while his absence from England accounts for his apparent inactivity during the years 1668–1676, which Mr. Verity attributes partly to

habitual laziness. But before he left England he had already produced his two plays of 'The Comical Revenge' and 'She Would if She Could,' neither of which can be charged with want of wit, and the pasquil therefore seems to be as pointless as these productions usually are.

Referring to 'The Comical Revenge,' which is perhaps better known by its secondary title of 'Love in a Tub,' Mr. Verity says of the first, or 1664 edition, that "of this scarce edition the Bodleian possesses two copies, the British Museum not one." There is a copy in the library of Mr. Edmund Gosse, and an appended note in the catalogue of that gentleman's books says that only three other copies are known to exist. I find I have a copy, in excellent condition, among my own books, and this leads me to think that perhaps the edition is not quite so rare as it is supposed to be. I should be glad to have a note of any other copy which may be known to the correspondents of 'N. & Q.'

W. F. PRIDEAUX.

45, Pall Mall, S.W.

"FOND."—The older meaning of this word was, as is well known, equivalent to foolish; now it has the meaning of affectionate. The following instance of the use of the word in both senses on the same page of the same work marks the period of transition, when the old sense still lingered while the new sense was coming into use. In Dr. Watts on 'The Improvement of the Mind,' first edition, 1751, in chap. xv. s. 5, on p. 119, I find:—

"Some are so *fond* to know a great deal at once, and love to talk of things with freedom and boldness before they truly understand them, that they scarcely ever allow themselves attention enough to search the matter through and through."

And lower down on the page, in s. 7, is:—

"A soul inspired with the *fond*est love of truth, and the warmest aspirations after sincere felicity and celestial beatitude, will keep all its powers attentive to the incessant pursuit of them."

Also, in Coles's 'English-Latin Dictionary,' fifteenth edition, 1749, both meanings are given as follows: "Fond, *indulgens*," and lower down, "Fond [foolish], *stultus*."

W. R. TATE.

Walpole Vicarage, Halesworth.

WILD GEESE EMBLEMS OF CONSTANCY.—

"Among the numerous symbols which grace the marriage ceremonial in some parts of China are a pair of wild geese, which are sent by the bridegroom to the parents of the bride-elect to typify mutual constancy, as it is supposed that these birds, having selected one another in youth, continue faithful throughout life, and that should either die, the survivor mourns inconsolable until his life's end.



As it is not always easy, even in China, to catch a wild goose and gander, tame ones are sometimes substituted, or sometimes even wooden or tin models, which are perhaps preferable at a wedding feast, as the bridegroom's envoy has to enter the bride's house with a goose in each hand, and these are placed upon a table, where they are expected to sit still during the prolonged ceremonies!"—*'Wanderings in China,'* by C. F. Gordon-Cumming (London, Chatto & Windus, 1886).

H. ANDREWS.

**BROWNINGIANA.**—In his well-known poem 'Muléykeh' Browning has initiated a practice which one would like to see followed by all writers of verse who deal with Oriental subjects, and which the optimist may hope will some day even reach to our historians and geographers—he has marked the tonic accent upon every foreign word. Much as I admire this, I must unfortunately deplore the fact that the poet was evidently much less careful in obtaining his information than he was in the means by which he passed it on to his public. At least half the Arabic names are wrongly accented. *Hoséyn* is the correct form of the name of the hero, but each of the twelve or more times that it occurs Browning marks it *Hóseyn*. Browning's *Múzennem*, obviously a passive participle of the second conjugation, should be *Muzénnem*, and *Ed-Dárraj*, of course, should be *Ed-Darráj*; but the most curious of these errors is the case of the compound name *Bénu-Asád*, in which, if I interpret it rightly as "Sons of the Lion," both elements are incorrectly accented. It should be *Benú-A'sad*.

JAS. PLATT, Jun.

**A RHYMING WARNING TO BOOK-BORROWERS.**—So far as I know, no formula has been devised and adopted as a protest against dog's-earing, soiling, and other maltreatment of books, although the awful warning against stealing them has been transcribed by hundreds of plebeian book-owners upon blank leaves, and still furnishes an occasional scribbling diversion to the schoolboy. The minatory doggerel has more than one variant, but it generally runs as follows:—

Steal not this book for fear of shame,  
For in it is the owner's name,  
And when you die the Lord will say,  
Where is that book you stole away?

The Scots have a somewhat similar rhyme, beginning:—

O ye thief! how daur ye steal!

The subjoined lines were communicated by "Bookworm" to *Leigh Hunt's London Journal*, No. 34, 19 Nov., 1834. He found them, he says, written upon the blank leaf of a second-hand well-read copy of Burns's 'Songs,'

picked up by chance. Not only were they better worth printing than the greater part of "fugitive" magazine verses, but if (as I think is the case) they show a spark of rustic genius akin to that of Burns himself, they deserve, perhaps, to be transferred to the pages of 'N. & Q.'

TO THE READER.

Afore ye tak in hand this beuk  
To these few lines jist gie a leuk.

Be sure that baith ye'r hands are clean,  
Sic as are fitten to be seen,  
Free fra a' dirt, an' black coal coom;  
Fra ash-hole dust, an' chimley bloom;  
O' creesh fra candle or fra lamp,  
Upon it leave nae filthy stamp.  
I'd rather gie a siller croon,  
Than see a butter'd finger'd loon,  
Wi' parritch, reenin fra his chaps,  
Fast fa'in down in slav'rin draps  
Upon the beuk. Hech! for each sowp,  
I'd wish a nettle in his doup;  
For every creeshie drap transparent,  
I'd wish his neck wi' a sair hair in't:  
Sic plague spots on ilk bonnie page,  
Wad mak a sant e'en stamp wi' rage.  
Reader, ye'll no tak amiss,  
Sic an impertinence as this:  
Ye'r no the ane that e'er wad do't—  
An use a beuk like an old clout;  
Ye wadna wi' ye'r fingers soil it—  
Nor creesh, nor blot, nor rend, nor spoil it.

HENRY ATTWELL.

Barnes.

**SUGGESTION TO BINDERS OF PERIODICALS.**—Those who have to search for items in the back volumes of a magazine know how much time and trouble are saved when the back of each bound volume bears not only its own number, but the year of its publication.

M. R.

**CURIOUS ANECDOTE OF CHANCELLOR HARCOURT.**—The following, contained in an original MS. note-book (in my possession) of the Rev. John Lambe, M.A., of Clare Hall, Cambridge, rector of Ridley, co. Kent, and written certainly not earlier than 1724 nor later than 1727, is probably unpublished, and, I think, worthy to be enshrined in 'N. & Q.'—

"Lord Harcourt once Ld. Chancellor, now alive not many years since married a Widow Lady to his second wife that was advanced far in years as well as himself, soon after the death of his first, A little time before he was married he in private told his Chaplain he was speedily to be married, & would have him prepare a Wedding Sermon, it being as he said the Custom of his Family The Chaplain did not approve of his intended Lady, & was resolved, if he could possibly get of [i.e., off], not to preach however on that occasion, but the more the Chaplain desir'd to be excused, the more the Lord insisted on it, so that he was forced to seem to comply. Soon after his Lord asked him, if he remember'd

what he told him to do & if he had made any progress in the work because he design'd to be married very soon he told him he had done something towards it. Why then said the Lord, most certainly you have chosen your text, I must therefore desire you will let me have the knowledge [sic] of it beforehand. The Chaplain told him he had pitch'd upon Gen. 18, 12. Sarah laughed within her self, saying, After I am waxed old, Shall I have pleasure my Lord being old also.—Is that your fine text, said his Lord, I desire neither to be troubled with your Sermon nor it, & so the Chaplain gained his End, & was suffer'd to be at Quiet."

The above anecdote refers to Simon, Lord Harcourt, created Baron Harcourt of Stanton Harcourt, co. Oxford, 3 Sept., 1711, and Viscount Harcourt of same 11 Sept., 1721, but not, apparently, to his "second" wife, as stated. His first died in 1687, and the lady in question was doubtless his third wife, Elizabeth, daughter of Sir Thomas Vernon, of Twickenham, co. Middlesex, and relict of Sir John Walter, Bart, to whom he was married 30 Sept., 1724, being only fifteen weeks after the death of his second wife, Elizabeth, in her sixty-seventh year. He himself died 28 July, 1727, aged sixty-six.

W. I. R. V.

### 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.

PORT ARTHUR, CHINA.—From whom does this naval station take its name?

HENRAGE LEGGE.

KEY OF THE HOUSE OF COMMONS.—Is it known what has become of the historical key of the House of Commons, which Sir Miles Hobart put into his pocket on a certain memorable occasion?

J. H. LLOYD.

"A CROW TO PLUCK WITH."—The *Freeman's Journal*, published in Dublin on Monday, 30 August, 1897, includes the phrase, "France has a crow to pluck with England in Egypt." Can this equivalent of the French *maître à partir* avec be traced outside of Ireland and the present century?

PALAMEDES.

[The phrase was used so early as 1460 in the 'Towneley Mysteries,' &c. See 'H. E. D.']

A DOMESTIC IMPLEMENT.—There was recently sold, at a sale of household furniture, &c., near here, an article said to be a species of gofering iron. This, however, it certainly is not. Gofers, it should be explained, are a kind of tea-cake much in vogue here, but fit only for the most heroic stomachs. They are

usually oblong in shape, and are divided into square compartments. They are baked in an iron mould, shaped something like a pair of snuffers, but with handles about two feet long. The implement I am now inquiring about is thirty inches long, weighs between seven and eight pounds, and resembles a gofering iron in every particular, except that its "business end" terminates in two thick flat discs, four and a half inches in diameter, and fitting so closely together that no cake could possibly be held between them. Their inner surfaces are highly polished and elaborately engraved, the one with a star, the other with a crown and what were probably meant for sprigs of laurel. There is also a border round each device. In the same sale there was another similar article of larger size, discs six and a half inches in diameter, made of cast metal. The casting was very fine, and the designs were good. Can any one tell me the use of these articles? Nobody here can. They seem to me to have been meant for stamping something; but what?

C. C. B.

Epworth.

"THE DEFECTS OF HIS QUALITIES."—What is the literary source and what is the exact meaning of this expression?

A. L.

FESSWICK FAMILY.—I have been told that William Penn mentions, in one of his works, that whilst travelling through some of the English counties he stopped at the "Fesswicks." My informant had forgotten the particular book in which the statement occurs. Cannot some one else give exact reference to it? In what counties is the surname known?

Z.

ROYER'S 'HISTOIRE DE LA COLONIE FRANÇAISE EN PRUSSE.'—In Smiles's 'Huguenots in England and Ireland' the following reference is given: "Royer. Histoire de la Colonie Française en Prusse." The work is unknown to the authorities of the Reading Room at the British Museum, and is not to be found in any bibliography. May I inquire if it is known to any reader of 'N. & Q.'?

HARRY SIRR.

[Can it form part of the 'Annales de la Religion,' 1795-1803, which was edited by the Abbé Jean Baptiste Royer, sometime *cure* of Chavannes and afterwards deputy for the Department of L'Ain in the National Assembly?]

WEDDING EVE CUSTOM.—I cull the following from the *Newcastle Weekly Chronicle* for 26 February:—

"A meeting of the Newcastle Society of Antiquaries was held on Wednesday in the Old Castle, Mr.



John Philipson, Vice-President, in the chair. Dr. T. Hodgkin read a note by the Rev. E. J. Taylor, F.S.A., of St. Cuthbert's, Durham, on the 'Wedding Eve,' formerly observed at Hartlepool. The note stated that the register of the parish church at Hartlepool contained an entry in the year 1598[?], which was before the Reformation, recording the fact that a couple who were about to be married watched in the church throughout the whole night. That was in conformity with a custom that a man and a woman should keep vigil through the night preceding their wedding day, and be ready to take part at the earliest celebration before proceeding to the wedding sacrament."

Did the above custom ever prevail elsewhere ; or was it confined to Hartlepool ?

H. ANDREWS.

INVENTORIES OF CHURCH GOODS.—Can any reader refer me to a list of printed inventories of church goods *temp.* Edward VI. for the several counties of England and Wales ? Some have been printed in magazines. I shall be obliged for a complete list.

Columbus, Ohio.

W. G. PENGELLY.

THREE IMPOSSIBLE THINGS.—Can you inform your readers what are the three impossibles referred to in the following extract from the last page of Cotton Mather's 'Magnalia Christi Americana ; or, Ecclesiastical History of New England' ; and who is Carthagenia ?—

"*Errata.*—Reader, Carthagenia was of the mind that unto those three things which the Ancients held impossible, there should be added this fourth, to find a book printed without *Erratas* [*sic*]. It seems the hands of Briareus and the Eyes of Argus will not prevent them."

W. J. G.

ESSAY BY CARLYLE. — In 'Chambers's Papers for the People,' vol. ix., 1851, there is an article entitled 'Fichte: a Biography.' Though unsigned, it is palpably Carlyle's. Froude does not mention it, so far as I remember, nor Dr. Garnett's 'Bibliography,' which professes to be complete. Can you tell me where, if at all, it has been collected in Carlyle's works ?

S. H.

LIST OF BOOKS.—Where can I find a complete list of books printed in England between 1564 and 1616 ? If no such list exist, perhaps some contributor could supply me with a few names and dates.

Manchester.

J. B. S.

[The best lists we know are found in Arber's reprint of 'The Stationers' Registers,' Lowndes's 'Bibliographer's Manual,' and the British Museum Catalogue of Early English Books.]

GERMAN SCHOOLS.—Can any one well acquainted with Germany secondary schools tell me the usual age at which boys leave

*Gymnasien* and *Realschulen* ? Is there any training for teachers beyond the *Probejahr* ? Is it possible to procure questions set at examinations in German secondary schools ?

G. H. C.

TATTOOING IN JAPAN.—This custom was some fifteen or twenty years ago forbidden by the Government, and an article on the subject appeared in one of the leading London daily papers—the *Standard*, I think. I want to know when the Japanese Government made the edict, the date of the article referred to, and the paper where it appeared. Failing this, where can I get the information ?

TATTOO.

FRENCH PSALTER.—Wanted, dates of various early editions, where and by whom printed.

JOHN HAMILTON.

56, George Street, Edinburgh.

CLOCKMAKER.—I shall feel much obliged to any of your readers who will give me information respecting "Devaulx, Horloger de S.A.R. Mademoisell d'Orleans, Palais Royal 124, Galerie des bons Enfants, Paris."

H. B. HYDE.

Ealing, W.

ROLLS IN AUGMENTATION OFFICE.—In the second paragraph of chap. i. of Theophilus Jones's 'History of Brecknockshire' there occur these words :—

"In the rolls in the Augmentation Office, in the 17th of Queen Mary, among his [*i.e.*, Stafford, Duke of Buckingham] possessions are recited 'rents of assize amounting to 11*l.* 15*s.* 8*d.* from tenants at will in Garthmadryn,' within the lordship of Brecknock."

I should be glad if some contributor would tell me (a) what is the Augmentation Office ; (b) whether the description given, "17th of Queen Mary," is correct.

G. H. J. DUNNING.

Brecon.

"AULD KIRK."—How did Scotch whisky come to be known as "Auld Kirk" ?

S. & C.

[See 8th S. vi. 367, 474 ; vii. 38, 115.]

'THE COLLEEN BAWN.'—In Gerald Griffin's admirable story 'The Collegians'—the basis of the play 'The Colleen Bawn'—the heroine is murdered by the servant of 'Hardress Cregan,' and ultimately the murderer is executed, and his master dies on the convict ship. As a matter of fact, the "Colleen Bawn" was avenged by the execution of Capt. Scanlan (the original of Hardress Cregan). The execution took place at Limerick, in spite of the strenuous efforts

of influential friends and relatives to obtain a commutation of the sentence. Can any reader of 'N. & Q.' kindly give the date of such execution? It was early in this century, but I am unable to ascertain it by reference to the 'Annual Register' or biographical notices of Griffin.

J. FITZGERALD.

**CRABE OF THE GREINE.**—In a booksellers' catalogue (H. Young & Son, Liverpool, February, 1898) is a manuscript scrap-book containing a large number of documents formerly belonging to Mr. W. H. Black, the antiquary, with his autograph, "E Bibliotheca Guil. Henr. Black (olim amici Joh. Farrent), Oxonii, A.D. 1833." On the fly-leaf is the following curious rhyme, said to be in a hand *circa* 1550:—

"Had I eatt ever when I lyst  
And drank when I soyr thrist  
And fowght when I was teine  
Then had I never beine  
Called Crabe of the Greine.

Written in Aberdene on y<sup>e</sup> grave of one called Crabe of the grene and merchant of y<sup>e</sup> forsaid towne of Aberdene."

Who was Crabe of the Greine?

JOHN HEBB.

Canonbury Mansions, N.

**THE WORD "SCOTCH."**—Can any one say who it was that first introduced this hideous corruption into the English language?

JACOB MONTEATH.

2, Percy Square, W.C.

**EDWARD PARRY.**—Can any of your readers give me the pedigree of Edward Parry, rector of Llanferris, Denbigh, about 1795? His eldest son John, a serjeant-at-law, assassinated in the Caroline riots, 1825, was father of the late Serjeant Parry. Edward Parry married Grace Wynne.

E. H. P.

**THE ROMAN "POSCA."**—What was the *posca* of the Roman soldiers? Did it more nearly resemble our vinegar or a rough claret? The lexicons generally say "vinegar, sour wine"; but this is beautifully vague. If it was really vinegar, one finds difficulty in understanding how a drink at once so nauseous and so unwholesome could have been in general use. I have looked up all the ancient authorities accessible to me, but can find nothing to decide the point definitely.

ALDEBARAN.

**LENGTH OF SCOTCH FARM LEASES.**—A farm lease in Scotland is usually for nineteen years. How did it come to be for this specific period? Has it anything to do with the Metonic period?

R. HEDGER WALLACE.

*Replies.*

# THE SIEGE OF SIENA.

(9th S. i. 168.)

THIS was the celebrated fifteen months' siege (Jan., 1554-April, 1555) endured by the city in the war between Henry II. of France and the Emperor Charles V. With favour of the French, Siena, under Piero Strozzi, rose against her hated Imperial garrison, commanded by Don Juan de Luna and Don Diego de Mendoza, and drove it out. Thereupon Cosimo, Grand Duke of Tuscany, advanced with a Spanish-Italian army to besiege it. The Duke strongly desired possession of Siena, and had for some time carried on a vendetta with the Strozzi family. His generals were respectively Baglioni and Gian Giacomo di Medici, the notorious brigand of the Lake of Como, presently Marchese di Marignano, brother of the future Pius IV., and uncle of San Carlo Borromeo. The Marchese, failing to storm the city, invested her with one hundred and six squadrons, so as to reduce her by famine. Moreover, he desolated the country far and wide so pitilessly that scarce a tree was left standing upon which there did not hang the bodies of Maremman peasants. Pestilence duly followed. Here are a few items of the food-value during the blockade:—

"Il vino costava ducati 30 la soma. Galline, ducati cinque il pajo; carne salata, soldi 50 la libbra; formaggio, soldi 70 la libbra. Piccioni grossi, lire 12 il pajo; uove, soldi 20 la coppia."

Among those who held a command within the walls were Mancini dei Tommasi, Antonio Venturi, Girolamo Piccolomini, and Nicodemo Forteguerra. Each of these captains was appointed by the Gonfaloniere, Scipione Chigi, and led 150 men. Nicodemo Forteguerra, however, seems to have been sent by Strozzi during the early portion of the siege into Piedmont (Saluzzo) in order to procure succours from the French, and he did not return until the siege was over. The name of Alessandro Forteguerra (probably his brother) likewise occurs during these events. Either of these may have been the husband or father of the heroic lady referred to by F. B.

The family of Forteguerra is an ancient one, and is not likely to become extinct. In 1172 Forese Forteguerra attained consular rank at Florence. In 1260 members of it had become citizens of Siena, and took part in very serious events.

In the interesting church of Sta. Cecilia, in Trastevere there is a beautiful fifteenth-



century tomb to Cardinal Forteguerra (1473). Many damaged portions of it have been found in other parts of the church, and lately replaced by Signor Dom. Gnoli, who has written eloquently about it in the *Archivio Storico dell' Arte*. The cardinal had served under his illustrious fellow-citizen Pius II. (Piccolomini), and the Venetian Paul II. (Barbo), in several undertakings of great moment. ST. CLAIR BADDELEY.

The siege of Siena in question was that conducted by the Marchese di Marignano on behalf of Cosmo de' Medici in 1554-55. The defence was in the hands of the famous Blaise de Montluc, afterwards Marshal of France, and the inhabitants exhibited throughout the greatest heroism. F. B. will find a full account of it in Montluc's 'Commentaires,' which Henry IV. called "la Bible du soldat." F. B. has secured a very interesting relic: the only others I know are to be found in the walls of the castle of Belcaro, about three miles from Siena, where Marignano had his headquarters, in the shape of some cannon balls embedded in the ramparts. As to the Fortiguerri family, the lady to whom the knife and fork belonged is called by Montluc "La Signora Fortaguerra." I give the quotation:—

"Au commencement de la belle résolution que ce peuple fit de défendre sa liberté, toutes les dames de la ville de Sienne se départirent en trois bandes; la première était conduite par la signora Fortaguerra, qui était vêtue de violet, et toutes celles qui la suivaient aussi, ayant son accoutrement en façon d'une nymphe, court et montrant le brodequin; la seconde était la signora Piccolomini," &c.

the name so well known in connexion with Siena. This happened before Montluc arrived to take charge of the arrangements, but he gives it on the best authority, and had seen the standards carried by the ladies. I may add that there is an interesting study of Montluc in Sainte-Beuve's 'Causeries,' vol. xi. W. B. DUFFIELD.

SWANSEA (9th S. i. 43, 98, 148, 194).—The last communication on this subject does not in the least help us to elucidate the origin of the above place-name; it merely reiterates the old phonological theory of *Sweyn* and *ey* without in any way accounting for the presence of *Sweyn* in the name, and as to the explanation that *ey* means an island, it is not applicable to Swansea at all, as there is no island at that place. Welsh place-names generally embrace the physical characteristics of the spot they represent, as *Ynispennllwch*, from *ynys*, island; *pen*, head; *llwch*, a lake; signifying a place at the head of a lake. Or

they may be personal names, as *Llandeilo-Talybont*, from *llan*, a church; *Deilo-Teilo*, a British saint; *tal*, the end of; *y*, the; *bont-pont*, a bridge—Teilo's church at the end of the bridge.

Col. Morgan, in his pamphlet, gives a list of the various forms of Swansea as appearing in ancient charters and other old documents; but, as he says, it depends entirely upon the accuracy of the transcripts whether these names are correct or not, viz.: In 1188, *Sweynsei*; in 1208, *Sweinesey*; in 1215, *Sweynehe*, *Sweynesche*, and *Sweynelhe*; in 1234, *Sweinesheie*; in 1278, *Sweynesher* and *Sweynesheie*; in 1281, *Swanese*; in 1283, *Sweyneshheye*, *Sweynesse*, and *Swoinesea*; in 1313, *Sweyneseye*; in 1385, *Sweynes*; in 1433, *Sweynesey*; in 1463, *Swaynesey*; in 1553, *Swannesey*; in 1569, *Swansey*; in 1585, *Swanzey*; and in 1738 *Swansea*, its present name.

Col. Morgan also indisputably proves the geographical identity of *Sein Henyd* and *Sweynehe*, *Sweynesche*, or *Sweynelhe*, the names of Swansea mentioned respectively in 'Bruty Tywysogion,' and in King John's charter to the men of Gower in 1215.

*Senghenydd* in East Glamorgan appears in 'Liber Landavensis' as *Seigunid*, *Seghenid*, and *Seyghenyth*; but as to *Sein Henyd* (Swansea), in West Glamorgan, Col. Morgan gives the various forms of it as they appear in Welsh histories and other authorities: *Sant Cenydd* (pronounced *Kennith*, with soft *th*), *Lan Cynth* (in 'Liber Landav.'), *Llangenei*, *Llangeney*, *Sengenny*, *Sein Henyd*, and *Sancti Keneth*, according to William of Worcester, who says *Sant Cenydd* was buried "apud ecclesiam Villæ Sancti Keneth" in Gowerland.

The presence of the vocable *Sein* in *Sein Henyd* means *Saint* or *Sant*, and this is fully explained in 'Specimens of Early English,' by Rev. R. Morris and Rev. W. W. Skeat (circa 1240-1300); but we have earlier instances of this form of this word in the Welsh language in Gwynfardd Brycheiniog's poem to St. David (circa 1160-1220), in which he writes saints under four varieties, viz., *Saint*, *Seint*, *Sein*, *Seinhyen*, the last form bearing a striking resemblance to *Sweynehe*, the Norman name of Swansea in 1215. We have numerous instances in the Welsh language of the elision of the final *t*, as in the modern word *arian*, silver, for old Welsh *ariant*; *uagain*, twenty, for *uagaint*, and so on; and it is very probable that *Cenydd* changed into *Henyd* under the influences of the Anglo-Saxon language, for in many Welsh words with an initial *c* the English have an initial *h*, as in *corn*, horn; *cantref*, hundred; *caffel*, have, &c. If

the foregoing is the right process of the change it will explain how *Sant Cenyd* became *Sein Henyd*, the Welsh name of Swansea in 1215; and as Col. Morgan clearly proves the geographical identity of Swansea and *Sein Henyd*—that the two names, one English and the other Welsh, represented one and the same town—it follows that we have a very strong justification for assuming that the vocable *Sein* for *Sant* is a factor in the name, and that it is connected with *Sant Cenyd*; but I cannot find that one of the advocates of *Sweyn* has been able to produce any evidence, historical or otherwise, for its presence in the name, and unless this is done I fail to see how this theory can be maintained. Swansea town, as such, does not seem to have been in existence when the Normans conquered Gower towards the close of the eleventh century. The town probably was built and grew under the protection afforded by the castle built by them, which was the case in many other instances. A name for the new town had then to be found, which, as a rule, the Normans called after that of the surrounding district, which in this case was known as *Sein Henyd* or *Sengenny*, so called after *Sant Cenyd*, who, according to Iolo MSS., founded a church and established a monastery in the immediate locality. Thus they called *Aber Honddu*, Brecknock; *Aber Teivy*, Cardigan; and *Aber Tawy*, *Sein Henyd* or Swansea.

It is not clear how the Welsh pronounced *Sein*, but some specimens of the Gower dialect induce me to think that it was more like *Swyn*. John Owen was in 1360 written John Owayn; and until recently, if a Gower woman were asked if she was going to Swansea, she would reply, "Amt gwain to-day"—am not going to-day. In Welsh words borrowed from the Latin it is well known that *e* in the latter is converted into *wy* in the former, as *frenum*, *ffrwynd*, bridle; *cera*, *cwyn*, wax; *toga*, *twyg*, a garment; *ecclesia*, *eglwys*, church; and from the following, which appears in *Y Cymmrodor*, vol. viii. part ii. p. 189, a similar rule prevailed as to *sanctaid*:—

Y fferen sul os keffi  
A dwr *swyn* a bara gwedi  
Gwynfydedig wyd os keffi.

*Dwr Swyn* means holy water, otherwise *dwr sanctaid* (*sanctus* in Latin).

As regards *Henyd*, we have words in Welsh in which the last part has been dropped out, as *henoid*, to-night, is now *heno*; and probably *Henyd* became *Heny*, as evidenced by *Sengenny*, another dialectal form of the name.

Another uncertainty arises as to how the

*n* in *Henyd* was written in MSS. of the middle centuries. It was sometimes written as *u*, and was distinguishable from the latter by the sense only—as *tyuer*, *tyner*, tender; *uerthy*, *nerthu*, to strengthen.

The geographical identity of Swansea and *Sein Henyd* having been proved beyond a doubt, and the probability of the dialectal influences of the district being factors in producing the changes in the pronunciation and orthography of the name, I think we are on safer grounds in believing that *Sant Cenyd*'s name was the origin of Swansea than in believing the assumption, based upon the similarity of sound only, that it originated in the name of some supposed Norse pirate of the common name of *Sweyn* and *ey*, an island.

E. ROBERTS.

Brunswick Villas, Swansea.

Since Mr. ROBERTS has, I am glad to see, taken up the defence of the *Sein Henyd* derivation of this place-name, I shall say nothing more about it for the present. But PROF. SKEAT'S challenge is a different matter, and he shall have his "one example at least." The instance I adduce is *swop*. In Mr. Farmer's 'Slang and its Analogues' I find that the adjection "so help me" assumes the forms "s'elp me" ('Ingoldsby Legends': 'The Dead Drummer') and "S'Help me" (Mr. Jas. Payn, 'A Confidential Agent,' ch. xix.), though I fancy the latter is a Jewish corruption. Mr. Farmer also has "swelp," but he gives no quotation for that. In the *Daily News* for 21 February it is stated that a lady made the following remark to the magistrate at Marylebone Police Court: "Well, if you don't give it him, I'll do it, swop me bob!"

I add here, though it is not strictly in point, the English *Llantwit* for Welsh *Llanilltyd*. Quite irrelevant, of course, is the mention of English *Lichfield* from an early form of Welsh *llwyd coed*, and I only note that to remind the reader of the utter unwisdom of dogmatizing on the origin of place-names—it is worse than guessing. J. P. OWEN.

DAME ELIZABETH HOLFORD (9th S. i. 208).—The following extract from 'Reliquiae Hearnianae,' published by J. R. Smith, vol. ii. p. 114, may interest and amuse your querist and readers generally:—

"Nov. 22 (1720). About a fortnight or three weeks since died at London the Lady Holford, widow of Sir William Holford, Baronett. Her maiden name was Elizabeth Lewis, being the daughter of one Lewis, a coachman, of Stanton St. John's, near Oxford. Being a handsome, plump, jolly wench, one Mr. Harbin, who belonged to the custom house, and was a merchant, and very rich, married her, and dying, all he had came to her. For



tho' she had a son by him, who was gentleman commoner of Christ Church (and the only child, as I have been informed, she ever had), yet he died very young, to her great grief. After this, Sir William Holford married her, chiefly for her wealth (her beauty being then much decayed), he being but poor himself, but dyed before her, and what he had came to his son, Sir William Holford, who dyed not a year ago, being bachelior of arts, and fellow of New College, a rakish drunken sot, and would never acknowledge his mother-in-law, for which she allowed him nothing, and so he dyed poor. The woman dyed very rich (in the seventieth year or thereabouts of her age), and hath left a vast deal to several charitable uses. She was buried on Thursday night (Nov. 17) in great state in the church of St. Alhallows, Staying[*sic*], near that [qy., "tomb" omitted?] of Sir William, her late husband. The blew-coat boys belonging to Christ Hospital walked before the corps in procession, singing of psalms; and twenty-seven clergymen attended at the funeral."

In Burke's 'Extinct Baronetage' there is no pedigree or mention of Holford, nor is the name mentioned in Solly's 'Titles of Honour,' yet the title would seem to be that of a baronet, as Hearne notes the succession of a son to the title. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The lady's maiden name was Elizabeth Lewis, the daughter of one Lewis, a coachman, of Stanton St. John's, near Oxford. She was first married to a Mr. Harbin, and subsequently to Sir William Holford. She was buried on 17 Nov., 1720, in a grave in All Hallows, Steyning, near to Sir William, her late husband. See 'N. & Q.' 2<sup>nd</sup> S. iv. 128, 316, article 'Bluecoat Boys at Aldermen's Funerals.' EVERARD HOME COLEMAN.

71, Brecknock Road.

The 'History of Pembroke College,' recently issued by the Oxford Historical Society, might probably be consulted with advantage.

W. C. B.

BIBLIOGRAPHY OF THE RYE HOUSE PLOT (9<sup>th</sup> S. i. 68, 212).—A further authority is the small folio: "A True Account | and | Declaration | of | the Horrid Conspiracy | against the Late | King | His Present Majesty | and the | Government. | In the Savoy: Printed by Thomas Newcomb, 1685." Also, article in 'Studies Restudied,' by A. C. Ewald.

WALTER SYLVESTER.

About 1856 *Reynolds's Miscellany* had a romance entitled 'The Rye House Plot,' by G. W. M. Reynolds or his brother.

RALPH THOMAS.

TAPESTRY (9<sup>th</sup> S. i. 288).—Fourteen articles on this interesting subject have appeared in the columns of 'N. & Q.' See 1<sup>st</sup> S. i.; 3<sup>rd</sup> S. i.; 4<sup>th</sup> S. iii.; 5<sup>th</sup> S. iii., iv., ix., xi.; 6<sup>th</sup> S. iv., xii.

The *English Illustrated Magazine* for 1894 has a chapter with eleven illustrations; also *All the Year Round*, First Series, xix.; Second Series, iv., xx., xxxii.; and for 'Derbyshire Tapestry,' consult the article in the *Journal of the Derbyshire Archaeological and Natural History Society*, by the Rev. Charles Kerry, xvi. 86-139. EVERARD HOME COLEMAN.

71, Brecknock Road.

MELTON CLUB (9<sup>th</sup> S. i. 308).—S. will find full particulars about the Old Melton Club and the New Melton Club in Nimrod's (C. J. Apperley's) 'The Chase, the Road, and the Turf,' a new edition of which has just been published in Mr. Edward Arnold's "Sportsman's Library." HERBERT MAXWELL.

BREADALBANE (9<sup>th</sup> S. i. 147).—According to Moule and Gatfield, who give most (if not all) of the works written upon heraldry and family history, &c., no genealogy of the Breadalbane family by Joseph McIntyre has been published. Your readers who are interested in this class of literature will be obliged if Mr. CLAYPOOL, who doubtless, as a genealogist, will have extensive information respecting the above, will give further particulars about it. JOHN RADCLIFFE.

ARMORIAL (9<sup>th</sup> S. i. 288).—*Saldo* is one word, not two. *Sta saldo* is Italian, and means "stand firm." Neither this nor the motto, if any, used with the other crest is recorded by Fairbairn in his very imperfect work. Are not both families extinct? That of Bamborough is said to be so.

JULIAN MARSHALL.

ROTTEN ROW, NOTTINGHAM (8<sup>th</sup> S. xii. 347; 9<sup>th</sup> S. i. 217, 314).—It is probable that *Ratton Row* is from *ratton*, a rat; and that *Rotten Row* is, usually, only a variant of it. But we ought to know perfectly well that it cannot possibly mean *red row*, for the plain reason that *red* cannot turn into *rotten* in English. The family name *Rottenherring* is, we are told, not English, but German, as may well be the case, and is therefore entirely out of the question. This singular confusion illustrates once more the utter inability under which many labour of distinguishing Anglo-Saxon from Old High German.

No English dialect turns the true Teutonic *d* into *t*; that extraordinary variation occurs in High German only. Not English alone, but Dutch, Friesic, Danish, and Swedish, all keep the Teutonic *d*; none of them, even in dialects, indulges in the substitution of *t*.

Once more, the vowel-sound of *red* in English differs remarkably from the German *o*. It was formerly long; whence we have such

interesting forms as *Reid*, *Reade*, and the like. And it is now short, like the *e* in *bed*. Neither long nor short sound resembles the *a* in *raïton*, or the *o* in *rotten*. If would-be etymologists would only test their vowel-sounds, thousands of ridiculous fancies would soon be swept into limbo. WALTER W. SKEAT.

"ESPRIT D'ESCALIER" (9th S. i. 267).—Do Frenchmen make use of this and the other phrase mentioned in the query? "Esprit de l'antichambre" is a proverbial expression in frequent use in France. It would be difficult, I fear, to discover its first appearance in the language. THORNFIELD.

TYRAWLEY = WEWITZER (9th S. i. 168, 252).—It will complete the sketch of Lord Tyrawley, "who is reported to have been a man of notoriously licentious habits, and to have returned from one of his embassies with three wives and fourteen children," if I add Pope's lines referring to him. I suppose that they were not quoted in the query:—

Go dine with Chartres, in each vice undo  
K—I's lewd cargo, or Tyrawley's crew;  
From Latian syrens, French Circean feasts,  
Return well-travelled, and transformed to beasts.  
'Imitations of Horace.'

E. YARDLEY.

Sir Jonah Barrington, in his 'Personal Sketches of his own Times,' chapter entitled 'Wedded Life,' gives a long and very strange account of James Cuffe, created Baron Tyrawley, and of Miss Wewitzer, and says they were married after the death of the first Lady Tyrawley. But I do not know if Barrington is a good authority. M. N. G.

COLD HARBOUR (8th S. xii. 482; 9th S. i. 17, 73).—*Caldarium* was, of course, a mere guess. It was that of a friend, and not my own; but I am ready to maintain it was a good guess. If it is a fact that nearly all Cold Harbours are to be found on old Roman roads, the inference is permissible, if not necessary, that the name, so generally applied, has its origin in something inseparably connected with those roads in the Roman period. Were any one of most of the derivations quoted in KILLIGREW's list of guesses (including Kalten-Herberg) correct, should we not find Cold Harbours all over the country in situations other than on Roman roads?

The *caldarium*, the warm-bath room, would be that part of the rest-house to reach which the weary traveller would look forward with longing, and it would not be unnatural, therefore, that, in common parlance, it should give its name to the whole. To few rest-houses would such bathing establishments be at-

tached. Those which were furnished with such rooms would be well-known halting-places on the road, and would be named from their special accommodation.

As an Anglo-Indian I am well acquainted with the dak bungalows alluded to by Mr. HALL. These bungalows were originally, and still are in many parts of India (as their name implies), posting-houses exactly corresponding to those supposed by Mr. HALL to have been provided by the Romans, and any point on the road where such a rest-house is placed is often known among the natives of the district as "the bungalow."

At Fyzabad, a large city in Oudh, one of the Oudh sovereigns built a country seat. Throughout the adjacent rural districts Fyzabad henceforth became known as "the bungalow"—again a part for the whole.

H. S. BOYS.

CHRISTENING NEW VESSELS (9th S. i. 269, 317).—Breaking a bottle of wine on the bow of a new vessel is a survival of a sanguinary custom of our savage ancestors, paralleled by the practice, at an officer's funeral, of leading his charger to symbolical sacrifice at his grave. When a ship was launched by the Vikings it was the custom for victims to be bound to the rollers over which the war-galley was run down to the sea, so that "the stem was sprinkled with blood," for which in a modern launch red wine is substituted. This was called the *hlunn-rod* or "roller reddening." Cook found the same practice in vogue in the South Seas. See 'Arrow Ord's Saga,' 14; and a note in Vigfusson and Powell's 'Corpus Poeticum Boreale,' vol. i. p. 410. ISAAC TAYLOR.

CANALETTO IN LONDON (8th S. xii. 324, 411).—I am obliged to COL. PRIDEAUX for his suggestion, which does not, however, remove my doubt as to Peter Cunningham's accuracy.

The following extract from 'Les Artistes Célèbres,' in connexion with the subject of Canaletto's residences, may be of interest:—

"The numerous paintings by Canaletto, as well as their degree of finish, attest the laborious uniformity of his life. In the midst of a generation wholly capricious and eager for novelty, he appears methodical even to excess, reproducing, without disquietude as well as without weariness, the different aspects of Venice. His constant application explains the brevity of historians of art with regard to him. However, if biographical details have escaped the most minute investigations, and if the man himself remains unknown, few artists are so universally represented in picture galleries and private collections. At Paris as well as at St. Petersburg, in England as well as in Germany, one may form without much trouble an impression of his style from examples which are as important as they are



interesting. The Venetian painters readily became nomads. They willingly carried their talents to European Courts, where they had generally been preceded by musicians and poets of the same nationality. Thus we find Sebastiano Ricci leading a wandering life; Tiepolo died in Spain as Court painter; one goes to Vienna; another to Dresden or Warsaw, like Bellotto; others, like Pietro Roturi, attached to the Empress of Russia, went as far as St. Petersburg. Some, of less celebrity, attached themselves to leisured *dilettanti* princelets, whose civil list was royally bled to the great advantage of the artists. Canaletto was of a more sedentary disposition. He quitted Venice only at rare intervals, to make excursions either to Verona, Padua, or the adjacent country, or to visit England on two different occasions. George Vertue and Horace Walpole say nothing of his presence in England beyond noticing that he arrived there in 1746. The date of 1751 at the foot of two plates engraved by Muller\* of views in London is not sufficient to prove that these plates were executed under the superintendence of the artist, nor that he was in Great Britain at that time. A view of Munich in the Pinacoteca, which has all the character of authenticity, indicates with greater certainty a journey to Bavaria which is not mentioned by Lanzi."

The drawing of Westminster is in Mr. J. P. Heseltine's collection, and was recently reproduced in the *Building News* with a note by me. There is a replica of this view in the Print-Room of the British Museum.

JOHN HEBB.

Canonbury Mansions, N.

COMMANDER-IN-CHIEF (8th S. iv. 305, 391).—At the former reference I quoted an example of this term from a document of 1646, eight years antecedent to the date of the earliest quotation in the 'H.E.D.' A yet earlier instance has just come under my eye. The *English Historical Review* for April publishes at p. 307 a letter, dated 14 December, 1644, "addressed, it would seem, to Prince Rupert," by a royalist commander. He had been ordered to "block" the Parliamentarians in Taunton, but they had received reinforcements of both horse and foot; and adverting to the commanders of these, he says:—

"They name Sydenham Comaunder in Cheefe, but I beleene hee only beares the title for the conducting of them to the releefe of Taunton, & some other will shortly be sent to take that charge."

F. ADAMS.

ELEPHANT (9th S. i. 187, 335).—The answer to this difficult question involves the still more recondite problem of the region where Semites and Aryans first came into contact. It is noteworthy that "camel" is *veliblandu* in Old Slavonic, *olbanta* in O.H.G., and

*ulbandus* in Gothic—words evidently connected with "elephant." These facts have to be accounted for, and it has to be determined which was parent and which was offspring. *Barrus*, an "elephant," is an Indian loan-word, and *ebur*, "ivory," is Egyptian (see Wharton's 'Loan-Words in Latin').

ISAAC TAYLOR.

MASTERSON (9th S. i. 68).—This family descends from MacTighearnain of Clan Colla, a descendant of Feargall (see O'Hart's 'Irish Pedigrees'). In Irish the name is Mac Tighearnain (*tighearna*, Irish, a lord or master), which has been Anglicized Tiernan, MacTiernan, McTernan, McMaster, Master-son, and Lord. Margaret, daughter of Richard Masterton of Castletown, co. Wexford, married William Talbot, M.P. for Wexford, in 1689. Her granddaughter, Jane Talbot, married Edward Masterston of Castletown, brother of Luke Masterston; a descendant, Thomasina, daughter of Thomas Masterton, married Marcus Shee.

PELOPS.

Bedford.

GOUDHURST, IN KENT (9th S. i. 87, 154, 337).—I do not see how it is possible to tell the origin of this name, especially when we are not informed as to its present pronunciation or its old spelling. Why it is that inquirers so carefully and persistently withhold such information I have never been able to understand.

If, at the present date, *Goud-* rimes with *loud*, then we know at once that it has no connexion with the adjective *good*. The absurd book by Edmunds on the 'Names of Places' is constructed on the old principle of bluff; by which I mean that the author constructs Anglo-Saxon forms out of his own head, on the speculation that we are all so ignorant as to know no better. This speculation is still a very good one, but no longer imposes on scholars. I will only say that the derivations are for the most part mere guesses, and not very good ones either.

In the present case the author of this work has the effrontery to tell us that *goud* is an English word meaning *woad*. But it needs small learning to discover that the English for "woad" is precisely *woad*, and nothing else, on the same principle that the English for "wind" is *wind*, and not *gand*. If we alter the initial of a word and the radical vowel at the same time, it is a fact (incredible as it may seem) that we produce a new word altogether. When this fact once becomes generally known, etymology will become a sensible and reasonable pursuit. The pretence that *goud* means "woad" is, as I have

\*"These engravings represent the grand walk at Vauxhall Gardens and Westminster with the new bridge [i. e. Westminster Bridge] from the north-west angle of the garden of Somerset House."

said, due to the principle of bluff. The only reason for it is that the inventor chooses to say so.

However, such of your readers as do not know Anglo-Saxon will probably, at any rate, know Latin. And they will know how to value Mr. Edmunds's explanation of Col-lumpton, which he derives from "Lat. *collum*, a hill." He omits to mention the name of the Latin dictionary where he found this remarkable form. It is due, of course, to the principle of bluff.

WALTER W. SKEAT.

Since *ousel* is from A.-S. *öslē*, Goudhurst, if pronounced like *ousel* and transliterated back into A.-S., might be Góðhyrst, meaning "good wood"; though one would rather expect the modern name to be Goodhurst. But not finding the name in Kemble's 'Codex' or in Birch's 'Cartularium,' I thought it more prudent not to offer Mr. JULIAN MARSHALL what can only be a mere guess. This guess, however, is confirmed, since in 1291 the name appears as Gutherst in Pope Nicholas's 'Taxatio.'

ISAAC TAYLOR.

HOGARTH'S 'MARCH TO FINCHLEY' (9th S. i. 244).—*Apròpos* of H. E. M.'s note, I may mention that Hogarth's original intention appears to have been to dedicate 'The March of the Guards towards Scotland in the Year 1745' (more familiarly known as 'The March to Finchley') to George II., and a proof was taken to St. James's for his approval. George is reported to have asked, "Who is dis Hogart?" On being informed he was a painter he promptly expressed his contempt for the fine arts, and asked to have it removed out of his sight.

Hogarth at once sat down to his unlettered plate and dedicated it to the King of Prussia, "an Encourager of Arts and Sciences" (cf. *Cornhill*, October, 1860, p. 444)—by a strange irony, that same Frederick who subsequently wrote to Prince Charles Edward that "all Europe was astonished at the greatness of your enterprise" (against the throne of George II.),

"for though Alexander and other heroes have conquered Kingdoms with inferior armies, you are the only one who ever engaged in such an attempt without any.....However, though Fortune was your foe, Great Britain, and not your Royal Highness, is a loser by it."

F. L. MAWDESLEY.

Delwood Croft, York.

BATH APPLE (9th S. i. 228, 317).—I have pleasure in giving PROF. SKEAT the information required. The phrase is in the letter

dated 2 November, 1781, in the second volume of the 'Private Letters of Edward Gibbon.' Gibbon states, in reference to Hayley's wife:

"She is resolved (the air of Eartham after fifteen years' residence is found to be too cold) to eat another bath apple, which, as you properly apprehend, will not be very wholesome either for her fame or his fortune."

BIBLIOPHILE.

GLOVES AT FAIRS (9th S. i. 188).—This subject will be found very fully discussed in the *Kentish Note-Book*, vol. ii. pp. 138-152, with many examples of gloves and other emblems of authority.

BENTICKE FARMILOE.

S. W. Beck, in his 'Gloves, their Annals and Associations,' London, 1883, says:—

"It was part of the royal prerogative to set up markets, and fairs were established by virtue of the king's glove, which was the authority under which any free mart or market was held. Thus, says the 'Speculum Saxonium' (lib. ii.), 'No one is allowed to set up a market or a mint, without the consent of the ordinary or judge of that place; the king, also, ought to send a glove as a sign of his consent to the same.'"

The glove was ordinarily displayed as a token of security under which trade might be carried on uninterrupted, and was emblematic of the power to maintain order of the king who sent it. During the annual fair at Portsmouth, locally known as the "Free Mart," a gilded glove was displayed above the entrance to the White House, or gaol, in the High Street. The fair at Southampton, held on Trinity Monday and two following days, was opened by the mayor erecting a pole with a large glove to it, and he dissolved the fair by taking down the pole and glove. Correspondents of 'N. & Q.' have given evidence of a similar custom being observed at Chester, Newport in the Isle of Wight, Macclesfield, Exeter, and Barnstaple. Those correspondents of 'N. & Q.' who may be interested in the subject of gloves I would refer to 'Curious Fair Customs,' in 'Bygone England'; 'Curiosities of Literature,' by Isaac D'Issraeli; Hone's 'Every-Day Book'; the *Antiquary*, ii. 3, 231; *All the Year Round*, First Series, ix.; Second Series, xxiii.; Fairholt's 'Costume in England'; *North-Country Chronicle*, 1891; and, lastly, to 'N. & Q.', 1st S. i., ii., iii., v., vii., viii.; 2nd S. i., iv., v., viii.; 3rd S. i., ii., v., vi.; 4th S. iii.; 5th S. iv., xi.; 7th S. viii., ix.; 8th S. i.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"BURIED, A STRANGER" (9th S. i. 207).—Is the small church mentioned on the coast? If so, the entries would be innominate as relating to bodies cast up by the sea.



"Stranger" was a term applied to a foreigner who was not naturalized; but in that case the name would have been given. For 'A List of Strangers' see the first and second volumes of the *Genealogical Magazine*.

ARTHUR MAYALL.

By the 21 Hen. VIII. c. 6, mortuaries were commuted into money, ranging from 3s. 4d. to 10s., the highest amount. It is not probable that parishioners would try to impose on the parson, and all non-residents are considered strangers in the sense in which it is used in registers. According to the following, strangers were not exempt:—

"William Wade, who died as a stranger, for whose mortuary I, John Goffe, parson of Ripe, had his upper garment, which was an old coate, and I received for the same 6s."

"1664. I buried Alice Whitesides, Feb. 22, who being but one weeke in the parish of Ripe, died as a stranger, for whose mortuary I, John Goffe, had a gowne of Elizabeth her Daughter, price 10s."

JOHN RADCLIFFE.

To "BULL-DOZE" (9th S. i. 248).—Your correspondent's "bull-dog" hypothesis is shattered by the fact that an alternative spelling is "bull-dose." The word is an Americanism, and is explained by one American newspaper as giving a recalcitrant negro a flogging or "doze fit for a bull." Figuratively it means to coerce by violence, intimidate. (See the 'Historical English Dictionary,' which notices the word at length.) I question the American paper's explanation, and think it more likely that the expression originally meant "to dose with a strip of bull's hide."

F. ADAMS.

To "bull-dose"—written with an *s*, but pronounced hard, like the *s* in *nose*—is to give a dose of bull-whip, a hiding, *i.e.*, a (cow)-hiding, with a strip of untanned hide made into a whip. Hence in political slang it has come to mean to coerce or intimidate, but not necessarily with the use of violence. The word originated in Louisiana with the Union Rights Stop Leagues (negro), whose enthusiasm on the suffrage question led them to form oath-bound societies, which scrutinized closely the politics of disaffected brethren; and if any negro were found voting, or was suspected of an intention to vote, the Democratic ticket, he was first warned, then flogged (bull-dosed), and, if these milder measures failed to convert him to the true faith, shot. (See Bartlett's 'Americanisms.') J. H. MAC MICHAEL.

GENERAL WADE (9th S. i. 129, 209, 253, 334).—I beg to say that Field-Marshal General George Wade is fully dealt with in 'The

Georgian Era' and in several early replies in 'N. & Q.,' and a doubtful pedigree is given by Burke. I shall gladly send A Scot a proof of all that is known of this worthy from my forthcoming 'History of the Wade Family,' if he will send me his address.

STUART C. WADE.

9, East 14th Street, New York.

MR. JOHN CHAPMAN (9th S. i. 308).—The name of *Thomas* Chapman is given in the 'Royal Kalendar' from 1835 to 1843 as that of the Marshal of the Queen's Bench Prison.

G. F. R. B.

THE DEATH OF CHATHAM (9th S. i. 305).—There is a well-known picture by Copley representing Chatham's fit in the House of Lords. The engravings of this picture are usually lettered "The Death of Chatham," leading many persons to suppose that he died there and then.

W. C. B.

"STRONGULLION" (9th S. i. 269).—A misspelling of *strangullion*, stranguary or dysuria. (See Phillips's 'New World of Words,' 1706 edition.) It is a very old word. Falsgrave, in 1530, spells it *stranguillyon*; and Levins, in 1570 ('Manipulus Vocabulorum,' col. 166), notices it thus: "Ye Strangulion, *stranguria*."

F. ADAMS.

*Strangury*. See 'N. & Q.,' 2nd S. vii. 117, 159.

W. C. B.

[Many replies are acknowledged.]

DRAYCOT, CO. WORCESTER (9th S. i. 268).—Draycot is a hamlet in the parish of Blockley, which forms a detached portion of the county of Worcester, situate in the adjoining county of Gloucester, and about ten miles south-east of Evesham. The principal interest attaching to the parish is due to the estate of Northwick Park, from which, in 1797, Sir John Rushout, Bart., derived the title of Baron Northwick. The baronetcy was created in 1661, and Sir John, the fifth baronet, married in 1766 Rebecca Bowles, of the Grove, Wanstead. Their eldest daughter, the Hon. Anne, died here unmarried in 1849. The fine mezzotint of Lady Rushout and her children by Thomas Watson, the painting by Angelica Kauffman, R.A., and the exquisite miniatures by Plimer of her, and also her three charming daughters, are well known. On the death of the third Lord Northwick (grandson) in 1887 the barony became extinct.

WALTER CROUCH.

Wanstead.

[Many replies are acknowledged.]

TRANSCRIPTS OF PARISH REGISTERS (9th S. i. 306).—If MR. TANCOCK will refer to the

introduction to the first series of 'Canterbury Marriage Licences,' issued in 1892, he will find that Bishops' transcripts were begun in 1559, as well as other information on the subject.

J. M. COWPER.

COL. HENRY FERRIBOSCO IN JAMAICA (8th S. ii. 348, 413, 474; 9th S. i. 95, 212, 293).—Successors to the brothers Ferrabosco were appointed in 1660, which I take to be evidence that they were dead in that year. The writer in Grove's 'Dictionary of Music,' indeed, gives 1652 as the date of Alfonso's death, but supplies no authority, and as he confuses two Alfonso Ferraboscicos I should hesitate to accept the statement without further evidence. Apart from this, the point that AYEHR raises is not without interest. He maintains, as I understand, that you can tell approximately the date of the death of "an annuitant of the Crown" from the date of his successor's appointment, and that as we find from 'State Papers, Dom. Series, Charles II.,' that on 4 July, 1661, William Child was granted 40*l.* a year as musical composer in the place of Henry and Alfonso Ferrabosco, deceased, we may assume that the brothers died shortly before that date, *i.e.*, in the early part of 1661. I cannot say what inference it may be allowable to draw from such evidence in the case of officials whose services were indispensable; but in the case of musicians such an inference cannot be admitted for a moment, as a few examples will show. In June, 1660, Dr. Colman and Henry Lawes were appointed to places held by Thomas Ford, who died in 1648; John Clement to the place of William Lawes, who died in 1645; while Matthew Lock was made composer "in ye private musick in ye place of Coperario," Coperario having died in 1626. As a matter of fact, the various posts accumulated by the Ferrabosco brothers were being disposed of at intervals from 1660 to 1666; but unless there is other evidence, even the earliest of these dates should not be taken to be the date of their death.

I should add that Cunningham's 'Revels at Court,' pp. xxviii and 22, refer to the grandfather, and p. xxxvii to the father, of the brothers Henry and Alfonso; and the document Additional MS. 19,038, f. 1 (dated 1619), is signed by the father. For the last reference, however, I am grateful to AYEHR, as it is new to me.

G. E. P. A.

BRANWELL FAMILY (9th S. i. 208).—According to Mr. Augustine Birrell ('Life of Charlotte Brontë,' "Great Writers Series," p. 24) very little is known of Miss Maria Branwell,

who married the Rev. Patrick Brontë. He, however, tells us that she was a daughter of Mr. Thomas Branwell, a trader, of Penzance. Amongst the 'Literary Gossip' in the *Athenæum* for 6 and 13 Dec., 1884, paragraphs appeared concerning the Brontë-Branwell marriage. The lady is here described as "Miss Maria Bromwell, third daughter of the late T. Bromwell, Esq., of Penzance." By a curious coincidence, we have, therefore, Brontë evolved from Prunty, and Branwell from Bramwall or Bromwell.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MOON THROUGH COLOURED GLASS (9th S. i. 328).—See notes to 'St. Agnes' Eve,' Forman's 'Keats,' ed. 1883, vol. ii. p. 90. The subject has been more than once discussed.

H. T.

PLURAL OF NOUNS ENDING IN O (9th S. i. 148).—The rule given by Henry Beadnell, in his 'Literature of Typography,' is as follows:

"In the formation of the plural of nouns with this ending, the general rule is, that *es* is added to the singular; as in *potatoes, cargoes, buffaloes*; yet the following words add only *s*: *grotto, junto, canto, cento, quarto, portico, octavo, duodecimo, tyro, solo* (all, by-the-by, foreign words); and also all nouns ending in *io*; as, *folio, folios*; or, in fact, whenever *o* is immediately preceded by a vowel; as *cameo, embryo*, &c. A notable peculiarity is to be observed with regard to nouns substantive ending with the sound of *o*. If they be words of more than one syllable, they for the most part end simply in *o*; but if only of one syllable, they take an *e* after the *o*: thus *canto, potato, quarto, hero*; but *doe, foe, roe, sloe, toe, woe*, &c. Yet other monosyllables, not nouns substantive, have no final *e*, as *so, lo, no*."

C. P. HALE.

RIFLED FIREARMS (9th S. i. 146).—In the South Kensington Museum are several wheel-lock muskets with rifled barrels, made during the reign of Charles I., if not earlier. Such barrels were then usually called "screwed." Zachary Grey, in a note on 'Hudibras,' pt. i. canto iii. l. 533, says that Prince Rupert showed his skill as a marksman by hitting twice in succession the vane on St. Mary's, Stafford, at sixty yards with a "screwed" pistol. The article on gunnery in the first edition of the 'Encyclopædia Britannica' has a good deal about "screwed" or rifled barrels, and suggests what are thought recent inventions—breach-loading, conical bullets, and telescopic sights, as well as rifled cannon. This edition appeared about 1770. Probably rifled barrels were also called "wreathed," though I have not met with the expression.

M. N. G.

DANIEL HOOPER (9th S. i. 188, 271).—Daniel seems to have been the favourite name in this family. In 1797 Daniel Hooper, of London,



the son of — Hooper, married Anne, the daughter of Isaac Nind, of Overbury, Worcestershire, and had a son Daniel, of Rams-gate, who died unmarried about 1852, also a daughter who became Mrs. Northedge. A miniature on ivory of the first of these shows him as an old man in a close-fitting light-brown wig with two rows of curls round the back. He would be a contemporary of Daniel Hooper, living in Barbadoes in 1768, or possibly the same person, but I have no such tradition.

THOS. BLASHILL.

**CULAMITES** (9th S. i. 146, 276).—David Culy, who was born at Guyhirn, a hamlet in the parish of Wisbech St. Peter's, Cambridgeshire, founded the small sect of Nonconformists who were called Culimites. The doctrine which he taught differed but little from that of the Anabaptists, to which sect he had originally belonged. He was held in such high esteem by his disciples that he was styled the Bishop of Guyhirn. His flock gradually increased till its members were 700 or 800 strong; but after his death, which took place about 1725, the Culimites declined in numbers; and in 1755 there were only fifteen families belonging to the sect in the diocese of Ely. Culy's 'Works' were published in London in 1726 and reprinted at Boston in 1787. THOMPSON COOPER, F.S.A.

**AUTHORS OF QUOTATIONS WANTED** (9th S. i. 289).—

*Suspirat gemit incutitque*, &c.

According to Burmann's 'Anthologia' (Amstelædami, 1759), lib. iii. Ep. 92, and Lemaire's 'Poetæ Latini Minores' (Parisii, 1824), vol. ii. p. 443, the quotation, with the exception that each gives *fremit* for "gemit," is from an epigram of twenty-five lines, entitled 'De Livore,' by Cælius Firmianus Symposius. Burmann, in a note, says, "*gemit* male in Thuanæo, ed. Ven. Junt. et apud Soterem, pro *fremit*, nam præcessit *gemitu*." In 'Aliciati Emblemata' (Parisii, 1608), Emblema lxxi., and in 'Descriptiones Poeticæ' (Colon., 1698?), p. 557, the epigram is attributed to Virgil. The former has *gemit*, the latter *fremit*.

ROBERT PIERPOINT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Tour through the Famine Districts of India.* By F. H. S. Merewether. (Innes.)

As special famine commissioner for Reuter, Mr. Merewether has explored the Bombay Presidency, Central India, the Punjab, and the North-Western Provinces of India, sending home reports, parts of which have already seen the light in the *Times of India*, while other portions appear for the first time. Of Mr. Merewether's capacity the volume before us furnishes full proof; his *bona fides* has never been impugned. In the course of a friendly hospitality generally accorded him every oppor-

tunity for obtaining exact information was put within his reach, and wherever he has gone the kodak has testified to the accuracy of his pictures and the value of his observations. The result is a volume of deepest interest which, though its subject is outside our scope, we unhesitatingly commend to our readers. Mr. Merewether has the pen of a ready writer and much descriptive power. As a record of travel his work has, accordingly, strong claims on attention. At the outset we are interested in the pictures of the ravages of the plague in Bombay and the plans adopted for its alleviation. Sad enough is all this. We then accompany our author to the native state of Kholapur, whose Maharajah is the chief power of the Mahratta country, and assist with Mr. Merewether at a Durbar and at a conference with the Maharajah. Here, however, as through the whole Mahratta states, measures had been taken to combat the famine fiend, and, the Maharajah having thrown open the State forests for grazing purposes, no grave difficulty presents itself. At Bijapur the camera finds time to show us a dancing girl, and at Sholapur a series of weavers. In the central provinces the conclusion is arrived at that the officials have not grasped the full significance of affairs. The order had gone forth from high quarters that there was to be no famine in Central India, and the officials who see people die of starvation or inanition send on reports painting all things in fairly roseate colour. When we arrive at Katni and Jubbulpur there is no possibility of disguising longer the truth. From this time forward the uncompromising photographs supply an endless picture of men, women, and children who are veritable skeletons, many of them, it would appear, beyond the reach of relief, should such even be afforded, of which it is to be feared there is little chance. Other signs, sadder still, of starvation are constantly apparent. At the same time the task is not easy of administration. An extensive system of peculation is carried on by subordinate native officials. Curious stories are also narrated, proving that some of the natives are as wily as the Heathen Chinese. Concerning the sufferings of the children, we commend for perusal what is said about the distension of the abdomen caused by starvation. Ignorant people looking at the portraits of them have gathered that a hearty meal has been given. It is the lack of food, however, that is responsible for this state of affairs, from which the afflicted rarely recover. Says Mr. Merewether: "The contrast between this abnormal rotundity and the emaciation of the limbs, chest, and back is grotesque and horrible. I can compare these little creatures to nothing so well as beetles." Our purpose is not, however, to harrow the feelings of our readers, but to speak in favour of a work the subject of which should appeal to collective humanity. Mr. Merewether seems to us to have treated his subject wisely, effectively, and well.

Writing in the *Fortnightly* on 'The Influence of Balzac,' M. Émile Faguet states—what for the rest has been for some time apparent—that after a period of comparative neglect Balzac, so far as France is concerned, is inconceivably re-established in public favour. He says also—which comes upon one with something of a shock—that whatever some of his admirers may say, "he wrote badly, and must be extremely difficult for foreigners to read." This we had not discerned for ourselves. Balzac is

regarded by M. Fagniet under four aspects—as a realist, a demographer, a classic, and a romanesque—points of view involving less contradiction than one is at first apt to think. Owing to the complete looseness of Balzac on all moral considerations—no matter sufficiently evident throughout his writings—his latest critic is uneasy whether on a people such as the French the renaissance of his influence will be wholly for good. Mr. Arthur Symonds deals with the work of Aubrey Beardsley, and defends him from the charge of inability to draw. Beardsley did not after academic fashion draw the human body with any attempt at rendering its own lines taken by themselves, but “he could draw with extraordinary skill in what is, after all, the essential way; he could make a line do what he wanted it to do, express the conception of form which it was his intention to express.” Dr. Maurice de Fleury attempts ‘The Cure of Indolence.’ Granting all that he demands, some good results might attend the plan he suggests; but you will no more make an indolent man take to active exercise than a gipsy be content to sleep beneath a roof. Judge Parry writes wisely concerning ‘The Insolvent Poor,’ and Mr. Richard Davey gives an interesting account of ‘Havana and the Havanae.’—To the *Nineteenth Century* the Hon. Sidney Peel contributes a paper on ‘Nicholas Culpeper,’ physician and astrologer, a man who, on account of his political and religious opinions, came in for a good deal of unmerited obloquy. Some unfamiliar and romantic particulars are narrated concerning his early life. He is held, moreover—though unquestionably a quack—to have grasped some of the principles of true progress. Mr. H. W. Hoare writes on ‘The English Bible: Wyclif to Coverdale.’ After dwelling on the hostility displayed by the king, by Sir Thomas More, and the English hierarchy in general to the New Testament of Tyndale, and pointing out that within a year of Tyndale’s death a Bible which was practically his was ordered to be placed in every parish church, Mr. Hoare attributes the opposition on the part of reforming England to the fact that the terminology of the Church was invested in general belief with a peculiar sanctity, and that to appeal, as did Tyndale, to philology and the plain meaning of words, “was to provoke intense repugnance in the Conservative camp.” For “charity” he substituted ‘love’; for ‘church,’ ‘congregation’; for ‘grace,’ ‘favour’; for ‘penance,’ ‘repentance’; for ‘contrite,’ ‘troubled.’ If Tyndale was the Hercules among Biblical labourers, Coverdale was the Orpheus. To him Mr. Hoare attributes much “of the beautiful music which seems to well up out of the perennial springs of our Authorized Version.” ‘A Young Lady’s Journey from Dublin to London in 1791’ gives a pleasing account of life, and indicates in the writer an agreeable individuality, but seems written with a view to undergoing inspection. The writer was only seventeen. Dr. A. J. Mason has an article, to be warmly commended to our readers, on ‘The Romance of an Ancient City Church.’ Mr. Henniker Heaton dreams once more of ‘A Postal Utopia.’ The late Charles Yriarte communicates some acceptable reminiscences concerning Meissonier.—The frontispiece to the *Century* is a pleasing reproduction of Romney’s delightful ‘Parson’s Daughter’ in the National Gallery. The first article is a well-written and charmingly illustrated account of ‘The Beethoven Museum at Bonn.’ More than sufficiently thrilling is an account of the ‘Ascent of the

Enchanted Mesa,’ a second part of which deals with the primitive remains there found. Mr. Bailey Aldrich, the delightful author of ‘Margery Daw,’ supplies, under the title ‘His Grace the Duke,’ a very interesting account of a head, supposed to be that of the great Duke of Suffolk, which until very recently was preserved in a London church. ‘The Secret Language of Children’ is a curious paper, the subject of which is in some respects associated with folk-lore. ‘Submarine Photography’ is as yet in its infancy. Some curious results are, however, exhibited,—‘Undergraduate Life at Wellesley,’ with which *Scribner’s* leads off, depicts existence in what appears to be a very picturesquely situated and attractive college for American girls. Many of the spirited illustrations seem to be by the students. Mr. Cabot Lodge’s ‘Story of the Revolution’ includes among its many illustrations a picture of the surrender of Burgoyne. ‘In the Army of the Unemployed’ is continued with undiminished interest. ‘Some Bicycle Pictures,’ by Mr. A. B. Frost, are very lifelike and well executed.—Under the heading ‘Capitals of Greater Britain’ we have, in the *Pall Mall*, a series of excellent views of bridges, public buildings, and other edifices of which Australians are justly proud. Sir Hugh Gough sends the first part of ‘Old Memories,’ which deals with Afghanistan. ‘Lord Tottenham’ is another of Miss Nesbit’s delightfully whimsical descriptions of child life. ‘The late John Loughborough Pearson, R.A.’ is illustrated with many views of buildings, ecclesiastical and domestic, designed and executed by him, together with a good portrait. The papers on ‘The Evolution of Comfort in Railway Travelling’ are continued. Some of the illustrations to the magazine, poetical and fantastic, are of singular beauty.—Under ‘Fights for the Flag,’ the Rev. W. H. Fitchett, in the *Cornhill*, deals with George II. at Dettingen, reviving memories of a glorious and all-but-forgotten combat. Mr. Leslie Stephen sends some affectionate reminiscences of James Payn. Some unpublished letters of Lamb addressed to Robert Lloyd are begun. We look regretfully for a continuance of ‘Pages from a Private Diary.’ If, as there seems occasion to believe, these are suspended, and will not be resumed, they should be published in a volume apart. They are too good to be buried in a magazine. ‘Schoolmasters’ Humour’ and ‘The Ethics of the Tramp’ are to be commended. ‘Social Evolution in Japan’ has both interest and importance. ‘The Patriarch of Jony,’ concerning whom Mr. H. M. Poynter writes in *Temple Bar*, is said to be Christophe Philippe Oberkampff—should it not be Wilhelm Philipp Oberkampff?—the German cotton manufacturer. Interesting articles in the same magazine are ‘The Jessamy Beau on the Stage,’ ‘Thackeray’s Foreigners,’ and ‘Our Curse from Cadmus.’—To *Macmillan’s* Mr. Stephen Gwynn sends a good account of ‘Anthony Hamilton,’ the biographer of Grammont. Another biographical paper is on ‘George Thomson,’ whose life, as the friend of Burns, is one of the season’s books. ‘An American Historian of the British Navy’ is Mr. Theodore Roosevelt. ‘The Private Soldier in Tirah,’ by “One who Served with Him,” will be turned to with much interest.—Mr. Hales continues, in the *Gentleman’s*, his study of Shakspeare’s ‘Tempest.’ Mr. Percy Fitzgerald writes on ‘Pickwickian Bath.’ ‘America and George III.’ opens out a very curious chapter of eighteenth-century history. The par-



ticulars are drawn from the Report of the Historical MSS. Commission on the Bray MSS. 'Old-Fashioned Advertising' and 'A Fifteenth-Century Guide-Book' have interest.—'Figureheads of the Navy,' which appears in the *English Illustrated*, has a quaint interest. 'Men who would be Kings' and 'The Book-plate Collector' come within the ken of our readers, but the general contents consist of fiction.—Of much interest to naturalists are 'Epping Forest,' by Mr. P. Anderson Graham, and Mr. Hudson's 'Living Garment of the Downs,' both of which appear in *Longman's*. In the former the gradual disappearance of wild flowers is bewailed. This is a subject on which we have often mournfully reflected.—*Chapman's* is once more exclusively occupied with fiction, much of it sufficiently stimulating.

AMONG the articles printed in the *Antiquary* for April that on 'Old Sussex Farmhouses and their Furniture' may be specially mentioned, for the subject with which it deals is of a more wide-reaching importance than appears at first sight. The immense industrial revolution which England has witnessed in the present century has led to the decay of our old country life in various ways, direct and indirect. Many domestic activities which had their origin at a period when Saxon, Angle, and Jute were still settled on the mainland of Europe have quite recently become extinct or are now dying out. The ancient method of house-building is already forgotten, and the uses of old-fashioned domestic utensils will soon pass out of mind, unless pains are taken to preserve some record of the purposes for which they were made—a condition of things much to be deplored, for German folk-lorists have shown how intimately connected the social evolution of Europe has been with the cult centring in hearth and house.—The *Genealogical Magazine* for April supplies information as to the descent of several conspicuous and inconspicuous families. In addition to reviews, correspondence, and notes on passing events connected with heraldic matters, it contains the second part of an article on the vexed question of the right to bear arms—a question which seems to have given rise to much squabbling since the time when Henry V. found it necessary to make and enforce regulations on the point.

THE later numbers of the *Intermédiaire* are, perhaps, even more interesting than usual. It appears from an answer given in one of them to a question with regard to mysterious deaths that Henrietta of England, daughter of Charles I., almost certainly died from ulceration of the stomach, not from poison, as was too readily suspected by her contemporaries. Louis XIII., too, succumbed to natural disease, not to the criminal administration of drugs. It would appear that his death was attributable to peritonitis aggravated by perforation, following on chronic intestinal tuberculosis, complicated by "terrible accidents intercurrents"—so, at least, modern medical erudition decides after a patient study of all the details of the case now available. In the number for 20 March there is an account of the death of Col. de Camas at Inkermann, whose fall when fighting for the colours of his regiment was well worthy of being sung with the Homeric fervour which inspired Macaulay when he chanted the fall of Valerius. Long after the hero's gallant heart was dust "brave as Camas" was a comparison dear to all whom he had led with

splendid and unsurpassed courage, and in future ages Frenchmen will be fired by the sound of his name, as Englishmen are fired by the word Sidney.

*Mélusine* for January-February contains, among other papers, a notice of the volume of Portuguese folk-songs with their melodies recently collected by P. F. Thomaz—a book which will prove of great service to every one engaged in researches relating to the birth and upgrowth of popular music in Europe. Another article deals with the traditional tales of the non-Slavonic races of Russia, a collection of these stories having been lately published at Moscow by Miss V. N. Kharousina, from various sources inaccessible to the general reader.

THE *Giornale di Erudizione* still furnishes its readers with an admirable medley of literary and historical notes. Dante's ignorance of Greek, Petrarch's lameness, and political and personal satires in Tuscany are all subjects receiving attention, while the statement that Pius IX. was a Freemason is affirmed with authority.

CASSELL'S *Gazetteer*, Part LVI., extends from Tundergarth to Walsham le Willows. The completion of the publication is, accordingly, near at hand. Among the illustrations supplied are views of Twickenham, Tynemouth, Ulleswater, Uppingham, Usk, Ventnor, Virginia Water, and Wakefield.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HERBERT MORISON.—'The Diary of a Lady of Quality' is patently fictitious. Lady Pennoyer had no more real existence than the Rev. W. M. Cooper, to whom the authorship of the book is assigned.

LUCY FOX ("Tennyson").—See 6th S. xi. 112. See also Brewer's 'Dictionary of Phrase and Fable.'

DUNHEVED ("Tweeny Maid").—See 'N. & Q.' 7th S. vi. 367, 459; vii. 37, s.v. 'Tweenie.'

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, MAY 14, 1898.

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Notices to Correspondents.

## Notes.

## COINCIDENCES IN DANTE AND SHAKSPEARE.

MAY I venture to call the attention of such of your readers as are students of Dante to a remarkable coincidence between a passage in the 'Convito' ('Prose, e Rime Liriche di Dante Alighieri,' tom. iv. p. 61, Venezia, 1758) and a portion of the speech of Hamlet, I. iv., which had been in the quarto edition and was omitted in the first folio? Dante, in his preliminary discourse on the first Canzone of the 'Convito,' says:—

"Quando è l' uomo maculato d' alcuna passione, alla quale talvolta non può resistere: quando è maculato d' alcuno sconcio membro: e quando è maculato d' alcuno colpo di fortuna: quando è maculato d' infamia di parenti, o d' alcuno suo prossimo; le quali cose la fama non porta seco ma la presenza, e discuoopre per sua conversazione. E queste macole alcuna ombra gittano sopra la chiarezza della bontà, siechè la fanno parere meno chiara, e meno volente."

This passage has been translated as follows by Elizabeth Price Sayer\*:—

"Now, the man is stained with some passion, which he cannot always resist; now, he is blemished by some fault of limb; now, he is bruised by some

blow from Fortune; now, he is soiled by the ill-fame of his parents, or of some near relation: things which Fame does not bear with her, but which hang to the man, so that he reveals them by his conversation: and these spots cast some shadow upon the brightness of goodness, so that they cause it to appear less bright and less excellent."

Shakspeare makes Hamlet say:—

So oft it chances in particular men,  
That, for some vicious mole of nature in them,  
As, in their birth—wherein they are not guilty,  
Since nature cannot choose his origin—  
By the o'ergrowth of some complexion,  
Oft breaking down the pales and forts of reason;  
Or by some habit, that too much o'erleavens  
The form of plausive manners;—that these men,  
Carrying, I say, the stamp of one defect;  
Being nature's livery, or fortune's star,—  
Their virtues else—be they as pure as grace,  
As infinite as man may undergo—  
Shall in the general censure take corruption  
From that particular fault: the dram of ill  
Doth all the noble substance oft do out  
To his own scandal.

It should be noted that the thoughts are given by both poets in the same order—the sequence is the same.

The coincidence here noticed does not appear to have struck Furness, or Dean Plumptre, or even the anonymous writer of a series of papers in which attention is drawn to many other coincidences in the writings of Shakspeare and Dante, and which appeared in *Blackwood's Magazine* in the years 1884, 1885, and 1886, entitled 'New Views of Shakspeare's Sonnets.'

MARGARET STOKES.

Carrig Breac, Howth, co. Dublin.

## "STRENUA NOS EXERCET INERTIA."

WILL some reader of 'N. & Q.' be so kind as to inform me who has rendered these words to the effect that the immobility of our respective idiosyncrasies possesses us—thus accounting for the non-effect of change of scene asserted in the preceding "Cælum non animum mutant," and enforcing the uselessness of going in search of that happiness which, as stated in the succeeding lines, "hic est: est Ulubris"? The lines concerned may be expressed by the following doggerel:—

Who cross the channel get a change of climate, not of soul.

A passive force that knows no change continues to control:

We go in search of happiness by boat as well as car.  
What you are looking for, my friend, is here just where you are,

Here or at Little Peddlington if once you understand

To keep your mind from worries and your temper well in hand.

But, in the versions to which I have been able to refer, the oxymoron by which

\* 'The Banquet of Dante Alighieri,' p. 20, Morley's "Universal Library," 1887.



"strenua" is made to correspond with "laboriose nihil agendo" is unhesitatingly, sometimes enthusiastically, accepted. "Busy idleness" is given by Creech, by Smart, and by Lonsdale and Lee; "busy idlers" by Martin; "laborious idleness" by Francis and by Anthon; "active inactivity" by Conington; "travail oisif" by Dacier; "oisiveté laborieuse" by Leconte de Lisle. Broome omits the sentence; so does Rose.

Is there anything in "navibus atque quadrigis petimus bene vivere" to conduce to the view thus generally indicated? One need not stop to consider that the quadriga was not a likely carriage to be used for travelling. The word is accurate enough for the purposes of facetious poetry and fills its place in the line. Horace was not taking the trouble to write very carefully. The moral is drawn for people sometimes in the third person plural, sometimes in the first; and, presumably for Horace's correspondent, in the second person singular. We may take it that both ship and coach—yacht and four-in-hand—are for travelling and not for sporting purposes. This being so, is it suggested that the happy life is to be found in locomotion itself? If so, there might be reason for attacking the fallacy either by direct or by paradoxical statement. But it is difficult to recognize such suggestion in any translation, unless, indeed, in Leconte de Lisle's "*montant pour vivre heureux sur des nefs et des quadriges*," where *petimus* finds a most insufficient equivalent in *pour*. The view of his predecessor Dacier is very clear: "Nous cherchons le bonheur par mer et par terre." Broome, Creech, Francis, Martin, Rose, translate to the same effect. Smart writes vaguely "*by ships and chariots we seek to live happily*"; he does not write *in*.

Dean Wickham has a note "by means of locomotion," and brings locomotion into connexion with the favourite paradox by a remark that "travelling is working hard at doing nothing." This may be true in some sense of one climbing a peak with no object but to say that he has climbed it, or a cyclist labouring to beat his last week's record. But even in such cases, if such there be, the ground covered represents something done. Travelling is not always hard. It may be very easy. Easy or hard, it may accomplish a gain of health, wealth, knowledge, experience, a most important something done. When, even without crossing the sea, Horace shifts from Rome, as others from London, it is not the transit that is in question, but the change from the smoke and noise to the woods and waters of Tivoli in the one case,

to the cure of "merry Doctor Brighton" in the other. And when wise counsels send you to the pinewoods of Costebelle, it is with little regard to the pleasures of the Folkestone boat or the luxuries of the P.L.M.

Where can I find this rendering that has escaped me, conveying the meaning that "strenua inertia" has nothing to do with travelling troubles, nothing with "laboriose nihil agendo," but everything to do with the conservative force which makes change of climate powerless to affect our character, and, in the words of the motto of an ancient family, keeps us the same "*Hic et Ulubris*"?

KILLIGREW.

Costebelle.

NATURE POETRY.—One of the dangers of literary criticism is that it is prone to lure its votaries towards those perilous paths trodden aforetime by the Wise Men of Gotham. The opinion and decisions of a coterie are apt to be reckoned as new and final, no regard being had to what is out of and beyond the favoured circle. An old and forgotten discovery comes up in a new guise, and is hailed with gladness and rejoicing as that for which humanity has been waiting. And now the one thing is to make sure of it; a strenuous effort must be made to "hedge in that cuckoo." At the moment, for example, Mr. Gosse is being widely credited with having recently made a most significant revelation. That acute and excellent critic, according to his followers, has discovered that Thomson of 'The Seasons' was "the real pioneer of the whole romantic movement, with its return to nature and simplicity." Mr. Gosse himself, of course, knows to what extent his intimation is a discovery, but he is not responsible for the use that is being made of his "voice" by those who like to "hedge in" a good thing when it comes their way. Mr. A. McMillan—manifestly a romanticist supremely indifferent to the meretricious charms of the heroic couplet—supplements Mr. Gosse (in the *Literary World* of 18 March, p. 247) by asserting that Thomson's "chief merit consists in his having been the first to rise in revolt against the artificial rhyme-mongering of the days of Pope, when writers of verse

Sway'd about upon a rocking-horse,  
And thought it Pegasus."

This champion of romance may induce his readers to conclude that the "days of Pope" and those of Thomson fell within entirely different periods, and he will undoubtedly convey to their enraptured ears an erroneous impression of the fixed intention and the resolute purpose underlying the composition of 'The

seasons.' It is quite a fresh conception of Thomson to fancy him in the panoply and attitude of a rebel chief. Of course nothing that Mr. Gosse has said warrants such rhetorical splendour as that in which his fluent disciple indulges. Apart, however, from these secondary points, there remains the broad, general question that has prompted the discussion of the two literary methods. Mr. Gosse is apparently credited with discovering that Thomson was a pioneer in the return to nature poetry, which the brilliant achievements of the great wits that preceded him had for a time somewhat obscured. But the modern spirit, not only in poetry, but in criticism, is older than the century, and when Wordsworth in 1815 wrote his essay on 'Poetry as a Study,' he put into final and excellent form what he and others had long thought and felt. One of the points he makes is that Thomson gave a fresh and energizing impulse to the growth of English poetry. He knew better, however, than to suggest disaffection or to dwell fancifully on a spirited revolt against "rhyme-mongering." Wordsworth was too well aware of the sovereign value of Pope's work to use depreciatory terms in referring to him, although he is unequivocal in condemnation of that great literary artist as a delineator of nature.

In this discriminating estimate he forestalls the latter-day critic:—

"It is remarkable that, excepting the nocturnal 'Reverie' of Lady Winchelsea, and a passage or two in the 'Windsor Forest' of Pope, the poetry of the period intervening between the publication of the 'Paradise Lost' and 'The Seasons' does not contain a single new image of external Nature..... To what a low state knowledge of the most obvious and important phenomena had sunk is evident from the style in which Dryden has executed a description of Night in one of his Tragedies, and Pope his translation of the celebrated moonlight scene in the 'Iliad.'"—'Prose Works of Wordsworth,' ii. 118.

It is, of course, impossible for even literary critics to read everything; but they should be acquainted at least with what has been said and written by leaders of departments. The smallest remark on nature poetry by the author of 'The Excursion' has standard value.

THOMAS BAYNE.

**SINGULAR DISCOVERY OF A FONT.**—The following cutting is from a country newspaper which came into my hands a few weeks since:—

"It is said that something bordering on the miraculous has lately happened at Tickton, a village in Yorkshire. One has heard that bits of the true cross discovered themselves by raising dead men to life, and relics of saints were tested by their ability to heal diseases; but what will be thought of a cow discovering a sacred vessel, though

disguised as a trough? Yet such is the story. A farmer bought what he thought was a drinking-trough for his cattle, which did very well for all his stock but one, and this was a cow that never would drink from it. This causing some inconvenience, the farmer mentioned it, until the fact came to the ears of a local antiquary, who on examination pronounced the supposed trough to be a font, and further research showed that it had once stood in the village church. It has now been recovered and replaced."

ST. SWITHIN.

**AUSTRALIAN FLORA AND FAUNA.**—The publication of Prof. E. E. Morris's 'Dictionary of Austral-English' best serves to show the crying want that exists for a definite system of popular nomenclature for our Australian flora and fauna. Despite the quite heroic efforts of a small army of naturalists, from Robert Brown to the late Baron von Mueller, the catalogues of our native plants and animals still remain polyglot lists of a barbarous and bewildering kind. Of course the purely scientific definition of any particular object in these two kingdoms of nature is another matter altogether; and it may fairly be assumed that this task is now completed for these parts of the southern world. But the scientific designations of plants, fishes, birds, and animals never pass into popular use. They are not merely "caviare to the general," but are even as Egyptian hieroglyphics to boys in their first reading-book. But without simple names for familiar natural objects how are children ever to be won to the study of, and a love for, the wonders of the living creation surrounding them?

Prof. Morris has laboriously compiled a glossary of the current names for objects in our Australian natural history. This is what his 'Dictionary' really is; the score or so of local colloquial terms which he inserts in his pages are merely additions to the latest 'Slang Dictionary,' and seem to me to be totally out of place where they stand. A bit of street slang is just that and no more; whoso lists may pass it on to his companion. But specific names in his own simple language for the bird, the tree, the flower, the fish he angles for in the neighbouring creek (there are no brooks in Australia), are a very essential part of the education of every Australian boy and girl. And this boon to intellect and culture no one has ever yet bestowed upon our children.

In what a chaotic state our local natural nomenclature still remains, and how totally wanting in a keen perception of nature's wonders and beauties around him is—as a rule—the native-born Australian, may be seen at a glance through the professor's book.



The frequency with which the prefixes "brush," "bush," "scrub," and "swamp" recur is alike annoying and repellent to any reader of cultivated taste. And these barbarous and boorish prefixes are put before the names of natural objects which received their designations from early illiterate settlers, who naturally borrowed those designations from the common names for similar objects in use in the country they came from. In a scientific naturalist the names still popularly given to our common natural objects must excite emotions ranging from acute pain to mirth-provoking humour. One is frequently reminded of the old joke about Cuvier and the French Academy's definition of the crab. Needless to remark that in many instances the Australian plant, bird, flower, fish, or animal differs even generically from the somewhat similar natural object in the northern hemisphere whose borrowed popular name it bears. This discreditable state of things can only be remedied by the friendly co-operation of scientific naturalists in both hemispheres. An appropriate popular name for every object in our Australian flora and fauna may certainly be found. Preference must be given to the aboriginal names, wherever these are discoverable. How picturesquely descriptive these are let such really beautiful names as "kangaroo," "paddy-melon" (the smaller kangaroo), "waratah" (the glorious queen-flower of the wilderness), and "wonga-wonga" (the stately wild pigeon) attest. Discard at once from the vocabulary all the hideous prefixes of "brush," "bush," "scrub," and "swamp"—names bespeaking an ignorance of natural objects deeper even than that of the aboriginal savage.

DAVID BLAIR.

Armada, Melbourne.

**MASSAGE.**—This system of medical treatment is probably much more ancient than is generally thought. Osbeck, in his 'Voyage to China,' in 1751, observes:—

"Rubbing is usual among the Chinese, to put the blood in motion, instead of bleeding. The people who do this business rub and beat the body all over with their clenched fists, and work the arms and other limbs so fast that their crackling [!] may be heard at a considerable distance. Some young fellows follow this trade; they carry a chain with several instruments on their shoulders."

The treatment is so cheaply performed that "even the lowest ranks of people are enabled to make use" of it.

W. ROBERTS.

Carlton Villa, Klea Avenue, Clapham.

"HOGMANAY." (See 1<sup>st</sup> S. ix. 495; x. 54; xi. 273; 5<sup>th</sup> S. ii. 329, 517; iii. 198, 136; 7<sup>th</sup> S. i. 85, 135, 235.)—I remember many years ago

seeing in your valuable paper a query as to the meaning of the word "Hogmanay," which at Christmas time is sung or cried in the south of Scotland (in Galloway, I think) by children and others. The editor at that time, to the best of my recollection, was unable to explain the word, but I think there can be little doubt that the word is a corruption of the two Latin words "Hoc mane," probably the burden of a Christmas hymn, "Hoc mane Christus natus est" or words to that effect. If the above explanation, though correct, has been known and given before, I hope you will excuse my troubling you with this letter; but if not, it will have been worth while to make the matter clear. E. J. CROKER.

**BERKSHIRE PARISH REGISTERS.**—It will probably interest antiquaries to hear that I have finished sufficient matter to form vol. i. of Phillimore's "County Marriage Series," and am still working hard at registers sent to me for transcription. Having such a large experience, I am allowed to have the precious volumes at my own house. Consequently I can do the marriages of a country parish up to 1812 in two or three days. Vol. i. will be published this summer (only a hundred and fifty numbered copies), and will contain from twelve to seventeen parishes of Southern Berks.

E. E. THOYTS.

Sulhamstead Park, Berks.

"**CAMPUS.**"—The 'Historical English Dictionary' is like unto the net which was cast into the sea and gathered of every kind. That any vocable whatever escapes its meshes is a surprise. But it moves special wonder to look in vain for the word *campus* in a work where 1,308 elephantine pages are devoted to the letter c, and those filling a volume whose imprint is dated 1893, a date three or four years after the word had appeared in the American 'Century' and Webster. Will it be answered that *campus*, meaning college grounds, is an Americanism? The Oxfordians have never been inhospitable to that class of expressions, and scores of their American co-workers have long known their college grounds by no other name than *campus*. The lack of *campus* in the Oxford thesaurus is the more unexpected because we there find a similar word with a similar meaning. Thus:

"† *Campo*. Obs. School-slang.....Play-field, playground. 1612, Brinsley, 'Lud. Lit.,' 299, 'Without running out to the Campo (as they teame it) at schoole times.' *Ibid.*, 'There is no day but they will all looke for so much time to the Campo.'"

After all, *campus* is most conspicuous by its absence in all American dictionaries up to 1890, or at earliest the year before. It was

in America that *campus*, meaning college grounds, was first used, and it has there been long a familiar household word.

The present writer would gladly chronicle for Dr. Murray's volume of Addenda the date and place of its Transatlantic birth. This "sober certainty," however, concerning the advent of the term is unluckily beyond his reach. Yet two dates in its rise and progress must be stepping-stones up its stream of time. In the *College Mercury* (Racine, Wisconsin, U.S.A.), 5 Aug., 1868, we read, "The college campus has been mowed." Again, in 'Harvard Songs,' published about 1859, there is a poem—perhaps more than one—showing *campus*. The opening lines were:—

When at first we trod this campus  
We were freshmen green as grass.

These citations carry American usage a long way beyond that in Funk's 'Standard,' which is the only one as yet discovered, and which was extracted from the *Cosmopolitan* of April, 1890. But at the earliest of the dates above the word was evidently not new.

JAMES D. BUTLER.

Madison, Wis., U.S.A.

"NYND."—This curious-looking word is in some parts of North Notts the pronunciation of "nigh-hand," meaning close or near, another form being "gain-hand." *Nynd* is, or was, in common use. "Nynd yon lad wer run ower"—that lad was nearly run over. "Yon woman nynd yon man"—that woman standing near that man. "Where does Bill live?" "Nynd us." "Are you going to Balderton to-day?" "Nynd arm goin'; nynd arm not." The last example shows that *nynd* also means "maybe" or "perhaps." *Nynd* does not appear to be used except in the district of Newark. The *y* in *nynd* is long.

THOS. RATCLIFFE.

Worksop.

COLERIDGE. (See *ante*, p. 180.)—In a notice of two books on Lichfield and Winchester Cathedrals there occurs this remark: "As Hartley Coleridge says of his mistress:—

You must know her ere to you  
She doth seem worthy of your love."

I have not Hartley Coleridge's poems at hand, but supposing the lines to be his, as assigned, he must have simply altered Wordsworth's well-known lines in 'A Poet's Epitaph':—

And you must love him, ere to you  
He will seem worthy of your love.

C. LAWRENCE FORD, B.A.

BOSWELL'S 'JOHNSON.'—In Boswell's 'Life of Johnson,' near the end, there is a descrip-

tion of the monument which was erected in memory of Dr. Johnson in St. Paul's Cathedral; and in that description it is stated that on that monument the figure of the doctor holds in its right hand a scroll bearing the following inscription:—

ENMAKAPEΣΣIIONQNANYEAIOSIEH-  
AMOIBH.

Now great part of this alleged inscription is palpably absurd, the Greek having been mercilessly mangled by the printer—*ἀντάξι-ος*, for example, being sheer gibberish. Yet this extraordinary error has never been corrected, so far as I know, in any of the many editions which have appeared of that popular book; certainly it stands in all its pristine atrociousness in Augustine Birrell's edition of 1896 (Constable), and I do not think it has ever even been noticed by anybody.

If left to his own devices, any person possessed of a moderate knowledge of Greek would find it easy enough to imagine what the tenor of the inscription ought to be. However, let the monument speak for itself. On it the line, for it forms an hexameter line, runs as follows:—

ENMAKAPEΣΣIIONQNANTAΞIOΣEIH-  
AMOIBH,

or, in small Greek characters,—

ἐν μακάρεσσι πόνων ἀντάξις εἴη ἀμοιβή.

That is to say: "Amid the blest may he have a reward commensurate with his labours." Even to this line some persons would be inclined to take exception, inasmuch as *ἀντάξις*, though a compound adjective, is one of those which have three terminations, and therefore, in strictness, it ought to be in the feminine, *ἀντάξια*, in order to agree with the feminine substantive *ἀμοιβή*. But the probability is that the line is a quotation from some late Greek writer, and it is well known that, in the later Greek, adjectives of three terminations are often treated, like most compound adjectives, as if they had but two terminations.

But, to pass over this as unimportant, and to return to the inscription as given in Boswell, I contend that it amounts to a curiosity of bibliography that so ridiculous a blunder—and that, too, in so famous and popular a book—should have so long passed, not only uncorrected by successive editors, but absolutely unnoticed by the reading public; and I regard it as a lurid example of the amount of error which the said public is capable of calmly swallowing.

I verily believe that they would never wink if an author of celebrity were solemnly



to foist upon them any piece of absolute nonsense in Greek characters, even if it were as absurd as the following:—

Εἶσαυ ἡσαυκὶς σὶγκ' Ἀτή,  
Ἄνθι φάκτις οὐήαλλ' θρησαῦ,  
Φορεὶ σανῇ σαυησαῦ μῆ,  
Ἄνδς' ἡ σαυῖ σαυησαῦ.

Which the ingenious reader will readily perceive to be:—

I saw Esau kissing Kate,  
And the fact is, we all three saw;  
For I saw Esau, 'e saw me,  
And she saw I saw Esau.

PATRICK MAXWELL.

Bath.

**THE STANDING EGG.**—Did Filippo Brunelleschi furnish a hint for Christopher Columbus? He

“proposed to all the masters, foreigners and compatriots, that he who could make an egg stand upright on a piece of smooth marble should be appointed to build the cupola [of the Duomo, Florence], since in doing that his genius would be made manifest. They took an egg accordingly, and all those masters did their best to make it stand upright, but none discovered the method of doing so. Wherefore Filippo, being told that he might make it stand himself, took it daintily into his hand, gave the end of it a blow on the plane of the marble, and made it stand upright. Beholding this the artists loudly protested, exclaiming that they could all have done the same; but Filippo replied laughing that they might also know how to construct the cupola if they had seen the model and design.”—Vasari.

ST. SWITHIN.

**REPORTS OF THE BOARD OF AGRICULTURE.**—Many of the readers of ‘N. & Q.’ have had occasion to consult one or other of the county reports issued by the Board of Agriculture in the latter years of the eighteenth and the early ones of the nineteenth century. They are useful for many purposes over and above those for which they were originally drawn up. There is hardly one of them which does not contain something or other about local customs and habits, which is valuable to us now, though I do not doubt there were many who considered such things very trivial at the time when the volumes were published. Dialect words, too, are to be found in many, and in some, I believe, they reach the dimensions of a glossary.

I learn from a paper on the Old Board of Agriculture, contributed by Sir Ernest Clarke to the March issue of the *Journal* of the Royal Agricultural Society, that “every now and then there appear in booksellers’ catalogues what are described as ‘large-paper’ copies” of these reports. Sir Ernest points out that such description is a mistake. These volumes

are not large-paper copies, but imperfect drafts, printed on quarto paper, intended to be circulated among local people who took an intelligent interest in agriculture for the purpose of receiving corrections, and, I suppose, additions also. I have myself at various times examined several of these quartos and been puzzled by them not a little. From my memory of such as I have come across, they seem of inferior importance to the finished reports, but are by no means without independent interest of their own. Sir Ernest has published in his paper a table showing the authorship and date of the quarto draft reports as well as of the final series in octavo. This is a really valuable addition to our bibliographical literature. The reports for the Scotch counties have been tabulated in similar fashion, but the author has not thought it necessary to print his manuscript. This is to be regretted for several reasons. There are many persons who do not take any vivid interest in agriculture who are led from time to time, by various motives, to study these reports, and it is rather a hardship that so far as the Northern kingdom is concerned they should be left, as heretofore, to wander in darkness.

I doubt whether perfect sets of the two series of these interesting volumes exist in any of our great libraries, though I trust that the Royal Agricultural Society possesses them.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

**SHAKESPEARE'S THEATRE AT NEWINGTON BUTTS.**—The *Daily News* (9 April) professes to have identified the site of the theatre at Newington Butts where, it is believed, the Lord Chamberlain's players, of which company Shakespeare is supposed to have been a member, acted for some time in 1594. The theatre is said to have “stood between Clock Passage, Newington Butts, Swan Place, and Hampton Street.” No details are given, and the article concludes: “But if any doubt as to this identification remains, it could, we imagine, be finally settled by a reference to certain estate records, those of ‘the King and Queen.’” This conclusion is not quite satisfactory, and the public would, I think, be glad to have some further reasons for identifying the site.

JOHN HEBB.

Canonbury, N.

**THE NAME “HAMISH.”**—The use of “Hamish” as a “Christian” name appears to be on the increase; and the fact that it is borne by a talented young musician is not likely to render it less popular. It is possible that Mr. William Black is responsible to some

extent for the popularizing of this monstrosity, which appears in one or two of his novels. I may point out that "Hamish" is simply an attempt to represent phonetically "Sheumuis," which is the vocative form of "Seumus"—James. It would be just as sensible to call a child "Errish," because the vocative of "Feargus" is so pronounced. "Hamish" has the additional disadvantage that the *a* is almost certain to be mispronounced like German *a*.

DONALD FERGUSON.

Croydon.

### 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.

"DEMON'S AVERSION."—This is said to be a name for the plant vervain in Wales. In what part of Wales? In a Welsh or English dialect? In Florio's 'Italian Dictionary' I find that *caccia-diavoli* ("a chace-devil") is a name for St. John's wort; cp. *Fuga demonum*, "herba Sancti Johannis," in 'Sinonima Bartholomei,' ed. Mowat (1882).

A. L. MAYHEW.

Oxford.

"DEWSIERS."—This word is used in Berkshire, Hampshire, and Wiltshire for the valves of a pig's heart. Is the word in use in any of the adjoining counties? Its form points to a French derivation. It has been suggested that *dewsier* represents Old French *jusier*, the modern French *gésier*, the gizzard of a fowl; but there are difficulties in the way of this etymology, both in form and meaning.

A. L. MAYHEW.

R. L. STEVENSON.—In the 'Dictionary of National Biography' Mr. S. Colvin says Stevenson wrote in *Vanity Fair*. Can any one say what these contributions were?

JOHN D. HAMILTON.

"TURTHEL Cow."—In the will of John de Welde,\* of Aungre (Ongar), dated 1337, occur the following quaint particulars. His body to be buried in St. Margaret's, Aungre; five pounds for expenses of burial; a *brown turthel cow*, with its calf, to be led before the body on the day of burial for the mortuary; a cow and three pounds of wax to maintain a candle burning daily at mass in St. Martin's parish church before the altar of St. Mary and

St. Margaret; a cow called Turtel, with its calf, to maintain a candle on every double festival in the year before the great altar in High Ongar Church, &c. Is *turthel*, *turtel*, equivalent to turtle, *i.e.*, tortoiseshell-coloured or pied? Was it a local term or general; and does it still survive?

I have just come upon this item, from the private account-book of George Stoddard, a London grocer in Elizabeth's reign: "For a lyttel whyt turtall, otherwyes a horse, 2<sup>li</sup>."

ETHEL LEGA-WEEKES.

HOOK OF HOLLAND.—Why is the Hoek van Holland (*i.e.*, corner of Holland) persistently dubbed Hook of Holland? What is the grammatical term for the process here undergone by the word *Hoek*? A. V. DE P.

BUNKER'S HILL.—There are several places so called in England. Can the name be explained? It is not probable that it has any connexion with the American battle-field. One with which I am acquainted almost certainly bore the name before the days of the American War of Independence.

A. O. V. P.

HERALD'S VISITATION.—Where is there to be seen a copy of the Visitation of Northamptonshire and Rutland, 1681? The original is in the Herald's College. Has it ever been printed? BERNARD P. SCATTERGOOD.

19, Grove Road, Barnogate.

SAMUEL IRELAND.—Can any of your readers tell me who was Samuel Ireland, of Prince's Street, in the parish of Christ Church, Middlesex? He is witness to a will in 1780.

M.A. OXON.

"ARE YOU THERE WITH YOUR BEARS?" (See 4th S. ix. 137, 178, 228, 310).—Sir Walter Scott seems to have been fond of this proverbial expression. He puts it in the mouth of the "dragon," *i.e.*, Dan of the Howlet-hirst, in the "Abbot of Unreason" scene in 'The Abbot,' chap. xv.; again, in the mouth of Anthony Foster in 'Kenilworth,' chap. iv.; and yet again in the mouth of King James I. in 'The Fortunes of Nigel,' chap. xxxii. Does any other eminent author introduce it into any of his books? JONATHAN BOUCHIER.

PENNEFATHER OR PENNYFATHER.—Can any one give me the name of the father and mother of Mathew Pennefather, Esq., corner of horse, who was granted lands in co. Tipperary in 1666? He died in 1688. His father is called Mathew in Burke's 'Landed Gentry,' but I have been informed that his father was Abraham Pennefather, son of the Rev. William Pennyfather,

\* Catalogue of Ancient Deeds, Essex A. 466 (Brit. Mus. Cat., Desk D).



of Draycott, Staffs. Also, I want the name of the wife of John Pennefather, of Compsey, co. Tipperary, who was a younger brother of the above-mentioned Mathew.

#### HARFLETE.

PERSONATE=RESOUND.—On p. 147 of 'A Logically Resolution of the i. Chap. of the Epistle of the Apostle Pavle vnto the Romanes,' by Gabriel Powel (Oxford, 1602), it is said of Martin Luther:—

"As soone as hee was arived at Rome, he was so farre from finding any rest, that there hee felt the force of these wordes personating in his mind, with greater vehemency, then ever hee did before."

Do any other authors use *personate* in this sense? PALAMEDES.

MAJOR LONGBOW.—Where does this character occur? S.

"TO SOBER."—Charles Wesley wrote in one of his hymns ("Thou Judge of quick and dead"):—

To damp our earthly joys,  
To increase our gracious fears,  
For ever let the Archangel's voice  
Be sounding in our ears.

In 'Hymns Ancient and Modern' this is altered to—

To sober earthly joys,  
To quicken holy fears, &c.

Was the verb "to sober" in use in Wesley's time? C. C. B.

"KITTY-WITCHES."—These were, I assume, simply loose women. The 'East Anglian Glossary' (Nall) gives derivation from *kiddy*, wanton, and *witch*. Nearly every work dealing with Great Yarmouth gives a similar account of these. I quote from Forby, who says:—

"It was customary many years ago at Yarmouth for women of the lowest order to go in troops from house to house to levy contributions, at some season of the year and on some pretence which nobody now seems to recollect, having men's shirts over their own apparel, and their faces smeared with blood."

Is anything known of a similar custom which prevailed in other seaport towns? This species of saturnalia might not be confined to Yarmouth. The ceremony doubtless had, at some remote period, an especial significance. Can it be that it alludes to some mediæval or older attack on the town, wherein the women, in the absence of the men at sea, fought with and beat off the invaders? The wearing of men's shirts might simply be symbolical, or actually intended to deceive the enemy. The account of any such invasion is, unfortunately, not forthcoming, I fear. The only semblance of such which I have been able to trace was

the disorderly attack by the followers of Kett in 1549; but the story is probably very much older than this. W. B. GERISH.

Hoddesdon, Herts.

SKIRMISH AT NORTHFLEET.—Can any one tell me the name and the author of a novel dealing, *inter alia*, with the defeat of Major Child by Col. Husbands at Northfleet, in Kent, in the Royalist rising in 1648?

AYEAHR.

LENGTH OF FOOT MEASURE.—Was the English foot in the reign of Elizabeth of the same length as our foot of twelve inches; if not, what was the difference? X. Y.

[The English foot measure has been slightly lengthened since the time of Henry VII. Consult, under 'Foot,' the 'H. E. D.' and the 'Century Dictionary.']

POCO MAS.—'Scenes and Adventures in Spain from 1835 to 1840,' by Poco Mas, in 2 vols., London, Richard Bentley, 1845, 8vo. Who was Poco Mas? H. S. A.

PROCESSIONS.—Is there, or has there been, any established usage as to the direction in which processions, ecclesiastical or otherwise, should move in making the circuit of a building? Is there any rule, *e.g.*, as to the processions keeping the centre of the building on their right hand or on their left?

A. SMYTHE PALMER.

S. Woodford.

"CO-OPT" AND "CO-OPTION."—These words have been much to the fore of late in reference to certain municipal affairs. Is there any authority for the use of the substantive in place of *co-optation*? CECIL CLARKE.

Authors' Club, S.W.

MUSICAL INSTRUMENTS.—In what book or MS. can I find the names of musical instruments played at the coronation or in the household of Edward III.? R. S.

PYE FAMILY.—I should be glad to get any information which would enable me to discover the parentage of Samuel Pye, surgeon, of Bristol, who lived there about 1755, and who is supposed to be descended from Hampden Pye, of Faringdon, Berks, the Hamilton Tighe of the 'Ingoldsby Legends.'

CHAVASSE.

PAYEN DE MONTMORE.—M. Nicolas Payen de Montmore was the cousin of M. de Lionne, the ambassador sent by Louis XIV. to negotiate and carry through the treaty of the Spanish marriage and alliance. Montmore subsequently became one of the most travelled men of his time. He published a book

of his travels, most interesting on account of the manners and customs of the various European countries of his day, most of which he visited. I have long searched for this book in vain, and now appeal to the omniscience of 'N. & Q.' to aid me. Perhaps, if this query catches the eye of the contributors of *L'Intermédiaire*, one of them may be able to inform me where I can consult a copy of M. de Montmore's book. It appears to be absent from the libraries of the British Museum and Bibliothèque Nationale of Paris.

HAMON LAFFOLEY, B.A.

**STYLE OF ARCHBISHOPS.**—Until the year 1562 or thereabouts, English archbishops and bishops alike appear to have styled themselves indiscriminately "Dei gratia," "Divina permissione," "Divina miseratione." Is there any distinction between the expressions? Archbishop Parker styles himself in 1562 "by divine permission," but in 1567 "by divine providence" (Wilkins's 'Concilia,' iv. 230, 252); and from that date onwards the latter expression, till then but seldom used, seems to have been appropriated by the Archbishops of Canterbury and York, "by divine permission" being left for the use of bishops (Wilkins, iv. 285, 325, 328, &c.). Was there any meaning in this arrangement?

S. F. HUTTON.

**TURNER.**—Can any one give me the name of the wife of Thomas Turner, of Ileden, Kent? He died in 1715.

HARFLETE.

#### AUTHORS OF QUOTATIONS WANTED.—

She should never have looked at me  
If she meant that I should not love her.

T. SIDNEY GOUDGE.

[Your other queries have been answered in 'Notices to Correspondents.']

I've watched the actions of his daily life  
With all the eager malice of a foe;  
And nothing meets mine eyes  
But deeds of honour.

J. C. BURLEIGH.

The meanest of his creatures boasts two soul sides,  
One to face the world with,  
One to show a woman when he loves her.

"Why rush the discords in, but that the harmony  
should be prized?"

E. R.

Handsome is that handsome does.

[See 4th S. xi. 197.]

"Oh, the little more, and how much it is, and  
the little less, and what worlds away."

J. J. SODEN.

Ask nothing more of me, sweet;  
All I can give you, I give.  
Heart of my heart, were it more,  
More would be laid at your feet.

EVADNE.

[For other quotations see 'Notices to Correspondents.']

#### Replies.

#### THE USE OF MORTAR AND PESTLE IN FARMHOUSES.

(9th S. i. 248.)

THERE does not seem any reason for assuming that in former days mortars were more common in farmhouses than in other houses. Why should they have been? Nearly everything which is required for culinary and medicinal purposes is now to be procured in a powdered state; it was not so in days gone by. So in every household except the very poorest we may assume that a mortar was regarded as a necessary article of furniture. I have read many inventories of household goods, some of early date, and hardly remember one in which the pestle and mortar does not appear. Many old English mortars exist at the present day, but these are very few in comparison with what has been. They were usually made of bronze, and when they became cracked were sold as old metal. The finer specimens must have been of no little value, for they are frequently the subject of bequest by will. For example, in 1444, Margery Legat, of Wotton-under-Edge, leaves "to the Lord of Berkeley a mortar of brass with an iron pestle" (Jeayes's 'Catalogue of the Charters.....at Berkeley Castle,' p. 256). Mortars were sometimes made of wood; these would be used by the poor, as any one who could wield a chisel could easily fashion them. In 1826 a cucking stool and a wooden mortar were preserved in the Court Hall of Sandwich as instruments of punishment ('Gent. Mag. Library,' 'Topography,' vi. 205). There were also stone mortars. Some of those preserved may be of the Roman time or earlier; but stone is very subject to fracture, so when found they are commonly in fragments. There is a stone mortar engraved in Waugh's 'Guide to Monmouth,' ornamented with four coats of arms. The precious metals were sometimes used. In 1 Machabees i. 23 (Douay version) we read of little mortars of gold, but it is by no means certain what the word—the *mortariola* of the Vulgate—is intended to denote. A silver mortar is mentioned in the 'Accounts of Lord William Howard' (Surtees Soc., 266). A lady now dead told me that she had seen a very small silver mortar in the possession of a friend of hers. These small silver mortars were probably used for pounding scents. Many of the old bronze mortars were made by bell-casters, and some of them are richly ornamented. The most beautiful English mortar known to me is preserved in the York



Museum; it is dated M.CCC.VIII., and, as the inscription thereon sets forth, was made for St. Mary's Abbey in that city. Sometimes mortars bear letters or marks which may be intended to act as charms. "Amor vincit omnia" occurs on two or three examples which I have seen. Probably this and similar legends were not mere poetic fancies, but were used with the serious intention of preserving the virtues of or adding efficacy to the things pounded therein. "Amor vincit omnia" was the motto of Chaucer's prioress. The lady and the mortar-caster alike derived it, directly or indirectly, from Virgil's

Omnia vincit amor; et nos cedamus amori.  
'Ecl.' x. 69.

It may not be out of place, in conclusion, to remark that mortars have sometimes been borne as heraldic charges. The gilds of the Spicers of St. Bavon, Ghent, and the Barbers of Brussels bore mortars (Felix de Vigne, 'Corporations de Métiers,' pl. 23, 30). The emblem or badge of St. Damien is said to be a mortar. I should like to know the authority for this. "Do it by degrees, as the cat ate the pestle," is a proverbial saying in these parts; it is commonly addressed to impetuous children, but is by no means reserved for their instruction only; grown-up folk whose progress is hindered by their overweening desire to get on with work are often cautioned thus. What the cat had to do with the pestle—how, when, or why she ate it—is unknown to me. Probably it refers to some folk-tale now lost.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

In Northumberland a "knockin'-trow" or "creein'-trow"—that is, a stone trough or mortar—was formerly used for "creeing" or hulling barley. The barley was prepared for the pot by steeping it in water in the "knockin'-trow," and then by beating it with the knockin'-mell till the husks came off. The grain was then boiled with milk. Cf. Heslop's 'Northumberland Words,' s.v. Hand mills, or querns, consisting of an upper and under stone of a hard grit, were also used a long time ago. The upper stone had a hole in the middle, through which the grain was fed, and another at the side in which was placed a stick, which, grasped by two women facing each other, was turned rapidly round, thus grinding the corn. I have the upper half of one of these mills. It is rounded on the upper side, and measures sixteen inches in diameter, and five and a half inches in thickness at the centre. The under half of these mills is rarely found. During the Border forays it was hidden away, thus rendering

the upper half useless. In Pennant's 'Tour in Scotland,' 1774, vol. i. p. 286, is a plate showing two women grinding with the quern. The Scriptural allusion to two women being at the mill, one taken and the other left, is thus explained to those who are unfamiliar with Eastern usages. G. H. THOMPSON.

Alnwick.

[Many replies are acknowledged.]

"CHORIASMUS" (9th S. i. 305).—Of course, as MR. ADAMS has kindly pointed out, the word intended was *chiasmus*. How the other abnormal form managed to intrude is one of those inexplicable things that are constantly offering themselves for the consideration of the psychologist. As to the matter of the note, it may now be said that there was no intention of asserting (as MR. ADAMS implies) that "the employment of 'this' for the nearer, and of 'that' for the remoter of the objects," was an example of *chiasmus*. It is when this arrangement is reversed that the construction may be said to fall under the figure. Perhaps I may be permitted, once in a way, to quote from myself. When annotating 'Marmion' for the Clarendon Press series of English classics in 1889, I considered that the lines 59-62 of Introduction to canto i. offered an example of *chiasmus*. These lines run thus:—

What powerful call shall bid arise  
The buried warlike and the wise;  
The mind that thought for Britain's weal,  
The hand that grasp'd the victor steel?

My note on this passage is as follows (Cl. Pr. 'Marmion,' p. 89):—

"The inversion of reference in these lines is an illustration of the rhetorical figure 'chiasmus.' Cf. the arrangement of the demonstrative pronouns in these sentences from 'Kenilworth': "Your eyes contradict your tongue. That speaks of a protector, willing and able to watch over you; but these tell me you are ruined."

The passage cited from 'The Heart of Midlothian' is a somewhat exaggerated instance of the same kind, and this was what I intended to indicate by calling it—as I should have called it—"a peculiar *chiasmus*."

THOMAS BAYNE.

Helensburgh, N.B.

RESTORATION OF HERALDRY (9th S. i. 245).—On my last visit to Westminster Abbey I could not help thinking that the tomb (in the south aisle of Henry VII.'s Chapel) of Margaret, Countess of Richmond, who died in 1509, stood in need of cleansing and beautifying. The face of the effigy upon it is wonderfully like her portraits, her hands are upraised in prayer, and her headdress that of a nun. The

monument is so blocked up with others that it is impossible carefully to examine its details. There is an engraved portrait of her in Lodge's 'Portraits,' said to be from the original picture in the "collection of the Right Honourable the Earl of Derby at Knowsley," but no artist's name is affixed. The preceding portrait is that of her third husband, Thomas Stanley, Earl of Derby, by Holbein, and from the same collection. He, as is well known, turned the tide of battle in favour of Henry, Earl of Richmond, at Bosworth Field in 1485. Standing at the side of the tomb of this benevolent lady, I could not help thinking of the different condition of the tomb (in the presbytery of St. David's Cathedral) of her first husband, Edmund Tudor, Earl of Richmond, who died in 1456, to whom she was married for little more than a year, and whom she survived for the long period of forty-three years, though not in a state of widowhood. It is thus described in Murray's 'Handbook to the Welsh Cathedrals':—

"The altar-tomb is of Purbeck marble, having side panels ornamented with small shallow quatrefoils in a kind of reticulation. Each panel had a shield of arms in the centre; but all disappeared during the great rebellion, together with the brass on the top of the tomb, shields at the corners, an inscription at the feet of the figure, and others on the verge and at the end. The tomb has, however, been entirely restored. The armorial bearings of the earl, of his countess (the Lady Margaret Beaufort), and of other members of their families have been emblazoned in enamel on copper shields on the panels, and on the four corners of the covering slab, in which copies of the original inscriptions and a full-length figure intended to represent Edmund Tudor have been inserted. The cost of this very complete restoration was borne by Mr. Lucy [i. e., the Rev. John Lucy, Rector of Hampton-Lucy], the munificent donor of the mosaics in the eastern triplet."—Pp. 168-9.

The earl is styled "Father and Brother to Kings." The enamelling on the shields is very beautiful, and the heraldry a perfect study.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

While most cordially sympathizing with Mr. THOMAS in part of his article I cannot agree with him in all of it. I have long wished that somebody would take up the subject of the awful vulgarizing and debasing of Westminster Abbey by the wholesale cramming it with monuments utterly unsuitable in every possible way. I cordially wish that something akin to the covered cemetery at Lucerne or the Campo Santo of the Italians could be devised to relieve our beautiful abbey from the crowd of monuments which are rapidly reducing it to something like a statuary's yard. To take one instance

out of hundreds. I yield to no one in my admiration for the late Lord Beaconsfield; but why on earth should there be a statue of him outside the Abbey and a sort of miniature replica of it within? On the other hand, I cannot sympathize with Mr. THOMAS in his objection to stained-glass windows. Even Milton loves the

storied windows richly light,  
Casting a dim religious light.

Possibly, too, Mr. THOMAS may never have been at St. Saviour's in old days, when the glaring light of midday has at times forced me to move my seat. Can churches be too glorious for the honour of God and the refreshment and elevation of those who dwell in some of the dismal alleys of Southwark, and to whom the glories of such a church must be a kind of revelation?

CHARLOTTE G. BOGER.

Chart Sutton.

"SELION" (9th S. i. 204).—In my former communication on this subject I accidentally omitted Minshew's account of the word. It is as follows:—

"Selion (Selio) *dict. à Gal.* Seillón, i. Porca, terra elata inter duos sulcos, a Ridge of a land, with us it is taken for land, and is of no certain quantity, but sometime more, sometime lesse. West. part. 2. Symb. tit. Recouerie, sect. 3. Crompt. in his Iurisdiet. fol. 221, saith that a Selion of land cannot be in demand, because it is a thing vncertaine."

C. C. B.

Mr. Seeborn's description of *selion* is hopelessly involved. He seems to have confused *selion* with *balk*. A *selion* is a roughly cut acre of the proper shape for ploughing, the *selions* being separated from each other by balks, or strips of unploughed land. See Blashill's 'Sutton-in-Holderness.'

JOHN HEBB.

Canonbury, N.

MEAD: BRIGHT ALE: WELSH ALE: SWEET WELSH ALE (9th S. i. 265).—That the brewing of mead was at one time a very important business is proved by what Froissart relates of "Jaques Dartuell, governor of Flaunders," and of his son Philip. He says:—

"In the towne of Gaunt there was a man a maker of hony, called Jaques Dartuell. He was entered into such fortune and grace of the people that he might commande what he would through all Flaunders."—Froissart, Pynson, 1523, f. 17 verso.

As is well known, the English Queen Philippa was godmother to the son of this Jaques, and he was called Philip, after her. When he commanded the citizens of Antwerp to submit to his rule they taunted him with his father's business and said "howe they set but



lytell by the manassying of the sonne of a *tryer of hony*" (*id.*, f. 283, col. 2). "Tryer of hony" is rendered "brewer of mead" in other editions. Brewing of anything to drink seems always to have been a popular and lucrative business. R. R.

Boston, Lincolnshire.

"Welsh ale," sometimes called "fighting ale," still has a reputation for superior strength. Twenty-five years ago there was (and probably there still is) a public-house in a lane off South Castle Street, Liverpool, celebrated for this beverage. It was served in long tapering glasses, at twopence-halfpenny per glass. George Borrow knew the charms of "Welsh ale." C. C. B.

*Beer* corresponds in sound to an old Celtic word meaning water. May its name, therefore, be an old bit of playful euphemism taken by Saxons from Welsh? *Ale* is made from grain. In Basque *ale* means grain. That language may perhaps have been spoken by some tribes who had dealings with the prehistoric English. The word explains the name of the once cathedral town of Alet, in the Southern Pyrenees, for *aleta* means granary in Basque, and no other language furnishes a better etymology; it also occurs in the form of *are* at the end of one of the commonest words in Basque, *saldare*, literally horse-grain, *i.e.*, oats, from *zaldi* = horse (Pliny's *celdi-on* = good horse). This compound, oddly enough, does not appear in the printed dictionaries. PALAMEDES.

LAW TERMS (9th S. i. 268).—In the extract given by your correspondent, *Q.* means *querens*, or complainant, and *deforc.*, *deforciant*, *i.e.*, the holder of the lands or tenements to which the complainant has (or claims) a right, and therefore the defendant in the suit.

W. I. R. V.

*Q.* = *querentibus*, *deforc.* = *deforciantem*.

F. ADAMS.

ANCHORITES: LOW SIDE WINDOWS (9th S. i. 186).—It is to be hoped that some one possessing a view or photograph of the old church of Tarrant Keynston, in Dorset (which is probably the place called Kingston Tarrant at the above reference), will be able to identify the low window referred to. The present church was built in 1853. No mention is made of such a window in Hutchins's 'History of Dorset,' vol. i. p. 322 (third edition). Perhaps, on the other hand, Kingston Tarrant refers to Tarrant Rushton, where there still exists a small low window. An account of the church, including this inter-

esting portion of it, is given by Rev. J. Penny, the rector, in the *Proceedings* of the Dorset Natural History and Antiquarian Field Club, vol. xviii. p. 61, for 1897. There is a view of the chancel archway and three hagioscopes, but not of the low window. I shall be happy to lend the volume to Mr. MARSHALL.

Whilst on this subject, there is in the Somersetshire Archaeological Society's *Transactions* for 1897, p. 48, a view of a low side window at Othery in Somerset, concerning which the diocesan architect, Mr. Edmund Buckle, and Lieut.-Col. Bramble make some remarks too long to be inserted here.

There is a good deal of information respecting lychnoscopes, &c., in the *Ecclesiologist*, vols. vii. and viii. EDW. ALEX. FRY.

172, Edmund Street, Birmingham.

I have heard the late Rev. J. H. Austen, rector of Tarrant Keynston (Tarent Kaynston), say there was formerly an anchorite's cell on the south side of the church; but as the church was rebuilt in 1853, all trace of such cell was destroyed, as well as any low window, if such existed. G. GALPIN.

The object for which low side windows were constructed is as yet by no means certain. The following references to the literature of the subject may be of service to Mr. MARSHALL:—

*Archæological Journal* (Institute), vol. iv. p. 314.

Elvin, 'Records of Walmer,' 97 n.

'Gentleman's Magazine Library,' 'Ecclesiology,' pp. 71, 89, 285.

Rock, 'Church of our Fathers,' vol. iii. part i. p. 118.

EDWARD PEACOCK.

BOULTER SURNAME (9th S. i. 306).—It does not appear to have occurred to Mr. BOULTER that the Boulter coat of three garbs is just as plain a cant on the name as the bird bolts. No doubt the three garbs are intended for three "boultings" of straw. G. W. M.

PORTRAIT OF SERJEANT JOHN GLYNN (9th S. i. 268).—Bromley, who should always be consulted in such cases as this, mentions three portraits of this worthy: (1) anonymous, without details; (2) by J. Spilsbury; and (3) in the same print with Wilkes and Horne, by T. Worlidge (?). Mr. GLYNN might find the Spilsbury print at Mr. Nosedá's, 109, Strand; but there is nowadays no certainty of finding a desired portrait anywhere.

JULIAN MARSHALL.

MRS. JOHN DREW (9th S. i. 288).—A full account of the long career of this excellent actress appeared in the *New York Dramatic Mirror* for 11 September, 1897. It is accom-

panied by a portrait. Where the details are so voluminous no summary could be attempted, but I shall be pleased to afford SIGMA TAU any particulars if he will communicate direct. Mrs. Drew's maiden name was Kinloch, and she was born in London, of theatrical parents, on 10 January, 1818.

W. J. LAWRENCE.

Comber, Belfast.

Mrs. John Drew was born in London on 10 January, 1820, her father's name being Lane. In 1827 she came to America with her mother and her stepfather, after having played in Liverpool as Agib in 'Timon the Tartar.' Her first appearance in America was in the Walnut Street Theatre, Philadelphia, where she acted with Junius Brutus Booth, playing the Duke of York to his Richard. Soon after she had a benefit at the old Bowery Theatre, New York, playing Goldfinch in the 'Road to Ruin.' She was taken to Jamaica, where she was performing at the time of the insurrection in 1831. In 1834 she played Julia in the 'Hunchback' at the Boston Theatre, and in 1835 she opened the St. Charles Theatre, New Orleans, playing Lady Teazle. At the age of sixteen she was married to Henry B. Hunt, a popular vocalist of the time. In 1838 she played with Forrest, and later with Macready. Between 1842 and 1846 she played in New York as a member of various stock companies, acting in all kinds of domestic drama, burlesque, and light comedy. She was the original Fortunio and Graceful in 'The Fair One with the Golden Locks.' Besides being known as an actress, she was renowned for her singing and dancing. Her second husband was George Mossop, a young Irish comedian, who did not live long. Soon after his death she met the popular comedian John Drew, who in 1850 became her third husband. In 1851 both were in the stock company at the Chestnut Street Theatre, Philadelphia, and in 1853 Mr. Drew leased the Arch Street Theatre with William Wheatley. In 1855 Mr. Drew made a starring tour of England and Ireland which was very prosperous. In 1862 Mrs. Drew undertook the management of the Arch Street Theatre, Philadelphia, which she carried on prosperously for thirty-one years. In her later years her association with Joseph Jefferson endeared her to the present generation, her impersonation of Mrs. Malaprop being exquisite comedy. She will be remembered by old theatre-goers as Lady Teazle, Julia, Lady Macbeth, Constance, Beatrice, Mrs. Oakley, Jane Shore, and other widely different characters. At the time of her death, 31 August, 1897, it was written of her that

"she retained her vigour and vivacity in extraordinary degree long beyond the Scriptural limit of human life, and was perhaps the only woman who ever succeeded in playing such parts as Lady Teazle acceptably, and even with illusion, after the age of seventy years."

The present writer remembers with delight the splendid manner in which she rolled out the magnificent mistakes of Mrs. Malaprop.

WM. CUSHING BAMBURGH.

El Mora, Union Co., New Jersey, U.S.

WINCHESTER CATHEDRAL (9th S. i. 180, 206).

— May I suggest that it would be a very doubtful benefit to "rebuild the belfry towers" of this cathedral, as suggested by Mr. GARRETT? Probably nothing would have to be destroyed in order to do the rebuilding, but even then is it not best to leave the old work alone, and if towers are required let them be supplied to new buildings? I am aware that the notion of completing old buildings is popular, but I would suggest that for the future we ought to have a different idea—preservation, but not alteration. This is the view now with regard to statues. A visit to the Ashmolean Museum, Oxford, informs one what parts of an ancient statue have been restored, and that the restoration is now deemed incorrect. I regret that the same kind of information is not always vouchsafed us at the British Museum, where a statue is labelled as Greek or Roman, even if half a fraud, unless it be a modern addition. I never go to Canterbury and see the exquisite Norman towers without regret at the destruction of the Norman tower at the north-west entrance, for which a brainless imitation of the west tower then existing was substituted. I am sorry the rage for "pairs" is not over, but if any one wishes to learn how superior different towers look he may see Llandaff Cathedral.

RALPH THOMAS.

RAOUL HESDIN (9th S. i. 348).—The 'Diary of Raoul Hesinde' is not a genuine document, but a particularly impudent fiction; see *English Historical Review*, July, 1896, pp. 594-7, and *Athenæum*, 25 March, 4 April, and 16 May, 1896.

A. F. P.

MOON THROUGH COLOURED GLASS (9th S. i. 328, 377).—The ability of the moon to do what Keats has poetically described needs prosaic confirmation. Not long ago, in a certain church in Pisa, I was struck by the beautiful effect produced by the rays of the westering sun as they fell on some children standing against a pillar, throwing on them "warm gules" and or and azure and vert. Keats may have seen those children, or their grandmothers, thus illuminated; but if he had



come back to see them by moonlight he would, I think, have been doomed to disappointment. I have heard that Millais was saved by a visit to Knole from endorsing the error, and, preferring pale truth to brilliant fallacy, shifted the action of his picture a few lines lower down. KILLIGREW.

I can remember once having contemplated, in the days of my youth, painting a picture which was to reproduce the charming scene so vividly suggested by Keats's poem. As a necessary preliminary I thought it well to notice the effect of moonbeams pouring through the stained windows of the parish church, and was disappointed to find that all its brilliant hues were reduced to neutral tints. Keats is in this point not true to nature. A. SMYTHE PALMER.

South Woodford.

COINS (9th S. i. 268).—The coins are probably the copper farthings of Charles I., described by James Simon as follows:—

"King Charles I. soon after his accession granted a patent to Frances, duchess dowager of Richmond and Lennox, and to Sir Francis Crane, knight, for the term of seventeen years, empowering them to strike copper farthings, and by proclamation ordered that they should equally pass in England and Ireland. They are very small and thin, and have on one side two sceptres in saltire through a crown and this inscription, CAROLVS D.G. MAG. BRI.; reverse, the crowned harp and FRAN. ET HIB. REX. They weigh about six grains, and have a woolpack, a bell, or a flower-de-luce, mint-marks."—*Essay towards Historical Account of Irish Coins*, 1749.

HORACE W. MONCKTON.

The two inscriptions should be taken in the reverse order, and some of the points omitted: CARO. D.G. MAG. BRI. FRA. ET HIB. REX ("Carolus Dei gratia Magnæ Britanniae, Franciæ et Hiberniæ Rex"). The style would apply equally to Charles I. or Charles II.; perhaps more naturally the former, as the name stands alone. Possibly Charles I. may have struck some such light coins during the Great Rebellion, when Oxford was his headquarters. W. E. B.

WEIGHT OF BOOKS (9th S. i. 284).—H. T., whose idea is that to object to a heavy book savours of effeminacy, reminds me of the correspondents who object to details, and to information put in an artistic instead of an inartistic manner, as being too puerile for great minds. I some time ago (8th S. xii. 382) objected to Blackburn's heavy book, and if travelling should certainly give preference to a light one. As a specimen of a beautifully light book I can refer to 'Beside the Bonnie Brier Bush,' by

Ian Maclaren, sixth edition, London, Hodder & Stoughton, 27, Paternoster Row, 1895.

RALPH THOMAS.

POEM AND AUTHOR WANTED (9th S. i. 229).—By a curious coincidence, on the very day Mr. DALLAS GLOVER's inquiry appeared concerning the poem whence the two lines quoted by him were taken, the poem itself was printed in the *Newcastle Weekly Chronicle* (19 March). The correspondent who had forwarded the lines to that periodical had made a cutting of them from a newspaper some years ago, but had no knowledge of the author or their origin other than was contained in an introductory comment to the poem, which ran as follows:—

"Some sixty years ago the following poem ['Lines on a Skeleton'] appeared in the *London Morning Chronicle*. Every effort was made to discover the author, even to the offering of fifty guineas. All that ever transpired was that the poem, written in a fair clerly hand, was found near a skeleton of remarkable symmetry of form in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum sent them to the *Morning Chronicle*."

C. P. HALE.

BISHOP MORTON: THEOPHILUS EATON (9th S. i. 267).—As Bishop Morton died unmarried at the age of ninety-six, the wife of Theophilus Eaton was not his daughter. As a matter of fact, she was the daughter of George Lloyd, Morton's predecessor in the see of Chester. Her first husband was not David Yale, the Chancellor of the diocese of Chester, but his son Thomas. Mrs. (Ann) Eaton was alive in 1640, as in that year her mother (Bishop Lloyd's widow) bequeathed her twenty shillings in her will, which was proved at Chester, 8 January, 1648/9. Mrs. Lloyd was the daughter of George Wilkinson, of Norwich. I do not know the name of the first wife of Governor Eaton. F. SANDERS.

Hoyleake Vicarage, Cheshire.

If your correspondent will turn to the articles in 'N. & Q.' on the 'Eaton Family,' he will find much information on the subject of his inquiries, namely, the marriage of Theophilus Eaton to his first wife, her burial, and the baptism of her only child; also the baptism of his two children by his second wife. See 8th S. vi. 422; vii. 114, 157, 275; viii. 397. EVERARD HOME COLEMAN.

71, Brecknock Road.

NOTES ON THE WAVERLEY NOVELS (9th S. i. 183).—I should like to have a confirmation (or correction) of Mr. BOUCHIER's suggestion that Scott's "madow" ('Kenilworth,' chap. ix.) is *madder*. I am doubtful about it

myself, for Scott seems to attribute to this plant, as well as to fern seed, the power of enabling its possessor to walk invisible; and much as madder was formerly sought after for its medicinal properties, I am not aware that it had any magical ones. It was in accordance with the curious doctrine of signatures that fern seed was supposed to confer this gift of invisibility, for the seed itself was invisible. It could only be gathered at 12 o'clock on Midsummer night, at the very moment of St. John's birth. At that time the plant suddenly flowers and the seeds fall. I have told somewhere in 'N. & Q.' (I cannot remember under what heading) a story of a man who not many years since watched for, and is said to have gathered, it on Hatfield Moor, in Yorkshire, some five miles from this place. According to Scott, it is the seed of the male fern that is supposed to have this property, and of it only Lyte says: "The whiche some gather thinking to worke wonders, but to say the trueth, it is nothing els but trumperie and superstition." In the *Tailor*, however, in that delightful paper (No. 240) on the relation of poetry to physic, we are introduced to a "doctor who was arrived at the Knowledge of the Green and Red Dragon, and had discovered the Female Fern Seed." What this means is left as secret as the meaning of that mysterious word Tetrachymagogon (and the fern seed had many superstitions attached to it); but probably it refers to the same "trumperie" as Lyte.

C. C. B.

Epworth.

Girdle cakes are well known in Northumberland and Durham. They are the "sing-inn hinnie" of the pitmen of both counties.

R—T B.

"MARIFER" (9th S. i. 267, 333).—Will CANON TAYLOR kindly say where this word is recorded? Is it in any printed document? Possibly it should be read *mariser*.

O. O. H.

"WHO STOLE THE DONKEY?" (9th S. i. 267.)—At the time of the agitation concerning the great Reform Bill, and for some years both before and after it became law, white hats were worn by the Whigs as political symbols, and "He's a Whig that wears a white hat" became a common street cry. These hats were especially affected by those persons who devoted their energies to party organization. When the Reform excitement cooled down and other questions became prominent, the white hat ceased to have much of its old significance. I remember, however, in the early fifties a gentleman who lived near here

who always wore a white hat. It was regarded by himself and others as a visible token that he remained an uncompromising Whig, or, to use his own words, "a staunch supporter of the house of Brocklesby." An amusing incident, in which the white hat figured, happened at Lincoln one day in May, 1831. Mr. Charles Tennyson (afterwards Charles Tennyson-D'Eyncourt, of Bayons Manor, uncle of the late Lord Tennyson) proposed Sir William Ingleby, of Ripley Castle, Yorkshire, as one of the members for the county of Lincoln. A report of Mr. Tennyson's speech is to be found in the *Lincoln Herald* of 13 May, 1831. I give an extract relating to a memorable white hat:—

"The only objection I ever heard taken to him [Sir William Ingleby] by the people of Stamford was that he had such a very bad hat, such a shocking bad hat. (Loud cheers and laughter.) The Stamfordians are a stirring people; 1,000 of them immediately raised a subscription of 1*l.* each, and purchased him this handsome white hat' (taking it from Sir William's head), 'which is lined with blue, and which I was requested thus publicly to present to him, and crown him with it. (Laughter.) I now propose three cheers for him.' (Much cheering.) Mr. Tennyson concluded his address by formally proposing Sir William Ingleby as a fit and proper person to represent the freeholders in Parliament."

I have a note that a song called 'The White Hat' occurs in the *Sporting Magazine* for October, 1819, p. 47, but I cannot, at the present time, refer to it. EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

With regard to MR. HEBB'S interesting note at the above reference, readers of Mr. Punch for 1863 will not have forgotten that exquisitely absurd and amusing tale, with illustrations, entitled 'Mokeanna; or, the White Witness' (a clever skit on the sensational novels of the period), in which the stolen donkey and the white hat play all-important rôles.

H. E. M.

St. Petersburg.

"TO THE LAMP-POST" (9th S. i. 266).—I venture to remark that if MR. CANDY will reconsider his statement at this reference, that "the lamp was hung over the middle of the street, in the centre of a cord," he will learn that it is not in accordance with the undoubted evidence on the subject to which he calls our attention. *La lanterne*, now notorious in consequence of its terrible associations, was in reality supported by a pulley from an arrangement of two long pieces of wood fixed, in the form of a triangle, in the side of the house at the corner of the Place de Grève. It may be mentioned in connexion with the matter that it was on 22 July, 1789 that Foulon, who had succeeded Necker as



one of the new ministry, was seized on his way to Fontainebleau, and dragged back to Paris by the mob, who hung him *by the lantern*. His son-in-law Berthier, later in the day, was hanged in the same way. This was the beginning of the awful mob law and of the fatal cry of *à la lanterne*, which was so frequently heard in the streets of Paris. Your correspondent, I beg to add, will find an illustration of *la lanterne* and the house I have mentioned in 'The Student's France,' by William Smith, LL.D., London, Murray.

HENRY GERALD HOPE.

Clapham, S.W.

'BUILDER'S GUIDE' (8th S. xii. 289, 395).—I have been unable to find any book with this title by William Salmon in our National Library or the Bodleian, but I find one called 'The London and Country Builder's Vade Mecum,' 1745, and another called 'Palladio Londinensis,' only one edition of which (the fifth) is in the National Library. It is edited by E. Hoppus in 1755, so that Salmon was dead before that time. There was another William Salmon who lived some years before, a medical man, who must have been somewhat celebrated, as he was translated into French in 1672; but Watt makes no distinction, and puts the books on building, doctoring (or varnishing the human body), and varnishing walls, on water baptism and astrology, all under one name, and Allibone follows suit. The doctor probably died soon after the date of his last work (1714), as he had then been writing over forty years. The earliest date of the builders' work in the British Museum is 1745. RALPH THOMAS.

CHELTHENHAM (9th S. i. 200, 245).—Probably Mr. Searle will take exception to the assumptions which appear to be made in the article on the name of this place. For instance, it is there assumed that *ches* in Chesham is derived from "the river Chess." This is like deriving Romford from "the river Rom." *Ches* is gravel, as in Cheshwick or Chiswick; and, in the absence of any reason to the contrary—no local inquiry being alleged in the article—Chesham may be just as reasonably derived from *ches*, gravel, as from the present river Chess. I state the derivation of Chiswick positively, having lived there and made an exhaustive local inquiry into the origin of the name. A neighbouring place, also on the river, is Chesilea, or Chiselea, Chelsea. It used to be stated that there is a river at Chiswick called the Ches, but such river, like "the Rom," is now found to be non-existent. The dissertation in the article should have been extended to the river

Chess and to the name and state of this river as it was in past ages. Runham is the name of a village in Norfolk: the river Bure, which (if my memory serves me well) runs in front of the church and present parsonage, was once supposed to give an unquestionable origin for the first part of the name. It was afterwards found, as a result of further local inquiry, that *Run* in Runham has probably nothing to do with the river. *Ham* in Runham is understood to be *holm*, as in Durham. The writer on 'Cheltenham' in 'N. & Q.' states that "*hām* or *hom* (gen. *hāmmes*) means 'an enclosure,' generally near water, and is usually preceded by the name of a river"; but he does not say, in giving this explanation, what has become of *holm*. This shows how easily mistakes arise where no local inquiry is set on foot as to the origin of the name of a place.

These observations apply to *Fern*, given (but by no means accepted) as the origin of Fernham (no local inquiry is alleged as having been made in this case); and they are applicable to most, if not all, of the other names of places mentioned in the article. The truth is, the result of local knowledge and inquiry is (or rather ought to be) an essential element in all disquisitions or statements on the names of places.

Generalizations and classifications are hazardous and uncertain in their results, and should be avoided as far as possible in ascertaining the origin of names of places. They are easily drawn up, especially when founded on knowledge of language, and if put forward with an air of authority (which may not necessarily be intended as such) may be readily accepted by the unwary; but none the less they form the source—the prolific source—of a thousand errors. In inquiring into the origin of the name of a place three factors at least must be taken into account: (1) The result of local inquiry carefully and exhaustively instituted on the spot. (2) The results of comparison with the names of places occurring elsewhere similar to the one in question; careful local inquiry to be employed as to any place used for comparison before arriving at a conclusion. (3) Language or languages, including all local dialects. I have not mentioned other factors in the inquiry which might, of course, easily have been enumerated. There are correspondents of 'N. & Q.' who assume (or appear to do so) that the third or last factor which is here given for the inquiry covers nearly the whole ground. In reality the field they occupy, covering say one-third of the ground, is itself a very wide one—too wide for occupation

except by a company of men learned and skilled in this branch of knowledge.

The results of its occupation by isolated inquirers may easily be guessed at. The works of the late Mr. Lower afford many examples illustrative of what is here alleged and furnish many salutary warnings. Correspondents of 'N. & Q.' have gained nothing hitherto, so far as I can see, by supporting their views (supposing they have done so) by the use of a Warburtonian style of writing which I should indeed be sorry to imitate. Books and articles on names of places are usually misleading when they are founded chiefly, as they sometimes or often are, on the narrow basis of language and its changes.

In view of the considerations above stated, I may add in conclusion that Mr. Searle is quite as likely as any one else to be right in his derivation of Cheltenham. S. ARNOTT.

The Green, Ealing.

CANON TAYLOR objects to my finding in Celtanham a personal name Celta. This I did because in Piper the name Kelto occurs among the 35,000 names of the pilgrims to the three monasteries St. Gallen, Pfeiffers, and Reichenau. The pairs of names in -a (England) and -o (Germany) may be found in great numbers in my 'Onomasticon'; for the latter occurred so frequently in Piper and in Förstemann, corresponding to the former, that I was compelled to go through those works a second time and to insert the German names in -o where possible. I will quote a few of these pairs:—

English.	German.	English.	German.
Aia .....	Aio.	*Anta .....	Anto.
Alla .....	Allo.	*Bacca .....	Bacco.
Ala .....	Alo.	*Munda .....	Mundo.
Anna .....	Anno.	*Nata .....	Nato.
Asa .....	Aso.	*Olla .....	Ollo.
Atta .....	Atto.	*Oppa .....	Oppo.
Baba .....	Babo.	*Patta .....	Patto.
Nunna .....	Nunno.	*Pinna .....	Pinno.
Offa .....	Offo.	*Pippa .....	Pipppo.
Ona .....	Ono.	*Ruma .....	Rumo.
Paga .....	Pago.	*Sida .....	Sido.

The names in -o are always personal and so are also the English names of the first set, and hence it seems in the highest degree probable that the English names in the second set, those marked with an asterisk, derived from English place-names, are likewise personal. Finding therefore Kelto, a personal name, in Piper, it seemed also in the highest degree probable that Celta was a personal name. That from the place-name Celtanham the streamlet the Chelt has got its name appears to be very probable from the following statements of CANON TAYLOR himself in his last book 'Names and their Histories.'

The name Cam is a ghost-name evolved from the word Cambridge, a corruption of Grantebric, in order to account for the name of Cambridge (p. 82); the name Eden is merely an inference from the name Edenbridge, which the Canon gives as really Eadhelm's bridge (p. 115); the name Brent may have been given to the stream at Brentford to explain that name (p. 74); the name Arun may be a mere antiquarian figment to account for the name of Arundel (p. 52); the name Rom has been bestowed of late years on the brook at Romford, the river-name having been evolved out of the town-name, as in other cases (p. 238); Penk, a river in Staffordshire, is a ghost-name invented by "antiquarians" (*sic*) to explain the name of the town of Penkridge (p. 219); Char (p. 90) and Isis (p. 154) are similar cases.

If there be any cases of streams being named from the towns on their banks, then I venture to think that the Chelt may claim to have received its name, at we know not what time, whether long ago or recently, from the town.

The other names adduced by CANON TAYLOR have nothing to do with the present matter, as they do not contain genitive cases of their first parts. W. GEO. SEARLE.

"PUNG" (9th S. i. 224).—In Cooper's 'Lionel Lincoln' the hero when recovering from his wound takes sleigh rides in a "tom-pung." I have not the book at hand, and cannot recollect if Cooper says much about the vehicle or the word. The novel was written between 1820 and 1827, and "pung" is certainly a contraction of what was then the usual word. I fear I am very bold in suggesting that "tom-pung" is connected with "toboggan," an Indian word for sledge. Both words may be only bad imitations of the Indian word, or, as the different Indian tribes had different languages, or rather dialects, "tom-pung" may resemble the word for sledge in one dialect, and "toboggan" the same word in another. M. N. G.

J. G. C. will find the pedigree of this word in an article on 'Some Words derived from Languages of North American Indians,' by the late J. Hammond Trumbull, LL.D., printed with the *Transactions* of the American Philological Association for 1872. It comes from an Algonkin word much the same as the present Canadian "toboggan," shortened by time and wear to "pung," both words meaning a sledge. As to the word "barge," now used in New England to describe a vehicle, see my note, 'N. & Q.,' 8th S. v. 246. If your correspondent was a very



old resident in Boston, Mass., he would know that the word "barge" so used had no sailor origin, but came from Nile's stable in School Street and his big sleigh "Cleopatra's Barge."

F. J. P.

Boston, Mass.

PORT ARTHUR (9th S. i. 367).—Port Arthur takes the name (but now under new occupiers reverting to its Chinese one) from the captain of one of Her Majesty's ironclads on the China station (the Iron Duke, I think) at the time the coasts of Manchuria and Corea were surveyed.

R. B.

Upton.

HONGKONG AND KIAO-CHOW (9th S. i. 348).—"Fragrant water" is a fair translation of the first name; but it must be noted that the mandarin or literary Chinese pronunciation is *Hiang Kiang*, and that Hong Kong is provincial, as are several other names in the vicinity of the island; for instance, it is separated from the mainland by the Strait of Ly-ee-moon, derived from the Cantonese words *ly-ee*, a sort of fish (the carp), and *moon*, a gate. As to Kiao Chow, the final syllable denotes a city of the second order. The Chinese have been said to be the only people who can, by means of a termination added to the name of a place, designate its relative rank. *Kiao*, according to Williams's 'Dictionary,' p. 368, means glue or gum. I do not quite understand why INQUIRER writes Peking, Nánkin, as both vowels are short. His accents cannot be marks of length; and as the stress is upon the syllable *kin* the accents can equally little be marks of emphasis.

JAS. PLATT, Jun.

SONNETS ON THE SONNET (7th S. iv. 429, 532; v. 72, 456; 8th S. i. 87, 135, 177).—These numerous references show that several readers of 'N. & Q.' took an interest in this subject some years ago. After a longer delay than Horace recommends, a curious collection bearing this title is about to be published by Messrs. Longmans, Green & Co. The Italian sonnets by Marino and Nencioni, about which I sought assistance in this journal, have not been discovered; but the anthology, confining itself strictly to its subject, forms quite a large volume. I shall still be glad to receive additions to the store.

MATTHEW RUSSELL, S.J.

86, St. Stephen's Green, Dublin.

CERVANTES ON THE STAGE (9th S. i. 327).—S. J. A. F.'s query covers, I presume (though he does not say so), the dramatic works written by Cervantes himself as well as dramatic adaptations of his romances. I have

not met with any of the latter so treated except 'Don Quixote'; but your correspondent may possibly not know of Cervantes's own 'Ocho Comedias y ocho Entremeses nuevos,' printed at Madrid in 1615, and again in 1749. The collection is rare, as it has never (I think) been reprinted, the reason, according to Brunet, being that "on estime peu ces comédies."

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

MILITARY TROPHIES (9th S. i. 327).—In a book in my possession, which I believe to be somewhat scarce, entitled 'The Battle of Waterloo,' stated to have been published by "Authority" in the year 1816, an account is given of the ceremony of lodging at the Chapel Royal, Whitehall, on 18 January, 1816, the eagles captured from the enemy. The Royal United Service Institution now occupies the building formerly known as the Chapel Royal, Whitehall, but this note may perhaps give C. R. a clue as to the present whereabouts of the eagles.

A. R. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Plays Pleasant and Unpleasant.* By Bernard Shaw. 2 vols. (Richards.)

ENGLISHMEN have ceased to be readers of plays. Mr. Bernard Shaw, in his preface to his published volumes, notes the fact, without being at much trouble to find an explanation. It has always to some extent been thus in England. The quarto versions in which the masterpieces of the Tudor drama first saw the light were as often as not pirated, and the folio collections by which they were succeeded were, as is well known, in other cases than that of Shakspeare, posthumous, and wholly without supervision from the authors, their publication being, in the instance of Shakspeare, a speculation of theatrical managers. Ben Jonson incurred much banter and some attack for daring to print a collection of his plays under the title of 'Works.' Complete editions of our Elizabethan, Jacobean, and Carolinian dramatists have been given to the world in more or less modern editions. Even now, however, we are scarcely reconciled to the publication of plays, and recent editions of Drayton, Daniel, and other poets omit entirely the dramas. The occasion is scarcely suited to pursuing a subject of interest, introduced principally for the purpose of showing that in printing his collected plays Mr. Bernard Shaw is to some extent an innovator. Reasons for his adoption of the plan of publication are easily found. Mr. Shaw is an apostle of a creed which, whatever progress it may have recently made, is not yet that of England. His plays, moreover, deal with subjects at which English prudery looks askance, and the treatment is such as is sure to embroil him with the censure. Anxious to advocate views to which, however eccentric they may be, he strongly holds, he now

issues his works in the only form in which they are likely to reach those for whom they are specially designed. With a view to rendering intelligible to his public his entire meaning he crowds his pages with stage directions and other prefatory matter in such abundance that we are reminded at times of the extravagances of the Duchess of Newcastle, at others of the elaborate preparations of Balzac. (Champion as he is of causes, Mr. Shaw's advocacy is not likely greatly to benefit them. His Mephistophelian manner of treatment extends to his own arguments. He boasts, in his cheerful, airy, impertinent way, of having normal vision, and seeing things exactly as they are. This may be; we will not dispute the point. Whatever he sees, however, he does not present things as they are, or seem to us, and his exhibitions of human proceedings are among the most fantastic ever made. Neither the subjects with which he deals nor the methods of treatment are such as we are accustomed to in these columns. Our purpose is not, accordingly, to deal with the plays, pleasant or unpleasant—to use Mr. Shaw's own words—which have come before us. We will, none the less, say thus much—that those who care for the eminently unconventional theories discussed, or who can bear to be fleeced just at the time when they become interested in the author's characters and modes of procedure, will find in these two volumes some of the most diverting products of the human intellect. Mr. Shaw has eminent gifts of invention, dialogue, and character painting. His knowledge of stage methods and possibilities is, apparently, not extensive, and his tendency to laugh at his public is irresistible. There are in his plays scenes of dramatic grip, the most poignant satire, and the most frolicsome extravagance that can be found in the modern drama.

*The Art of Chess.* By James Mason. (Cox.)

A COUPLE of years ago (see 8th S. vii. 180) we spoke in terms of eulogy of Mr. Mason's 'Principles of Chess,' a work which has had a warm welcome in the chess world, and is already established in authority. 'The Art of Chess' of the same writer, which has now reached a second edition, is compiled on similar lines, and is entitled to no less high recognition. It supplies from games recently played the most advanced information obtainable, can for the most part be studied without the board, and is so fascinating that we, who have occupation other than chess-playing, are compelled reluctantly to put it by. A sounder, more instructive, more scientific, and more trustworthy guide does not exist. It is not, moreover, especially as regards end-games, likely to be soon replaced. To the chess-player its merits are already known.

*The Lives of the Saints.* By the Rev. S. Baring-Gould, M.A. Vols. XI. and XII. (Nimmo.)

OCTOBER is one of the months in the calendar best provided with saints, which are so numerous as to occupy two volumes of Mr. Nimmo's beautiful edition. A good many of those whose lives Mr. Baring-Gould now supplies are presented in a rather uncertain light, and the cases are numerous in which the editor attributes little importance to the legends that have in course of time become attached to names. The illustrations in these latest volumes are numerous and interesting. The life of St. Francis of Assisi has thus a design after Cahier, and reproductions of Giotto's 'Marriage of St. Francis

to Poverty' (from the Lower Church at Assisi) and of the same artist's 'St. Francis preaching to the Birds.' The life of St. Victor of Marseilles is accompanied by an engraving of the fine and martial picture of the saint by Giov. Antonio di Bazzi at Siena. 'The Festival of the Holy Rosary,' from the Vienna Missal, constitutes the frontispiece. The Vienna Missal also supplies the design for the Festival of the Maternity of the Virgin Mary. Hans Memling's 'Reliquary of St. Ursula,' from the Chapel of St. John's Hospital at Bruges, furnishes, of course, a very striking illustration, as does the picture of 'St. Luke painting the Virgin,' from the Cathedral at Prague. 'The Funeral of St. Edward the Confessor' is from the Bayeux Tapestry. Another very striking picture of St. Denys carrying his head, and supported by two angels, is from a miniature in a fourteenth-century MS. The work, the appearance of which has been accidentally delayed, now nears completion.

*The Spectator.* With Introduction and Notes by George A. Aitken. (Nimmo.)

THE sixth volume of Mr. Nimmo's handsome reprint of 'The Spectator' has made its appearance. It has a portrait of Thomas Farnell and a capital vignette on the title-page of Kensington Palace. Mr. Aitken's notes remain brief, helpful, and adequate.

*Journal of the Ex-Libris Society.* (Black.)

MR. WRIGHT, the indefatigable secretary of the Ex-Libris Society and the editor of its *Journal*, announces in the May number the next general meeting for Thursday, 9 June, at 4.30, at the Westminster Palace Hotel. The exhibition of book-plates will be open on that and the following day. The number opens with a reproduction of the splendid armorial book-plate of William Hunt, dated 1715. Mr. Wright supplies a supplementary catalogue of 'Trophy Book-plates,' with further illustrations. Both the Society and its *Journal* maintain their popularity.

THE article in the *Edinburgh Review* on 'Peter the Great'—a review of M. Walezewski's well-known book—is of exceptional merit. It is written by some one who knows Russia sufficiently well not to be led away by the common fault of judging the country by our Western standards. The great Tsar is treated with what seems to us remarkable fairness. This is in itself merit of a high order, for many of his acts were of a very repulsive character, such as could not be condoned even when committed by an Oriental despot. The paper on 'Babylonian Discoveries' deserves, and we do not doubt will receive, attention. Few except specialists realize how much our knowledge of the history of Babylonia and the adjacent lands has been widened during the last quarter of a century. Very much, however, yet remains to be done, alike by the excavator and the interpreter, ere we can picture, even in dim outline, the sequence of events in those great Oriental monarchies which have left so many historic treasures amid the dust of empire. There is one passage, and one only, to which we must take exception. The writer says, "It must not, however, be supposed that the Babylonians generally were able to read and write." Whether this assumption be true or false we do not know; but it is certainly a mistake to conclude they could not do so from the fact that each man owned a seal,



and to draw the inference from this that they could not write their names. Most men in England not of the servile class seem to have possessed personal seals in the Plantagenet time, and many an old title-deed and charter yet exists bearing impressions of such seals without signatures, when we may be well assured that the persons who executed them had acquired the art of penmanship. 'The Antiquities of Hallamshire' is a review of Mr. Addy's 'Hall of Walthoof,' an interesting local book, which we noticed some time ago. The writer appreciates Mr. Addy's work highly, and in this he is, on the whole, correct. We fear, however, that he has shown too much confidence in some of the author's derivations. We agree with him in thinking that our local dialects are changing. The accent and pronunciation remain the same, but the old words are dying and giving place to ugly things picked out of the newspapers. The article on 'A Scottish Border Clan'—the Elliots—is highly picturesque. The evidence produced of the savagery displayed in the days of the Border raiders is something which will leave a feeling little short of blank amazement on the minds of those who think of the moss-trooper as a person of whom William of Deloraine was a type—somewhat coarse, perhaps, but with the instincts of a gentleman. The articles on the sixteenth-century Jesuits and on American novels are both interesting.

*Gloucestershire Notes and Queries* (Phillimore & Co.) is always pleasant and instructive reading. By far the most important section of No. 73 is that devoted to the monumental brasses of the county. When complete it is intended that it shall form a perfect catalogue of these interesting memorials. The descriptions have been prepared with great care, and they are illustrated in many cases with good engravings. It is our painful duty to note that in several instances portions of figures and their accessories have been made away with in quite recent days. We must direct attention to the figure of Avice Tyndall, of Thornbury, who died in 1571, as it is one of the best illustrations of the female dress of the time which we remember to have seen. At Whittington there is, or rather was, a curious figure of a baby enfolded in swaddling clothes. It is shown as when alive, tightly bandaged, and with a stiff quilted ruff round its little neck, which must have been a great torment to it during its short term of existence. The account of the Cirencester Society in London is interesting. These local clubs are, we believe, now not uncommon; but this must be among the oldest. Some of its records seem to go back as far as 1692, and from 1701 they form a regular series. The paper on the manor of Stonehouse is good, but too much condensed. We wish the writer had not wasted space by explaining what villains, bordars, and servi were. He has no new knowledge to communicate, and such information as he possesses has been retailed over and over again.

MR. LEADER SCOTT'S 'A Christian Cemetery in a Roman Villa,' in the *Reliquary and Illustrated Archaeologist* for April, is of great interest. Few English people, even among those who have spent years in Italy, have any idea how the soil abounds in Christian antiquities. The discovery concerning which Mr. Leader Scott discourses has been made near Rome. He surmises that the bodies which have been come upon are not only those of Christians, but martyrs for the faith also. That they were Chris-

tians is, we believe, certain; but that they died for their religion is not, we think, by any means sure. The editor contributes a well-illustrated account of anchors of primitive form, some of which have continued in use to the present day. Mr. H. Elrlington sends a paper on the old church of Bosham. We have never seen it; but from the account he gives it must be a highly interesting structure. May it be spared from further restoration!

On the 5th inst., at the Heralds' College, the eighth annual meeting of the British Record Society was held; and on the same day and at the same place the second annual report of the Parish Register Society was read to the members. In each case the secretary, Mr. E. A. Fry, was able to indicate a gratifying result.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. SIDNEY GOUDGE.—

Woman's at best a contradiction still.

Pope, 'Moral Essays,' epist. ii. l. 270.

"God tempers the wind to the shorn lamb."—Sterne's 'Sentimental Journey,' 'Maria.'

Self-reverence, self-knowledge, self-control.

Tennyson, 'Enone.'

HENRY SMYTH ("The devil was sick").—See 'N. & Q.,' 6th S. ix. 400.

EVADNE.—

O world as God has made it! All is beauty.

Browning, 'The Guardian Angel: a Picture at Fano.'

C. H. S. BIRKDALE ("Index to Eighth Series").—The General Index to the Eighth Series is in the binder's hands.

CORRIGENDUM.—P. 379, col. 2, last line but one, for "George III." read *Charles III.*

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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 tion of Stories."

Notices to Correspondents.

## Notes.

## THE HOWARD MSS.

THE following notes refer to Appendix,  
 Part VI. of the Fifteenth Report of the His-  
 torical MSS. Commission:—

P. xxxiv. For "Deffands" read *Deffand*.

P. 28. Aselby=Aislabie. See Index, s. v.  
 'Aislably.'

P. 204, note †. For "Augusta" read *Amelia*.  
 Princess Amelia became Ranger of Richmond  
 Park on the death of Lord Orford in 1751.  
 See Horace Walpole, 'Memoirs of George II.;  
 also 'Annual Register,' 1758.

P. 211. Count Gisour=Comte de Gisors,  
 eldest son of Maréchal de Belleisle, killed at  
 the battle of Crevelt in 1758.

P. 217. For "you" read *your*.

P. 229. For "Varcy" read *Varey*. (See  
 pp. 268 and 431.)

P. 236. Menil=Meynell (probably).

P. 242. For "Stoneheir" read *Stonehewer*  
 (Secretary to the Duke of Grafton).

P. 270. For "Delapri" read *Delapré*.

P. 271, note †. The name is certainly *Mie*  
*Mie*. See Horace Walpole's 'Letters' (Cun-  
 ningham's ed.), where it is variously spelt, as  
 follows: "Mie Mie," vol. vi. p. 259; "La  
 Mimie," vol. vii. p. 262; "Mimy," vol. vii.  
 p. 395.

P. 284. For "Harry" read *Horry*.

P. 293. For "Misley" read *Mistley* (R.  
 Rigby's country seat).

P. 293. For "Mr. du Deffand" read *Me. du*  
*Deffand*.

P. 296. For "Coutz" read *Conty*. (See  
 pp. 277 and 300.)

P. 388. For "Nastasket" read *Nantucket*.

P. 423. Barone servante=Barone servente,  
 not "Baron's servante," as suggested in note.

P. 483. "March.....reasonable length."  
 This paragraph cannot form part of a letter writ-  
 ten in 1781, as the Earl of March succeeded to  
 the Queensberry title in 1778.

P. 493. For "dawdle" read *dandle*.

P. 509. For "Medee" read *Medée*.

P. 523 and 527. For "Rayley" read *Ragley*.

P. 564. Caxin is a particular sort of wig;  
 otherwise spelt *caxon*. See 'Historical Eng-  
 lish Dictionary.'

P. 568. It appears impossible that this  
 letter should belong to January, 1782, as  
 Lady Hertford did not die till November in  
 that year (10 Nov., see 'Complete Peerage').  
 The exact date, therefore, of the letter would  
 be 11 Nov., as it was written on the day fol-  
 lowing Lady Hertford's death. Lady Hert-  
 ford is again alluded to as living on pp. 589  
 and 598.

P. 604. For "The Duchess can be admitted  
 at Court" read *The Duchess cannot, &c.* Pro-  
 bably Selwyn's omission.

P. 649, note †. Not Lady Anne Vernon-  
 Harcourt, but Lady Anne Howard, sister of  
 the Earl of Carlisle. She was Lady in Wait-  
 ing to the Princess Amelia, who left her  
 5,000*l.* by her will. (See p. 650.)

HELEN TOYNBEE.

Dorney Wood, Burnham, Bucks.

## 'PICKWICKIAN MANNERS AND CUSTOMS.'

UNDER this title Mr. Percy Fitzgerald has  
 sent forth a supplement to his 'History of  
 Pickwick,' thus proving that his interest in  
 this "special" subject has abated nothing.  
 The following may show that here, as in the  
 'History' (see 8th S. xi. 341), there is much  
 inaccuracy.

P. 10. "Hocussing of voters" may pass,  
 though it was not the voters who were  
 hoccussed. Cricket dinners still furnish sur-  
 prising results, in spite of Mr. Fitzgerald's  
 optimism.

P. 12. "Gone, too, is half-price at the  
 theatres." Surely not. In many theatres  
 and music-halls the custom is still common.  
 The Queer Client did not live in Clifford's  
 Inn; he was an inmate of the Marshalsea.  
 It is difficult to think how a mistake of this  
 kind could arise. Clifford's Inn is not men-



tioned, is not even remotely alluded to, in the Queer Client story. One of Jack Bamber's skeletons surprised the "tenant of a top-set" in Clifford's; but confusion is impossible.

P. 13. A recent paper-war shows that, while the types exist, scurrilities of the Pott-and-Slurk kind will never be wanting.

P. 16. The remarks on kissing are extravagant and inaccurate. Tupman never kissed, or attempted to kiss, any one on entering "the hall of a strange house."

P. 17. "On no occasion save one, when he wore a great-coat, does he [Pickwick] appear without.....his favourite white breeches and gaiters." Why white? He had a great-coat at the very outset of his travels, in the chase after Jingle, in the Christmas ride to Dingley Dell, in the Bristol night escapade. Which of these occasions is the "one" referred to?

P. 19. The remarks on duelling are simply extraordinary. As in other cases, a longing for sensational extravagance has led to the greatest inaccuracy. Pickwick, we learn, nearly fought duels with Slammer, Magnus, and Tupman. Why with Slammer? When, and where, is there the slightest suggestion of anything of the kind? And there is absolutely nothing but a carefully fooled passage—fully explained away—to warrant the idea of a "duel" with Magnus. There is an unpleasantly comic-combat flavour about the quarrel with Tupman, but absolutely nothing more. Slammer delivered a fierce "challenge" to Tupman, which that gentleman disregarded, but this is not mentioned. Instead, we have Winkle "with no less than three 'affairs' on his hands; one with Slammer, one with Dowler, and one with Bob Sawyer." Slammer of course; Dowler of course not. There were two cowards and one intention, to run away—that is all. As to Sawyer, the only wonder is that Mr. Fitzgerald did not make him Ben Allen, and refer for the details to Sam's bloodthirsty whispers from the pear-tree.

P. 20. Mr. Pickwick's "violence"—"vigour" would be at once temperate and accurate—is quite a necessary part of his character. It is certainly not a "blemish," nor do we require the "capital comedy spirit of the author" to carry us over it. The inconsistencies—his cowardice with the cabman, for instance—are not noticed.

P. 23. To say that porter is "drunk almost exclusively in 'Pickwick'" is incorrect. There is no ground for a generalization of this kind. Dickens may have preferred porter. In any case, the terms are obviously used with a general significance—for example, in the Fleet (chap. xlv.), where Sam's drink is first

"porter," and immediately afterwards "beer." It is surely unnecessary to class pewter-pots among the things that have been. Pewter is not dead. On this "drink-question" it may be said that the statement (p. 29) that brandy-and-water is no longer "the only drink of the smoking-room" is misleading. Brandy-and-water, like pewter, can, of course, be had for the asking. The reason of the frequent mention of brandy is that in the thirties brandy was what sherry was in the sixties, and what whisky is to-day. It would be a fair question to ask how often whisky is mentioned in 'Pickwick.' Only once, I think.

P. 25. "Bright basket buttons" might be guessed at; but the query, "What are they?" remains. Perhaps they were used in the period "eighty years" before the Bagman's narrative at the Peacock; which eighty years have been forgotten by Dickens in telling the story, by Phiz in the illustrations, and by most people who have since remarked on it.

P. 26. "Alley tors," Mr. Fitzgerald thinks, were the "best" marbles. I fancy that "tors," or "taws," in the present day, are marbles of unusual size. "Tip-cheese" is certainly tipcat. "Flying-the-garter" is almost as certainly "cap-over-back"—an exciting compound of leap-frog and long-jump. A cap is placed on the "back" to be jumped, and this must not be disturbed when "going over."

P. 29. "Mr. Pickwick and his friends were always 'breaking the waxen seals' of their letters—while Sam, and people of his degree, used the wafer." Very short acquaintance would show how unsafe such remarks really are. Two of the most important letters in the book come to mind at once, and if they may be taken to prove anything, it is the exact opposite to this theory. The letter from Dodson & Fogg was sealed with a wafer; that from Smauker, the "swarry" letter, "in bronze vax with the top of a door-key."

P. 30. It is extravagant to suppose that campstools were generally carried about without provoking remark. Dr. Payne, alone of over three hundred characters, had a campstool; as a means, one would think, of provoking remark.

P. 33. "Cold shrub" was certainly not the drink of the Bath footmen. "Gin-and-water, sweet, appeared to be the favourite beverage" (chap. xxxvii.).

P. 34. "Through the buttonhole." Mr. Fitzgerald says this has been well "threshed out," and means "through the mouth." Perhaps; but are not the decanters always passed "through the buttonhole," i.e., from right to left, the "way of the sun"?

P. 47. Of the advertisements "adapted" from the book, by far the best—that of Sam blacking boots at the White Hart—is omitted.

P. 68. If the Town Arms, Eatanswill, is supposed to be the Great White Horse, Ipswich, one can only wonder that the likeness is so unlike. Further, from the first interview with Weller senior one would certainly gather that Pickwick had never been to Ipswich.

Pp. 71-72. The map with its numbered list of the Pickwick tours is most inaccurate. When did the journey "No. 12. To Dorking," take place? Ipswich is very hardly dealt with. On p. 72 the journey thence in pursuit of Jingle is placed after, instead of before, the Christmas at Dingley Dell; the list on the map omits it altogether. Muggleton, we read, is Gravesend. Does the description answer? The evidence from the book itself, as in the case of Ipswich and Eatanswill, is rather crushing. The following seems to show that Mr. Fitzgerald is not quite convinced on the subject:—

"The Pickwickians first went to Rochester, Chatham, Dingley Dell, and perhaps to Gravesend. Mr. Pickwick with Wardle then pursued Jingle to town, returning thence to the Dell, which he at once left for Cobham, where he found his friend Tupman. The party then returned to town."

Why "perhaps to Gravesend" if Muggleton is Gravesend? The second sentence is plainly "off the book." The party did not return to town from Cobham direct. The route was: Dingley Dell to Muggleton, thence to Rochester, Cobham, Gravesend, and so to London. Here are Gravesend and Muggleton in the same journey. Mr. Fitzgerald would scarcely say they were the same place.

P. 77. With regard to Pickwick's previous history "we have but a couple of indications of his calling"—at the trial by Snubbin, and later by Perker. Neither of these "indicates" very much. The necessity of being bounded by "a couple of indications" has probably prevented any allusion to by far the best authority—Pickwick himself, at Osborne's Hotel ("Nearly the whole of my previous life having been devoted to business," &c.).

P. 85. Winkle's duels and Tupman's amative-ness are pitfalls. Hence the "anti-Pickwickian glances at the servant-maids"; which may be supposed to allude to the ogling of a girl from the "Commodore," ending in Jingle's "Fine girl, sir."

P. 126. One can only agree with the remarks on some recent high-priced inaccuracy with regard to 'Pickwick Papers.' What use is there in taking the cricket match seriously? If, however, comment is necessary, it should

not be in the direction of excusing Podder's tactics. They would be a gross outrage in any age of cricket. A "specialist" might say, too, that the three kinds of bowling—good, bad, and doubtful—are just one too many. A "doubtful" ball is, on that very account, good—and of the best.

There are 128 pages in Mr. Fitzgerald's little book. Of these eighteen deal with an ingenious comparison between Mr. Pickwick and Dr. Johnson, and thirty-eight more with the plates. This list does not, therefore, aim at completeness, but it will serve to show that the value of the work is seriously impaired. The only excuse for the appearance of books of this "special" kind is absolute accuracy. Without it the main point is lost, and the work useless as a first-hand authority. And absolute accuracy would have made the 'History' and this little book, its supplement, of real value to students of 'Pickwick' and of its author.

GEORGE MARSHALL.

Sefton Park, Liverpool.

"WEARING THE BREECHES."—In the 'Miscellanies' of William Beloe (London, 1795), well known as the translator of Herodotus, &c., there is, at the end of the second of the three small volumes, a translation of an amusing dialogue which shows that the above phrase is of considerable antiquity. The original is in Latin, was written by Antonius Musa Brassavolus, a physician of Ferrara, in Italy, and published in 1540,\* in a book treating of the composition of syrups. His friend, an apothecary, confesses to leading a cat-and-dog life with his spouse. One cannot be astonished at such a state of things, for he tells us that he was, from the very first, determined on calling her by opprobrious names "to show her the dependence and inferiority of her condition." The physician, on the contrary, declares that he has never addressed his wife except in terms of the greatest affection and kindness, notwithstanding the fact that, "from the time I married, I determined to oblige my wife to assent to, or perform, whatever I should say or direct, however absurd or repugnant to reason it should be." His friend begs to be made acquainted with the method he adopted. The mode of action is even more drastic than that of Petruchio towards Katherine. "On the night of our marriage," the physician says,

"when we were shut up in our bedroom together, I threw upon the ground a pair of breeches, and

\* "Antonii Musæ Brassavoli Ferrariensis Examen omnium Syruporum, quorum publicus usus est. Lugduni, 1540."



two sticks that I had provided for the purpose, and directing her to take one of the sticks, I took the other; and now, madam, I addressed her, we are to try who shall get the breeches; and whichever of us shall be victor this night, shall ever after wear them."

Beloe gives the following sentence as a specimen of his author:—

"Et sumpto baculo, alterum illi dedi, inquiens, volo nunc pugnemus, uter nostrum femoralia ferre debet."\*

JOHN T. CURRY.

"RIME."—May I, in referring to *ante*, p. 344, where weighty authority is advanced for the resuscitation of this word, be allowed to assign it the status which has been given to many would-be words undeserving of the honour, that of a heading in 'N. & Q.' and a consequent habitation in its index? I wish to point out that, if, indeed, printers object to it, their objections can be overruled. Three times in one column of *Literature* of 26 May (p. 324) I find *rime* used as a matter of course, without italics, inverted commas, apology, or explanation. Supposing that all readers of 'N. & Q.' were to agree to make use of the word from this time forward until the 'H. E. D.' reaches the letter R, such a vogue might be established for it as to ensure its entry under this, its twentieth-century form, with a cross-reference under 'Rhyme,' instead of the opposite course, which to-day might seem more proper. KILLIGREW.

WILLIAM BECKFORD.—In 1831 there appeared 'The Talisman' (London, Whittaker, Treacher & Co.; Paris, Giralton, Bovinet & Co.), which was edited by Mrs. Z. M. Watts, the wife of the once well-known man of letters Mr. Alaric A. Watts. In the preface, dated from Torrington Square, she explains that the projectors of the 'Keepsake Français' conceived the idea of a volume of English letterpress to accompany the pictures originally engraved for the French work. They applied to Mrs. Watts for editorial assistance, and as there was not time to obtain a sufficient number of original articles she selected freely from books and periodicals. The result of this facile method is an interesting volume in which Leigh Hunt's beautiful essay on the 'Death of Little Children' finds a place with

verses of Coleridge, Keats, and Shelley, and prose of Hazlitt, Lamb, and lesser notables. The last article in the volume is thus referred to in the preface:—

"The Magic Mirror' is extracted from a series of tales professing to be translations from the German, but forming in reality a collection of pleasant satires on the style of tale-telling which appears to have been in request in this country at the period (1791) at which they were written. A considerable degree of curiosity has attached to these volumes in consequence of their having been attributed, pretty confidently, to the pen of the author of the 'Memoirs of the Caliph Vathek.'"

Dr. Garnett, in his excellent life of Beckford in the 'Dictionary of National Biography,' mentions two burlesques, of other dates, by the lord of Fonthill, but 'The Magic Mirror' is not named. It is a parody of an extravagant kind, and there is no strong internal evidence against the theory that it may have come from the pen of the genius who wrote 'The Memoirs of Extraordinary Painters' as well as 'Vathek.' It is remarkable that two books so dissimilar—one forgotten except by the explorer of the byways of literature, and the other a classic—should both be the work of the same hand.

WILLIAM E. A. AXON.

Moss Side, Manchester.

SIR WALTER SCOTT: 'THE BRIDAL OF TRIERMALN.'—Mr. Saintsbury, in his monograph on Sir Walter Scott in the "Famous Scots Series," 1897, says that the delightful description of Guendolen's maidens disarming King Arthur, urging him on

with blows

Dealt with the lily or the rose,

and trying to carry his sword, &c., in canto i. stanzas xvi. and xvii. was "suggested no doubt by a famous picture." May I ask to what picture Mr. Saintsbury alludes? Sir Walter's description, for anything I know to the contrary, may have been suggested by this picture; but before assuming this to have been the case, may I refer Mr. Saintsbury, if he should happen to see or hear of my note, to Note C, 'Scene in Greenwich Park,' in 'The Fortunes of Nigel,' ed. 1860, vol. ii. p. 402? The resemblance between Zuchero's painting and the scene in 'The Fortunes of Nigel' turned out to be, as Scott says, "in all respects casual," as "the author knew not of the existence of the painting till it was sold amongst others," &c. May not the resemblance between the scene in 'The Bridal of Triermaln' and that in the picture mentioned by Mr. Saintsbury be also "in all respects casual"? Not knowing the facts of the case, of course I speak guardedly.

\* The word *femoralia* is not given in Smith's 'Dictionary,' but is mentioned in Ainsworth's. The best form of the word would appear to be *feminalia*, which is supported by a most happy quotation from St. Jerome, Ep. lxiv. 10. As it undoubtedly refers to breeches, I must quote it, as a supplement to this note: "Hoc genus vestimenti Grace *περσεκη*, a nostris *feminalia* vel *bracæ* usque ad genua pertinentes," &c.

I should like to take this opportunity of saying how pleased I am with Mr. Saintsbury's very pleasant and appreciative little book; but I hope he will forgive me for adding that I wish he cared more for 'The Bride of Lammermoor,' "to my [i.e. J. G. Lockhart's] fancy, the most pure and powerful of all the tragedies that Scott ever penned." In this respect, however, 'Kenilworth' must be allowed to be nearly, if not quite, equal to it.

In all editions of 'The Bridal of Triermain' that I am at present able to consult there is a misprint in the preface, which appears never to get itself corrected. In five editions there are the following words: "which is free from the technical rules of the *Epée*." This is meaningless. Of course it should be *Épopée* (Epic).

May I ask readers of this very romantic poem if they would pronounce the *G* in "Gyneth" hard or soft?

JONATHAN BOUCHIER.

Ropley, Hampshire.

EARLY VERSIONS OF POPULAR FABLES. (See ante, p. 316).—"The Dialoges of Creatures Moralyised" is so extremely rare a book that during nearly forty years' collecting I have only met with two copies of it nearly complete, and about three others very imperfect. The Earl of Ashburnham had only a poor copy wanting several leaves. So it is actually as rare as some of the books of Caxton. Therefore readers of 'N. & Q.' may be glad to have a well-known fable in the quaint form in which it is given in this book:

"It is tolde in fablys that a lady vppone a tyme deluyered to her mayden a Galon of mylke to sell at a cite/ and by the waye as she sate and rested her by a dyche syde/ she began to thinke y<sup>e</sup> with y<sup>e</sup> money of the mylke she wolde bye an henne/ the which shulde bringe forth chekyns/ and whan they were growyn to hennys she wolde sell them and by piggis/ and eschaunge them in to shepe/ and the shepe into oxen/ & so whan she was come to richesse she sholde be married right worshipfully vnto some worthy man/ and thus she reioyced. And whan she was thus meruelously comfortid and rauished inwardly in her secrete solace thinkynge with howe greate ioye she shuld beledde towarde the chirche/ with her husband on horsebacke/ she sayde to her self. Goo we/ goo we/ sodaynlye she smote the grounde with her fote/ myndynge to spurre the horse/ but her fote slypped and she fell in the dyche/ and there laye all her mylke/ and so she was farre from her purpose/ and neuer had that she hopid to haue."—"Dialoges of Creatures" (about 1520), LL ii verso.

R. R.

Boston, Lincolnshire.

A REED PAINTED TO LOOK LIKE IRON.—The *Daily News* in a leader in its issue of 3 Feb.

remarks: "No political saying has obtained a greater vogue of late than that which describes Lord Salisbury as 'a lath painted to look like iron,'" and asks if any of its readers can trace the saying back to its source. The saying is incorrectly quoted; it should be "a reed painted to look like iron," a much more forcible expression, as it involves an antithesis between two proverbially opposite things, and a reed suggests the idea of support. The expression was applied to Napoleon III. after his downfall. JOHN HEBB.

Canonbury Mansions, N.

WILL FOUND.—I think the following is worthy a place in 'N. & Q.' I take it from the *Chichester Observer*, 2 March:—

"A remarkable story comes from New Bedford, in the United States of America, where on 2 Feb. a fisherman who was trying his luck with line and hook at what is known as Bad Luck Pond brought to the surface a relic of the first settlers. He was fishing through the ice when he saw indications of a bite. The line was quickly drawn in, but instead of a big pickerel there was a mysterious-looking object upon the hook. This, on being drawn to shore, proved to be an old raw-hide case, about two inches in circumference and ten inches in length. When cut open the package was found to contain a well-preserved paper, which was a will made by one John Coffin, bequeathing two houses and two lots, near Sunderland, county Durham, England, to his daughter Mary. The boundaries were distinctly designated. The will bears the official stamp of Oliver Cromwell, Lord Protector of England, and is signed by two witnesses named Moses Trafton and Elizabeth Marsh. The document is dated 3 March, 1646. John Coffin went to America, possibly for political reasons, carrying the will with him. How it found its way to the bottom of Bad Luck Pond is a matter of conjecture. The surmise of the finder is that the testator in a hasty flight from hostile Indians left his cabin with a few valuable papers, and in trying to cross the pond in his canoe was overtaken by his pursuers and killed, his body being consigned to the bottom. Time, and the action of the water, destroyed the body long ago, but failed to have effect on the tough raw-hide covering, which has preserved in a wonderful manner the old-world document of so many years ago, the contents of which remain as decipherable as though written yesterday. The case and contents have been sent to the Smithsonian Institute, at Washington, to be preserved as a relic of the past."

RALPH THOMAS.

[There is here an obvious confusion of dates. Cromwell was not Protector in 1646.]

BURNS AND COLERIDGE.—One of the finest of all Burns's letters—characterized by his native courtesy, independence, and courage—is that written from Ellisland to Mrs. Dunlop of Dunlop on "Newyear-day Morning, 1789." From the general idea of anniversaries, with which he starts in addressing his correspondent, he advances to the particular effect on



himself of certain times, seasons, and incidents. He continues thus:—

"I never hear the loud, solitary whistle of the curlew in a Summer noon, or the wild mixing cadence of a troop of grey-plover in an Autumnal morning, without feeling an elevation of soul like the enthusiasm of Devotion or Poetry. Tell me, my dear Friend, to what can this be owing? Are we a piece of machinery, that, like the Æolian harp, passive, takes the impression of the passing accident? Or do these workings argue something within us above the trodden clod?"

Six years later, in 1795, Coleridge, in the exercise of an energetic Transcendentalism, rose into this fine rapture in 'The Æolian Harp':—

And what if all of animated nature  
Be but organic harps diversely framed,  
That tremble into thought, as o'er them sweeps,  
Plastic and vast, one intellectual breeze,  
At once the Soul of each, and God of all?

Burns's letter was first published by Currie in 1800.

THOMAS BAYNE.

Helensburgh, N.B.

"BLACK SANCTUS." (See *ante*, p. 37.)—This phrase occurs in 'Ivanhoe,' chap. xx. Wamba says to Gurth, "Hearken but to the black sanctus which they are singing in the hermitage." "They" are the Black Knight and the Clerk of Copmanhurst.

JONATHAN BOUCHIER.

A BELL WITH A STORY.—The campanologist may find of interest the following note of a recent discovery, especially as copper seems rarely used in bells. The "very ancient" may be modified when the metal that was buried is considered:—

"An interesting discovery was made by workmen engaged in excavating at Bury yesterday morning. When about twelve feet down they discovered a large copper bell, beautifully chased, and evidently very ancient. The bell weighs about a hundred-weight and a half, stands 2 ft. 6 in., and is 2 ft. 7 in. in circumference."—*Daily Graphic*, 17 March.

HAROLD MALET, Colonel.

ARMY LISTS, 1642 TO 1898.—It may perhaps not be out of place to mention in 'N. & Q.' that in the *Army and Navy Gazette*, No. 1984, some interesting notes are published anent the first appearance of an Army List. According to the remarks of the editor on the subject, both Cavaliers and Roundheads had their Army Lists, and they were printed in 1642; original copies of them are in the Bodleian Library. The Roundheads named their Army Lists "The List of the Armie, Officers general of the Field." Officers of the artillery are described as "Gentlemen of the Ordnance"; and in the list the name of Oliver Cromwell appears as that of an ensign of infantry. King James II., following his

father's example, when in the death struggle for the crown, published an Army List, and some fifty regiments composed his Majesty's army. It is a singular fact that there was no official Army List during the campaigns of Marlborough! Ireland, having a separate establishment, published, by permission of the Lord Lieutenant, its own Army List. The English Army List appeared annually from 1754 to 1868; and the first printed Army List in the British Museum is dated 1754. Prior to 1779 the Army List was published by permission of the Secretary of State for War; but in 1779 it became a War Office official publication. The well-known monthly Army List was first introduced in 1814, and continued without interruption up to November, 1897. It did not appear, however, for the months of December and January following, but was issued in a revised form for the month of February, 1898. Hart's Army List first saw the light in 1839, and is still with us. With regard to the size of the Army Lists: that of the Roundheads is a small pamphlet of 20 pages. Our Army List for October, 1852—which, by the way, had a mourning border on account of the death of the great Duke of Wellington—contained 120 pages only. In 1860 there were 292; in 1881, 1000; and in the list for September, 1897, 914 pages, exclusive of advertisements. There is another Army List which deserves notice, namely, 'Illustrations, Historical and Genealogical, of King James's Irish Army List, 1689,' by John D'Alton, barrister, author of the 'History of Drogheda,' &c. The first edition appeared in 1855, and a second—and an enlarged one—in 1861. These volumes, as stated in the preface of my copy,

"simply preserve in print brief annals of the particular Officers commissioned on the Army List; their individual achievements in War; and those of the survivors and some of their descendants in the lands of their expatriation."

Farewell the plumed troop, and the big wars  
That make ambition virtue! O farewell!  
Farewell the neighing steed and the shrill trump,  
The spirit-stirring drum, the ear-piercing fife!  
Othello.

HENRY GERALD HOPE.

JOAN OF ARC.—It may not be out of place, in view of the contemplated canonization of the Maid of Orleans, a figure around which gather in no ordinary degree the elements of romance and controversy, to revert to the extract given by A. B. G. at 8th S. xii. 265. Therein it is stated how a M. Lesigne in a recent book of his had put forward the somewhat startling statement that the Maid of Orleans not only "never freed France from

the English," but was not even burnt to death by them, such theories being, it is claimed, supported by "authentic official and private documents." Thus the martial features of the tradition are rudely shattered at a blow.

Is the mystery of Jeanne d'Arc's fate to continue for ever unsolved? It is greatly to be hoped that with the ceremony referred to all uncertainties as to her end may be dispelled by the production of absolutely "authentic" records, and thereby an ugly blot be removed from the pages of English history.

Authors' Club, S.W.

CECIL CLARKE.

[There is a literature on the subject.]

### 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.

**BLISTRA: FISTRAL.**—Can any one explain the meaning of the old Cornish names Blistra and Fistral? The old name of New Quay was Towan Blistra, and the bay between New Quay Head and Crantock or Pentire Head was Fistral Bay. Dr. Jago, of Plymouth, writes to say Fistral is so obscure that it is difficult to trace its root word; but as regards Blistra, he says it is a compound of *blis*, a corruption of *pillis*, a sort of naked corn, formerly much grown in Cornwall, and *tra*, a form of *trê*, a dwelling-house, a homestead, a town. As the Cornish and Welsh languages are of common origin I find no difficulty as regards Towan, Crantock, or Pentire, as they are scarcely disguised from their Welsh equivalents.

E. ROBERTS.

Brunswick Villas, Swansea.

**ST. THOMAS À BECKET.**—The village feast here falls on the second Sunday and the following Monday in July. Chauncy, in his 'Historical Antiquities of Herts,' vol. i. p. 181, ed. 1826, says Henry VIII. granted three fairs to Royston: one on Ash Wednesday, another on Wednesday in Whitsun week, and another on the Feast of St. Tho. Becket, being 7 July. What event in St. Thomas à Becket's life does this date commemorate; or was he on that day beatified or canonized? It would be interesting to discover if any other parish the church of which is dedicated to Becket keeps its feast on the same day as this. I should like to discover to what saint this church was dedicated before Becket's day.

M.A.OXON.

Clapham, Beds.

**ANGELS AND THEIR TRADITIONAL REPRESENTATION.**—In *Architecture*, January, p. 21, is an engraving of 'The Women at the Sepulchre,' a fine panel by Mr. George Tinworth, in the Marquis of Northampton's chapel, Castle Ashby. According to the engraving, the angels watching the tomb are winged women; but ought they not rather to be young, beardless men? Of late years Christmas cards, illustrations for cheap magazines, and so on, have frequently represented feminine angels; but are they permissible in serious art? If so, will some correspondent of 'N. & Q.' mention instances to the point dating from an earlier period than the Renaissance? Putting aside the historical aspect of the question with popular ecclesiastical tradition, is not *angel* a masculine noun in all the European languages in which heed is given to gender?

G. W.

**PORTRAIT OF QUEEN CHARLOTTE.**—Cassell's 'History of England,' 1861, vol. v. p. 13, contains an engraving of Queen Charlotte, consort of King George III., from an authentic portrait. Can any of your readers inform me where the original is located? I have inquired at the publishers', but they can give no definite information.

R. F. G.

**WILLIAMSON OF COVENTRY.**—John Williamson, previously of Annan, Dumfries, was Mayor of Coventry in 1793-5. Will some resident of Coventry, or student of heraldry, kindly say if he used a coat of arms, and, if so, furnish particulars?

ARTHUR MAYALL.

Endon, Mossley, Lancs.

**"SLIPPET."**—In mining operations well-sinkers, pit-sinkers, and, indeed, all excavators, are familiar with *slippets*, though not always, perhaps, by this name. A *slippet* is a sand-slide in the bore-hole or excavation, and occurs when the work is passing through strata of sand in which there is a large quantity of water. Another name is *quicksand*. A *slippet* is a source of danger to workmen, occurring without warning. Is the word *slippet* in general use?

THOS. RATCLIFFE.

Workshop.

**PIGOTT.**—Is there any record of a Lieut. or Capt. John Pigott having been killed in any of the following engagements or assaults, viz., Plains of Sillery, Belleisle, Pondicherry, Langensaltza, Slangeroode, Kirk-Denkera, Graebenstein, Berkerasdorf, Homburg, Johannesburg, Buckr-Muhl, Isle of Cuba, Havannah, Martinico, Moro-Castle, from 1760 to the latter end of 1762?

BELLEISLE.



**STRADLING: LEWIS.**—Can any of your correspondents kindly elicit the following? A Lambrook Stradling, of Roath, Glamorgan-shire, had a daughter married to a William Price Lewis or William Lewis, and they had three sons—Enoch, Ambrose, and Lambrook Lewis—born about 1700, I should say within a few miles of Cardiff. Any information would be acceptable.

GLANIS.

**"IN ORDER" = ORDERED.**—One sometimes hears in London restaurants, &c., the expression "It's in order, sir," in reply to complaint about delay in serving what has been ordered. It implies that the order is being attended to. To what date does the phrase go back? Is it grammatically *in order*?

PALAMEDES.

**LANCASHIRE NAMES: SALFORD.**—Salford is the name of a street in the town of Burnley, close to the river Brun, and in Clitheroe and Blackburn of roads or streets, near Mearley Brook and the river Blackwater respectively; and the town of Salford, on the Irwell, gives its name to the hundred. What is the derivation of the word? It does not occur in 'Words and Places.'

HENRY TAYLOR.

Birklands, Southport.

**P.S.**—There is a Salford Terrace close to the river Medway in the town of Tonbridge.

**SNOW OF HENDON.**—Can any one give me the names of the father, mother, and wife of Robert Snow, of Hendon, Middlesex? S.

52, Holbein House, Sloane Square, S.W.

**WIDTH OF ORGAN AND PIANOFORTE KEYS.**—I find there are twenty-six keys to twenty-four inches, or about 0.923 in. breadth of one key. How long has this been established? Is it conformed to any standard inch or foot? I know of none that is easily conformable. The old Nürnberg inch (= 0.9261 English inch) is near.

T. WILSON.

Harpenden.

**MOTTOES.**—I have lately come across the motto with the armorial bearings of Wiseman as "Sapit qui Deo sapit." I am acquainted with the motto to that name as "Sapit qui Deum sapit." Will any of your readers kindly give me their opinions as to the reason of the dative or ablative case in the former instance?

F. L.

**LA MISERICORDIA: RULE OF LIFE OF THE THIRD ORDER OF FRANCISCANS.**—Can any of the readers of 'N. & Q.' kindly tell me if there is any book in which I can find an account of the Misericordia, a guild in one of the Italian towns, which went about in disguise

and buried the dead, besides performing other acts of mercy; also where I could find an account of the rule of life kept by the Third Order of Franciscans? E. B. L.  
Chemulpo, Corea.

**ENGLISH NAVAL CAPTAINS.**—Is there an easily accessible list of the English naval captains engaged in the war of the Spanish succession of Queen Anne's reign?

(Rev.) T. C. DALE.

182, Lewes Road, Brighton.

**SIR THOMAS DALE.**—Can any one give me information as to the parentage or descendants of Sir Thomas Dale (died 1619), whose life is given in vol. xiii. of the 'Dictionary of National Biography'? Was he related to Dr. Valentine Dale (died 1589), Queen Elizabeth's ambassador?

(Rev.) T. C. DALE.

182, Lewes Road, Brighton.

**HOLY UNCTION.**—Are there any references in the Ante-Nicene Fathers to the use of the curative practice enjoined in James v. 14, 15? Was the passage understood to apply to bodily infirmities; and is there any evidence outside the New Testament that united prayer, plus anointing, was found to be remedial?

PRESBYTER.

**ST. ALBAN'S ABBEY.**—I should be much obliged if the following two difficulties could be explained in your paper:—

1. In the twelfth century the abbey of St. Albans was in the diocese of Lincoln. See 'Annales Monastici,' ii. 215, where St. Alban's Abbey is dedicated by the Bishop of Lincoln. See, too, 'Flores Historiarum,' ii. 76, where the quarrel between Lincoln and St. Albans is settled, and 'Gesta Abbatum Mon. S. Albani,' iii. 473, where St. Albans is said in A.D. 1399, by the Bishop of Lincoln, to be "in nostra diocesi," though exempt from his jurisdiction. And yet in the 'Valor Ecclesiasticus' of Henry VIII. St. Albans, with the district round it, is placed in the diocese of Lincoln. When was the change made?

2. St. Albans is said by William of Malmesbury to be in Bedfordshire, "Pagus Bedefordensis continet abbatiam Sancti Albani" ('Gest. Reg.' i. 316); but in 'Flores Historiarum,' i. 400, St. Alban's Abbey is said to collect all the Romescot in Hertfordshire, "in qua sita est ecclesia saepedicta." When were the boundaries of Bedfordshire and Hertfordshire changed?

GEOFFREY HILL.

**"A CHALK ON THE DOOR."**—In Sheffield I have often heard people say, "I've put a chalk on his door," meaning "I'll have

nothing more to do with him," or "I have formed a bad opinion of his character." There are some traditional verses about a certain Roundlegs, a grinder, which include the lines :—

Roundlegs put a chalk on t' door,  
And swore he'd never go there no more.

I think the saying must relate to some old custom of making a chalk-mark on a man's door with intention to do him an injury. Is such a custom known to exist anywhere; and is the saying known elsewhere?

S. O. ADDY.

[Is the reference to the marks on the door in the time of the Plague?]

'SÆPE DUM CHRISTI.'—This Latin hymn is said to have been composed after the return of Pius VII. (Chiaramonti) to Rome. In allusion to this circumstance, one verse runs as follows :—

O dies felix, memoranda fastis,  
Quâ Petri sedes fidei magistrum,  
Triste post lustrum, redudem beatâ  
Sorte recepit.

Is it known who was the author?

RICHARD H. THORNTON.

Portland, Oregon.

FAITHORNE'S MAP OF LONDON.—Can any correspondent tell me of the existence in this country of an original impression of Richard Newcourt's Map of London, engraved in 1658 by Wm. Faithorne? I know of the one in the Bibliothèque Nationale, and also the reprints made in 1855 and 1878. I have ascertained that the British Museum does not possess one, nor can I trace the only other known impression (imperfect, I believe) which certainly was in England some years ago, and from which the reprints were made (see Fagan's 'Catalogue of Faithorne's Works,' p. 87). I have lately come into possession of what I believe to be an original and perfect impression of the map, and I am anxious to verify it by comparison. The existence of another impression of this famous map will no doubt interest collectors of London topography.

C. L. LINDSAY.

97, Cadogan Gardens.

SONG WANTED.—Some five-and-forty years ago there was a song, much admired by young ladies, which contained the following lines :

We shall meet we know not where,  
And be bless'd we know not how;  
Leave me now, love, leave me now.

I think its name was 'The Dying Maiden's Address to her Lover'; but of this I am not certain. If any of your readers can give me the name of the author, or indicate where it is to be found, I shall be grateful. AFRA.

## Replies.

### BOSWELL'S 'JOHNSON.'

(9th S. i. 385.)

GENERAL MAXWELL calls attention to some strange misreading of the inscription on Dr. Johnson's monument, and writes, "This extraordinary error has never been corrected, so far as I know, in any of the many editions which have appeared of that popular book." The extraordinary part of the matter is that GENERAL MAXWELL has, apparently, never looked at the most popular edition of all—viz., Croker's—in which the inscription is correctly given, and the whole story of its origin and adaptation narrated.

It is difficult to obtain justice for Mr. Croker; but as I am writing about his edition of Boswell, I should like to place on record a fact which may interest some of your readers. I had occasion, some few years ago, to collate the first volume of a new edition of Boswell with the corresponding portion of Croker. I found that in this volume there were about 700 notes. Of these 40 were the additions of the new editor (taken in large part from 'N. & Q.' and other works published since Croker's day); 40 are mere references; 254 are Croker's notes, acknowledged as such; 40 more are Croker's, slightly altered in form and not acknowledged; 310 are by Boswell and early editors, all given in Croker. And yet this editor severely criticizes Croker without making any acknowledgment of his indebtedness to him.

Croker, of course, had his faults, and over-edited here and there; but I do not think that his services in discovering and recording the unwritten and fleeting traditions and reminiscences of a generation which had actually touched Dr. Johnson's time have ever been duly recognized. What others have since added to this would lose half its value apart from Croker's contributions.

JOHN MURRAY.

50, Albemarle Street.

GENERAL MAXWELL would perhaps have done better to extend his inquiry before he penned his note. Let me take his points in his own order. Firstly, the line appears to occur not in Boswell, but in Malone's note. Secondly, in most editions the words are not misprinted at all. Thirdly, even as GENERAL MAXWELL gives them, it is not true that a great part of the inscription is "sheer gibberish," but only the two misprinted words which he takes "for instance." Fourthly, though Liddell and Scott allow three terminations to *ἀντάγιος*, their quotations do not



prove that it had more than two. Fifthly, the last three words are a quotation from a Greek writer. Beside all this, it would not be gathered from GENERAL MAXWELL's note that the line is on the scroll on Johnson's monument in St. Paul's; that the original line, from which it is varied, forms the closing words of the *Rambler*; that its adoption for the scroll was suggested by Seward to Dr. Parr; that the original line is in Dionysius's 'Periegesis'; and that Parr altered it for reasons which may be found in Johnstone's life of him. The line quoted by the *Rambler* from Dionysius runs:—

αὐτὼν ἐκ μακάρων ἀντάξιός εἰν ἀμοιβή.

GENERAL MAXWELL should read the last appendix in Dr. Birkbeck Hill's edition of Boswell, in whose text the words are correctly given. He would then have been slow to correct Dionysius and Dr. Parr. J. S.

[Other replies of a similar kind are acknowledged.]

VALENTINES (9th S. i. 248).—Much has appeared in 'N. & Q.' on St. Valentine and Valentine's Day, especially on the drawing for and choosing of valentines, with the accompaniment of flowers and articles of feminine apparel.

In N. Bailey's 'English Dictionary' (seventeenth edition, 1759) we find:—

"Valentines (in England). About this time of the year, the birds chuse their mates, and probably thence came the custom of the young men and maidens chusing Valentines, or special loving friends, on that day."

"Valentines (in the Church of Rome). Saints chosen on St. Valentine's Day, as patrons for the year ensuing."

The earliest mention of the custom of choosing a valentine is to be found in 'The Paston Letters' (No. 783). In February, 1477, Dame Elizabeth Brews wrote, "To my wurschypfull cosyne, John Paston, be this bill delyveryd," &c., who was desirous to press his suit with her daughter Margery:—

"And cosyne, uppon Fryday is Sent Volentyne Day and every brydde chesyth hym a mate; and yf it lyke yowe to come one Thursday at nyght, and so purvey yowe, that ye may alsid there tyll Monday, I trusty to God that ye schall so speke to myn husband, and I schall prey that we schall bryng the mater to a conclusion, &c. For cosyne,

It is but a symplike oke,  
That (is) cut down at the first stroke."

During the same month Margery addressed him in the following letter as her valentine:

"Unto my right welebelovyd Voluntyn, John Paston, Squyer, be this bill delyvered," &c.

"Right reverent and wurschypfull, and my ryght wele beloved Volentyne, I recomande me unto yowe, full hertely desyryng to heare of your welfare, which

I beseeche Almyghty God long for to preserve un to Hys plesur, and yowr herts desyre."

In the next letter (784) Margery says:—

"Yf that ye cowde be content with that good (small dowry) and my por persone, I wold be the meryest mayden on ground; a good true and loving volentyne, that the matter may never more be spoken of, as I may be your trewe lover and bedewoman duryn my lyfe."

Pepps, in his 'Diary,' has many references to the custom of drawing a valentine, and the accompaniment of gifts, under the dates of 14 Feb., 1660, and two following years, 1666, and the three next years.

The earliest known poetical valentines were written by Charles, Duke of Orleans, during his imprisonment in England after the battle of Agincourt, 25 Oct., 1415, which volume may be seen in the British Museum.

The description of three early pictorial valentines appears in 'N. & Q.,' 4th S. v. 168. The verses were surrounded by hearts, birds, flowers, and paper elaborately and tastefully cut with scissors. One of them is signed and dated "February 14, 1785."

A privately printed book, by F. E. Bliss, Esq., was issued in 1893, entitled 'In Praise of Bishop Valentine,' from the time of Chaucer to a recent date.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The earliest valentine I remember to have seen is not more than a century and a quarter old. It was sent to a young lady, the daughter of a baronet of large possessions and high social standing. It is not pictorial, but is written in a fine regular hand, of the sort called Italian. There is nothing to indicate who was the sender.

ASTARTE.

Pictorial valentines appear to be of comparatively recent date. They were, of course, well established in Sam Weller's day, and Lamb's article upon them in No. 71 of the *Indicator* will recur to every mind. The 'Book of Days' has nothing bearing on the question.

C. C. B.

The largest collection of these, dating from 1820, and contained in one thousand volumes, is in the possession of Mr. Jonathan King, of Essex Road, Islington, one of the oldest manufacturers existing, his business having been established in 1845. W. B. GERISH.  
Hoddesdon, Herts.

REV. JOHN HICKS (8th S. xii. 509; 9th S. i. 35, 254).—Mention is made under this heading of James Adams, Clerk of the Royal Stables to George II., as "buried under a handsome monument at Stanford le Hope," Essex. Perhaps, therefore, a short description of the

monument and a copy of the inscription, taken by myself in 1893, may prove of interest. The monument is immediately west of the church, contiguous to the churchyard wall, and surrounded by tall iron railings. The inscription is contained on a tablet let into the wall, and is protected by a sculptured canopy representing draped hangings. Most of the space inside the railings is taken up by an arched mound of sculpture representing a jumbled mass of skulls, thigh-bones, serpents, hourglasses, scythes, and other articles typical of human dissolution. From the following inscription one would judge that Mr. Adams's character was as near perfect as need be:—

Here rest the remains  
of  
James Adams  
of  
New Jenkins in this County, Esq.  
who  
Having long expected the Hour of Dissolution with  
Manly Fortitude  
obeyed the awful Summons with  
True Christian Temper  
On the 9th of October, 1765, in the 78th Year of his  
Age  
From his earliest Youth  
His  
Integrity, Generosity and Honour  
were, in every Department,  
Irreproachable  
Eminent and Exemplary  
In Private Life  
He uniformly supported the Characters of  
the Just Man, the Good Neighbour, and the Christian  
As a Friend  
He was beloved and respected by those who were  
Friends to Virtue  
As a Husband, and Father,  
Let this stone tell to latest Posterity  
That the Objects of his Affection erected it  
in Gratitude  
To his Memory  
Keep Innocency and take heed to the thing that is  
Right  
For that shall bring a man Peace at the last.  
Psalm 37, v. 38.  
JOHN T. PAGE.  
West Haddon, Northamptonshire.

Would you allow me to thank Mr. A. T. EVERITT and G. E. C. for their replies to my query *re* the above, and to ask if any of your correspondents can give information relative to the eldest son John, by his first wife Abigail, mentioned in Mr. EVERITT's letter, who, presumably, was born between 1660 and 1670? Where did he live? When and where was he buried? Did he leave any children?  
J. G. HICKS.

THE "SCOURING" OF LAND (9th S. i. 286).—When I was a lad "hedgers and ditchers" scoured the ditches and drains along the sides

of the roads in Derbyshire; that is, the clearing of top growth and the cleaning out of the dykes and drains was called "scouring." "Now then! skurry out that rubbish," tells its own tale.  
THOS. RATCLIFFE.

Workshop.

"BY JINGO" (9th S. i. 227, 276, 350).—Prince L. L. Bonaparte, many years ago, claimed "By Jingo" as an English borrowing from the Basques. The Souletin Basques say "Bai Jinko," meaning "Yes! God!" not "By God" or "Par Dieu." The *k* would easily become *g* in the mouth of a foreigner. Basque sailors and soldiers have always been ubiquitous. Some years ago I was at an inn at Larraina (= the threshing floor) in Soule, where the host, who had gained the Queen's medal for service in the French army in the Crimean War, repeated "Bai Jinko" hundreds of times during the day. No doubt the Basques in the time of Rabelais, the first author to put Basque words in print (though he did so rather clumsily), had the same habit. It must always have attracted the attention of foreigners, who would readily imitate it.  
PALAMEDES.

THE HIGHLAND DRESS (9th S. i. 243).—Without throwing any light on the phase of the subject mentioned by Mr. REID, the following note on 'The Garb of Old Gaul' may be of interest:—

"Under Col. Francis Grant of Grant (afterwards a lieutenant-general) the regiment landed in America, where the peculiar garb of the Highlanders astonished the Indians, who, during the march to Albany, flocked from all quarters to see the strangers, who they believed were of the same extraction as themselves, and therefore received them as brothers, for the long hunting shirt of the Indians resembled the kilt, as their mocassins did the gartered hose, their striped blanket the shoulder plaid, and they too had round shields and knives, like the target and dirk of the Celt; hence, according to General Stewart, 'the Indians were delighted to see a European regiment in a costume so similar to their own.'—Grant, 'Legends of the Black Watch,' p. 101.

AYEAHR.

HWFA OF WALES (9th S. i. 289).—MR. HWFA BROOKE will find in the fifth volume of 'The History of Powys Fadog,' by J. Y. W. Lloyd, p. 281, the pedigree of "Lewys of Prysaddfed, in the parish of Bodedeyrn," traced from "Hwfa ab Cynddelw, Lord of Llys Llivon in Môn" (Anglesey). He married Ceinvryd, daughter of Ednowain Bendew, who was, like Hwfa ap Cynddelw, a chief of one of the noble tribes of Gwynedd. In some further pedigrees of these Lewyses mention is made of intermarriages with the Meyricks of Bodorgan. I presume that Mr. HWFA



BROOKE is aware that Cynddelw was the chief bard of Madog ap Meredith, Prince of Powys. His poems are in Gee's 'Myvyrian Archaeology of Wales,' and his dates are there given as 1150-1200. If MR. HWFA BROOKE has not got the 'History of Powys Fadog,' I shall be pleased to make copies of the pedigree for him. JEANNIE S. POPHAM.  
Llanrwst, North Wales.

REGISTERS OF APPRENTICES AND FREEMEN OF THE CITY LIVERY COMPANIES (9th S. i. 285).—The *Miscellanea Genealogica* has given ample lists of apprenticeships in the Skinners' Company, from its first entry in 1496 of "William Nagelyn, son of the late Robert, of Boston, gent.," down to John Barlee, apprenticed to his father Nicholas for nine years in 1696. The list is compiled by G. E. Cokayne, Clarenceux, and he points out several who have been in after years Lord Mayors of the City of London. There are sons of several noblemen mentioned, and most of them are bound for seven and nine years. It is made more interesting by the plan adopted by the compiler of placing all those of the same name together. Thus in respect to six Bowyers, they begin in 1626, and end in 1676; and six Burdetts in 1653, and end in 1694. All these are comprised in vol. i., Third Series, of the above periodical. In vol. iii. the compiler begins a list of "Freedoms" from 1500 to 1594.

ESSINGTON.

THE HORSE AND WATER-LORE (9th S. i. 188).—Instances of the antagonism between the horse and the ox in folk-lore are to be found in a little book recently published, 'Naturgeschichtliche Volksmärchen aus nah und fern,' gesammelt von Oskar Dähnhardt. For example, a story of German origin relates how the horse ungraciously refused to shorten his dinner-hour by carrying the Lord Christ over a stream, while the kindly ox at once consented; for which reason the horse may feed half the day and remain unsatisfied, while the ox eats sufficient in an hour. Then again a Slavonic tradition recounts that when the Saviour was born his mother took the straw out of the manger in which he lay and made a heap of it in a corner for the ox, cow, and horse to feed on as soon as they came into the hut at sunset. When they had devoured it the two former animals lay down to chew the cud, but the horse went to the manger, as there was still a little fodder remaining, and began to eat, although the Christ-child was resting on the straw. In vain the Virgin tried to drive him away, first with her hands and then with her gown; the horse

was only the more determined; so she took the child out of the manger, laid it by her, and said, "Ye ox and cow, ye and your descendants shall be blessed, but thou, horse, shalt with thy kin never in thy life become satisfied, and men shall ever lay heavy burdens on thee." According to a legend of the Magyars, Christ turned a number of devils into horses, "therefore many horses have since been like the devil"; but it is only fair to add that some of the stories concerning the relations between the Redeemer, or God the Father, and the horse are less to the creature's discredit.

The horse seems to have been closely connected with the religious cults of many Aryan peoples from the time they became familiar with it. It was especially adapted to share in enterprises of war, and further, the speed which was one of its most striking characteristics rendered it a type of the great celestial powers, and of the torrents which have their origin in cloud and tempest. The sun hastens through heaven, and therefore the Persians and Massagetæ sacrificed the horse, as the swiftest animal, to the God of Day. Greek mythology showed it to be one with the storm, and in the old faith of Northern Europe the same idea was to be met with. Odin, the God of Wind, for example, was carried by a grey, eight-legged steed, which is believed to have represented the eight winds. Cf. 'The Wanderings of Plants and Animals,' by Hehn and Stallybrass, p. 35.

As representing tempest and devastating flood, the horse would probably have a very evil side to his mythological character even in heathen times; and any sinister stories told at his expense would, it may be guessed, lose none of their point after the triumph of Christianity. It is not unlikely that the new faith, influenced by Semitic and Egyptian beliefs, regarded the ox with special favour, and it is certain that the animal naturally symbolized peace, plenty, and domestic happiness. It was he who helped to till the ground from which God's gift, the indispensable corn, was to spring, while the horse, pagan animal that he was, meant war, violence, and famine. G. W.

NOBLEMEN'S INNS IN TOWNS (9th S. i. 327).—The information asked for by MR. ADDY will have to be sought in local histories rather than in the usual works dealing with signs. It is certain that there were houses known by a name which were not inns in the ordinary sense of the word, but the private residences of some nobles, though in some

cases it is possible they may have degenerated into ordinary taverns. For instance, at Greenwich, in Kent, there was a house spoken of as the Swan and the Swan House, which was the residence of Henry Courtney, Earl of Exeter, beheaded 1539. It was afterwards divided into four tenements, later on into ten, and eventually became a brewery. (See Drake, 'Hundred of Blackheath,' p. 80.)

AYEAHR.

All county histories contain notices, and often engravings, of large houses or "inns" in all our chief towns. Chester, Shrewsbury, and others still furnish fine examples. The best were chiefly in the more northern towns, as the noblemen and county families, instead of coming to London, as in later days, spent their "season" in their own county towns. Many of the older hotels and inns in such towns were formerly houses belonging to the gentry.

B. FLORENCE SCARLETT.

PATTENS (9th S. i. 44, 336).—In partial answer to MR. ADAMS, I can state that the Lancashire clog and the Yorkshire patten are not alike. The former is simply shod with iron; but the wooden sole of the patten is raised above the subjacent elliptical iron frame on which it is supported. The wooden sole of the clog touches the ground; that of the patten does not.

W. C. B.

In pattens the iron rings were under the insteps of the wearer, and her feet were quite above the ground; in clogs the iron supports were only a kind of hollow heel. Goloshes were regarded as marvellous luxuries when they first came in, and it is strange to see the world doing as well as it is now that they are gone out. The Rev. Robert Spalding ("Private Secretary") helped to bring them into discredit.

ST. SWITHIN.

POCO MAS (9th S. i. 388).—"Poco Mas" \* was the pen-name of an officer who served on the staff of Espartero during the eventful period of the Carlist war in the north of Spain in which Sir De Lacy Evans took a conspicuous part.

R. B.

Upton.

THE FIR-CONE IN HERALDRY (9th S. i. 207, 330).—At the last reference we are told that the pine-tree is an emblem of death and oblivion. Should we not rather say an emblem of life after death? Its association with Bacchus and its use at weddings carry suggestions of fecundity and reproduction. On

\* Poco Mas (Little More), a pun on the name of the author.

Assyrian monuments we find the pine-cone figured as an offering to the god guarding life; and in modern Russia the coffin, when carried to the grave, is covered with pine-branches. In both cases the idea of immortality is meant to be conveyed. I "convey" the above from Folkard, who has much more on the subject tending to the same conclusion. He says, by the way, that Virgil calls the pine *promuba*, because wedding-torches were made of its wood; but I find nothing of this in Adam or in Rich, nor is the word given (in this sense) in the 'Clavis Virgiliana.' Can any one refer me to the passage in which it occurs?

C. C. B.

BRANDING PRISONERS (9th S. i. 328).—It has never been law to brand prisoners "on the back of the hand with a broad arrow." Your correspondent has evidently derived this impression from the broad arrow on the modern convict's clothing, as on Government stores in general. Branding in the hand with letters was inflicted on offenders during that period of our criminal-law history when benefit of clergy was allowed to laymen. In 1488 it was enacted by statute 4 Henry VII. c. 13 that such a person convicted of murder should be "marked with a *M* upon the braun of the left thumb," and if of any other felony "with a *T* in the same place of the thumb." In 1698 it was provided by statute 10 & 11 Will. III. c. 23, for the more effectual repression of theft and petty larceny, that such offenders as had the benefit of clergy allowed them should be "burnt in the most visible part of the left cheek, nearest the nose." This additional severity, proving a failure, was annulled in 1707 by statute 5 Anne, c. 6, and hand-burning was resumed. But in 1779 statute 19 Geo. III. c. 74 gave justices the option of imposing a pecuniary fine or a whipping, in lieu of branding, on felons "liable by law to be burned or marked in the *braun of the left thumb*,"\* and henceforth branding fell into disuse, until in 1822 it was formally abolished by statute 3 Geo. IV. c. 38.

F. ADAMS.

When the practice ended I cannot tell, having no references by me at present; but I recollect seeing that the ceremony was sometimes carried out with a cold iron, and perhaps this was just before the custom was,

\* "In all such Felonies where the Benefit of the Clergy is allowed (as it is in many) there the Criminal is marked with a hot Iron with an *M* for Manslaughter, on the Left-hand, or with a *T* for Thief; and wandering Rogues are to be marked on the Shoulder with an *R*."—Chamberlayne's 'Magnæ Britannicæ Notitia,' 1745, pt. i. p. 193.



very properly, done away with. In connexion with this, may I ask if any branding-irons are kept at Newgate or any of the prisons, together with the obsolete collection of leg-irons and so forth?

B. FLORENCE SCARLETT.

According to Wharton's 'Law Lexicon,' the punishment of branding was abolished by 3 Geo. IV. c. 38.

G. F. R. B.

HERALDIC CASTLES (9th S. i. 269).—I should recommend THORNFIELD to consult Lord Bute's 'Arms of the Royal and Parliamentary Burghs of Scotland,' where he will find many admirably designed castles from the pen of Mr. H. W. Lonsdale.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

To my mind, the best drawings of heraldic castles—and of any other charges—to be found in books of heraldry, are those in the 'Recueil de plusieurs Pièces et Figures d'Armoiries,' &c., of the Sieur Vulson de la Colombière, Paris, 1639, folio. See particularly his drawing of the arms of Chastelain: "D'azur au château d'argent, couvert, girouetté de trois girouettes de même." This castle is a veritable gem, and might have been taken direct from a miniature in some illuminated MS.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

THORNFIELD will find what he requires in Fairbairn's 'Crests' (Butter's edition), 1860: Castle in flames, p. 118, No. 15; with two domes, p. 113, No. 7; with many other well-executed examples. Other designs, done in the sepia style, occur in 'British Crests,' by Alexander Deuchar, 1817.

JOHN RADCLIFFE.

Of the 246 illustrations of Tuscan municipal arms in Passerini's 'Arme dei Municipii Toscani,' 54 represent castles or towers. It is true that none of them is either inflamed or domed; but THORNFIELD might get some useful suggestions by consulting the book.

M. C.

"A MYAS OF ALE" (9th S. i. 124).—I have just found out that "meeas" was used at Bolsterstone in the sense of "mess." Formerly there was a club feast held at the public-house in Bolsterstone, at which a good deal of broth was used. After the dinner was over, poor men and women used to bring their "meeas pots," and say to the landlord's wife: "Pray, dame, will you gi' me a meecas o' broth?" The "dame" thereupon cut up pieces of oat bread into small squares, and, having

put several pieces into each "meeas pot," poured broth upon them. This was the dish known as "browis," though I have not heard it called by that name at Bolsterstone.

S. O. ADDY.

REMEMBRANCE OF PAST JOY IN TIME OF SORROW (9th S. i. 123, 251).—MR. E. H. MARSHALL'S note is not to the point. This is the Doway Bible version of the passage, "For duple tediousnes had taken them, and sighing with the memorie of good thinges past." Mark! *the memory of good things past*. That is how it stands in the Roman Catholic version, which has always been considered a very faithful translation of the Vulgate. Never mind how the passage ought to have been translated; that is how it was then understood, and as Boethius had not the opportunity of consulting Mr. Churton's paraphrase, he accepted the saying in its current form. The correctness of the old translation was not the point, but the similarity between sentiments in Dante, Boethius, and the Book of Wisdom, according to the popular conception of them. I understand MR. MARSHALL to deny that our forefathers so understood them. Very well. We will agree to differ about Boethius, for not many can now feel much interest in his dreary platitudes and philosophic commonplaces. He was the mediæval Tupper.

R. R.

May this thought be traced to Lam. i. 7? "Jerusalem remembered in the days of her affliction.....all her pleasant things that she had in the days of old." The Vulgate reads, "Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis, omnium desiderabilium suorum, quæ habuerat a diebus antiquis." I quote this version because he who wrote "Ricordarsi del tempo felice" knew it well. But can *dierum* be construed as a genitive of the time when?

RICHARD H. THORNTON.

Portland, Oregon.

Dante, Chaucer, De Musset, and how many more poets have dwelt on this experience? Dante's lines may be found in the familiar passage of the 'Inferno' where Francesca speaks to the poet:—

Ed ella a me: nessun maggior dolore  
Che ricordarsi del tempo felice  
Nella miseria.

To this, no doubt, Tennyson refers in 'Locksley Hall':—

This is truth the poet sings  
That a sorrow's crown of sorrow is remembering  
happier things.

Alfred de Musset, in 'Le Saule,' has:—

Ecoute, moribonde! Il n'est pire douleur  
Qu'un souvenir heureux dans les jours de malheur.

But in another poem, 'Un Souvenir,' he traverses the sentiment altogether:—

Dante, pourquoi dis-tu qu'il n'est pire misère  
Qu'un souvenir heureux dans les jours de douleur ?  
Quel chagrin t'a dicté cette parole amère,  
Cette offense au malheur ?

Dante's "truth" is also to be found in Landor's 'Pericles and Aspasia'; and many more references of the kind could no doubt easily be found, for I have only given part of those which I have noted. JAMES HOOPER.

Norwich.

Another poetical parallel is R. Hawker's (of Morwenstow) 'Tendrils: a Poem,' 'Poetical Works,' Lond., 1879, p. 329:—

There are moments in life which we cannot forget,  
Which for ever in memory's brightness shine on;  
Though they seem to have been but to teach us  
regrets

And to sadden our hearts when their beauty is gone.

ED. MARSHALL, F.S.A.

REV. CHARLES BERNARD GIBSON (9th S. i. 308).—He died 17 Aug., 1885, aged seventy-seven.

W. D. MACRAY.

UNIQUE COLLECTION OF WORKS ON TOBACCO (9th S. i. 362).—Surely there is no need to suggest that Pindar is styled "poeta religiosissimus" by way of a joke. To his undying credit among the heathen writers, "the poems of Pindar show that he was penetrated with a strong religious feeling" (Smith's 'Greek and Roman Biography'). This, if not now *fin de siècle* as a poetic fashion, is very far from being a joke.

EDWARD H. MARSHALL, M.A.

[The intention in the editorial foot-note was to say that the ascription to Pindar of a quotation concerning tobacco must be a joke.]

POPE AND THOMSON (8th S. xii. 327, 389, 437; 9th S. i. 23, 129, 193, 289, 353).—Once more I repeat that I do not in any sense *decide* in favour of Pope. I combat the contention that, independently of all questions about handwriting, these corrections, &c., cannot possibly be Pope's. I am reproached with "resolving the affair into a mystery," and under that reproach I am content, at present, to lie.

1. On what ground would a "properly constituted tribunal" find for Thomson? They might decide against Pope on the balance of expert evidence. But if the disputed work is Thomson's, the handwriting is either his or that of an amanuensis. I have disposed of the hypothesis of an amanuensis by arguments which it would be mere weariness to repeat, though I could add to them if necessary. I have in my critical notes expressed

a strong opinion, backed by details, that the large rough hand of Thomson is very distinct from the manuscript in question, which may be described by contrast as small and scholarly; I have shown also that the two sets of notes are practically contemporary, so that the difference cannot be accounted for by the change often noticed in hand-writings in process of time. If both the hypotheses give way, one or the other of which must be adopted before such a finding could be given, how could the properly constituted tribunal find for Thomson?

2. But I am so little of a partisan in this business that I am quite ready, as any honest student ought to be, to point out to those who argue that these notes are Thomson's the only line upon which, as I conceive, they can by any possibility make their contention good. They must prove that the handwriting, spite of appearances, is Thomson's. I have admitted (Appendix, vol. i. p. 194) that in some places, where the handwriting is small, I have been unable to make up my mind whether it is Thomson's or the other man's. Let them maintain that in all cases it is the hand of Thomson when he wrote small. They will have some difficulties to face. For since the difference is not to be accounted for by lapse of time, some other explanation must be given of this comparative smallness, to say nothing of the other discrepancies which I have pointed out in my notes. I am not sure, for example, that these notes can be explained as afterthoughts inserted when the page was already almost filled with the larger and bolder hand. If my memory serves me right, some of them are to be found where there was ample space to write them larger. And I imagine that such a note as "Quere does there not want a better connection here?" and others of the same sort, will still be best explained as the suggestions of a critical friend, and will make in favour of the hypothesis of a second handwriting.

D. C. TOVEY.

OXFORD UNDERGRADUATE GOWNS (9th S. i. 247, 292).—In my time—when Plancus was Vice-Chancellor—the streamers were not called *liripipes*, but *leading-strings*. They were supposed, on a Darwinian theory, to be survivals of disused sleeves. I think I have heard of unconscious freshmen being tied by them to the backs of their chairs (see 'Verdant Green').

EDWARD H. MARSHALL, M.A.

ARMORIAL (8th S. xii. 467; 9th S. i. 313).—Feathers and wings are common in foreign heraldry. A wing in the helmet was probably



one of the early distinguishing marks of a leader before crests became necessary as distinguishing marks. In a fresco in the Ritter-Saal of this old castle Rudolph of Habsburg, the founder, is represented with peacock's feathers in his helmet, and although the picture is modern, the authority from which it is taken is good. Several of the German reigning families bear feathers or wings as crests, and the history of the Prince of Wales's feathers is well known. In later heraldry the wing would appear to have been adopted not so much as a distinguishing crest, but as a background or foundation on which to display the crest and to serve the purpose that the wreath does with us. The crest is frequently a repetition of the charge of the coat on a wing of the same tincture as the coat. Thus the family which for four hundred years inhabited this old place bears as arms a red mountain on a silver field. The crest is the same red mountain on a silver or white wing. A neighbour has for arms a red crosslet on a silver field. The crest is the red crosslet on a similar wing; and many like instances might be quoted. The families are in no way connected, and one can hardly say there is any resemblance in the "crests," the distinguishing mark being the "charge," or red mountain or red crosslet, and the wing being as common to most crests as the wreath is with us.

J. H. RIVETT-CARNAC,

Colonel and A.D.C. to the Queen.  
Schloss Wildeck, Switzerland.

"NOBODY'S ENEMY BUT HIS OWN" (8th S. x. 395, 498; xi. 312).—There is mention of this proverb, together with an occasional variant, at p. 53 of 'Diseases of the Soule,' written by Thomas Adams, and published in 1616: "His father was no mans friend but his owne; and he (saith the Prouerbe) is no mans foe else." This is not quite so old as the example quoted at the last reference; it bears witness, however, to the vogue of a proverb hitherto met with but rarely in our older literature, and derived perhaps, as I have some reason to suspect, from the writings of Chrysostom.

F. ADAMS.

STONYHURST CRICKET (9th S. i. 361).—MR. NORMAN will find full information about this game in the 'Stonyhurst Centenary Record,' by Rev. J. Gerard, pp. 179-182 (Marcus Ward). MR. NORMAN's difficulty about "missing catches" is caused by his not having noticed that Mr. Fitzgerald, whose 'Stonyhurst Memories' he is quoting, has passed, between the two passages quoted, from one game to another quite different. For two different passages are quoted in the note,

taken from distinct paragraphs, but without any mark of omission. Stonyhurst cricket was played on gravel; and as the batsman had always to hit hard—merely stopping a ball ("blocking") was out—there was a very large amount of catching to be done by the three or four fielders—"fags" they were called. Hence Stonyhurst catching was famous in those days. I may add that the balls were made by the boys themselves during Lent, with wool dipped in glue wrapped tightly round a core of list. These were then covered by the shoemaker, who complained of sometimes having to cut off projecting knobs!

The other game alluded to in MR. NORMAN's quotation was "second bounce," a peculiar form of handball, played with the delicate india-rubber balls mentioned in the note. A good player would hit these with such force against the wall that they went out thirty or forty yards. Hence there was a great amount of ground to cover, and the game required great skill. It was a special development of Stonyhurst "handball," played only on a few occasions by picked players (see 'Stonyhurst Record,' p. 189).  
PREFECT OF STUDIES.

SOURCE OF QUOTATION WANTED (9th S. i. 249).—The following quotation from Cardinal Newman is in my commonplace book. I send it on because it is so much like that given by G. S., but I regret that I am unable to locate it:—

"It is often said that second thoughts are best. So they are in matters of judgment, but not in matters of conscience. In matters of duty first thoughts are commonly best. They have more in them of the voice of God."

JOHN T. PAGE.

West Haddon, Northamptonshire.

The author of the 'Characteristics' made frequent use of Jeremy Taylor's works, and may have derived the sentence about first thoughts from him. The 'Ductor,' bk. i. c. i. rule vi., has:—

"In matters of conscience, that is the best sense which every wise man takes in before he hath sullied his understanding with the designs of sophisters and interested persons."—Vol. ix. p. 45, Eden.

It is at least a parallel passage.

The passage from the 'Characteristics' is from 'Essay on the Freedom of Wit and Humour.' Sect. i. is:—

"In the main, 'tis best to stick to common sense, and go no further. Men's first thoughts in this matter are generally better than their second: their natural notions better than those refined by study, or consultation with casuists."—Vol. i., 1749, p. 89.

ED. MARSHALL, F.S.A.

"ANOTHER STORY" (9th S. i. 349).—See the article on Sterne in the 'Dictionary of National Biography,' liv. 218 a :—

"That's another story" fell originally—in the sense that Mr. Rudyard Kipling has made it his own—from the lips of Mr. Shandy in book ii. chap. xvii. of his son Tristram's 'Life and Opinions.'"

W. C. B.

This phrase was in use before Sterne was born. In the last scene of Farquhar's 'Recruiting Officer' Brazen says to Lucy, the waiting-woman who has been palming herself off upon him as her mistress :—

"Yes, yes, I do pardon you; but if I had you in the Rose Tavern, Covent Garden.....I would tell you another story, my Dear."

W. H. DAVID.

The use of this catch-phrase by Sterne is noticed by Mr. Dobson in the 'Dictionary of National Biography.' It may be found also in one of Marryat's novels, but I have not the reference. EDWARD H. MARSHALL, M.A.  
Hastings.

[Is it to be found in Lucian? We fancy so.]

TODMORDEN (9th S. i. 21, 78, 114, 217, 272).—I have now no doubt that the explanation of this word which I gave at the second reference is correct. It means "toad swamp," and nothing else. In verification of this opinion I may add that Toad-hole is not an uncommon place-name in Yorkshire. It is distressing to read some of the suggestions which have been made. S. O. ADDY.

PROF. SKEAT may deprecate for the five hundredth time the fact (not assumption) that one letter can in process of time turn into another, but nevertheless he will find it hard to disprove. Fifty years ago, to one person who saw a name written, one hundred heard it pronounced, or mispronounced. Moreover, corruption under traditional passage and slovenly expression seems to follow some sort of order. Why do the *b*'s in Danish words and names in England get corrupted into *p*'s, unless some one's hearing was in the first place defective? Duppas Hill, Surrey, for instance, appears in old documents as Dubba's Hill. J. H. MITCHNER, F.R.A.S.

If "there can be little doubt" of the derivation of this name being *tor* (hill), *mere* (lake), and *dene* (valley), as Mr. MITCHNER tells us (though, parenthetically, one feels inclined to say, What, then, about the surnames Tod and Todhunter?), "there can be little doubt" also, we may suppose, of the derivation of Westmorland being *West-mere-land*; for if *mere* has become *mor* in Yorkshire, it can equally have done so in Lakeland.

Yet I have seen it strongly asserted that this is not the true derivation. "The land of the Western meres," say some, implies a land of the Eastern meres also; and where are they? I do not myself see that there is necessarily any such implication; for, even without it, "the land of the meres in the west" might surely become a suitable distinction for the Lake district. Yet there were of old *meres* also in the east; for example, Whittlesea and its neighbours. But will MR. MITCHNER explain how the ancient *mere* remains *mere* in Foulmere (Cams), Grasmere, Windermere, &c., yet has become *mor* in Westmorland and Yorkshire (Todmorden)? What has been the origin and what the process of the "corruption" in the last two cases; and why have not the same causes affected the same syllable in Foulmere, Grasmere, and Windermere? W. H.—N B—Y.

THE GLACIAL EPOCH AND THE EARTH'S ROTATION (8th S. xii. 429, 494; 9th S. i. 291, 335).—My attention has quite recently been called to a correspondence in 'N. & Q.' on the above subject between MR. C. R. HAINES and MR. W. T. LYNN. A curious and interesting query has been presented to me very frequently during the past thirty years, viz., that when some person puts himself forward to contradict the facts and proofs of the second rotation of the earth which I brought into notice, he seems to lose all power of accurately quoting what I do say, or describing what I state, and evolves from his imagination ridiculous falsities, which he gravely puts forward and fathers on me.

In 'N. & Q.' ante, p. 335, MR. LYNN writes: "The General denies that there is any such thing as stellar proper motion." This statement of MR. LYNN's is either true or false. Let the reader judge after reading the following sentence. In my book 'Un-trodden Ground,' p. 117, par. 4, I have written as follows :—

"It is quite possible, and even probable, that the stars have some independent movement among themselves; but the greatest caution is requisite before we attribute to any stars such a motion, merely because their right ascension and declination changes in a manner not in accordance with the present accepted theories."

Is MR. LYNN's assertion as to what I state true and accurate, or is it a perversion?

Again, in the same number MR. LYNN has written that I assert that the so-called proper motion of the stars is "produced by what he calls the second rotation of the earth's axis." I never referred to the second rotation of the earth's axis. I have shown that a second rotation of the earth occurs, but I



must remind MR. LYNN that there is a considerable difference between an axis and a sphere or spheroid. That which I have pointed out ('Untrodden Ground,' p. 126) is that a formula invented by the late Prof. F. Baily, and given in vol. v. of the *Memoirs* of the Royal Astronomical Society as a supposed accurate method of finding the proper motion of stars, for which paper the Gold Medal was given, is geometrically unsound.

It is indeed sad that MR. LYNN does not accept as true that the earth has a second rotation. I have, however, such confidence in the forces of nature that I believe this second rotation will continue in spite of him, just as the first, or daily rotation, still continues, in spite of the late Mr. John Hampden asserting that the earth had no rotation at all.

MR. LYNN, as a final proof, writes: "In the words of the Director of the Goodsell Observatory, 'there is no such second rotation of the earth.'" I must candidly admit that I do not accept this assertion as a proof, because from my thirty years' investigation I know it to be untrue. Also, I am disposed to think that M. C. Flammarion is a more competent geometrician than even MR. LYNN, and M. Flammarion, in his '*Astronomie Populaire*,' liv. i. chap. iv., says:—

"C'est la terre seule qui en est animée, et c'est elle qui accomplit pendant cette longue période une rotation oblique sur elle-même en sens contraire de son mouvement de rotation diurne."

This was written by M. Flammarion twenty years after I had announced the same fact.

A. W. DRAYSON, Major-General.

Southsea.

[We insert GENERAL DRAYSON's communication because it deals with questions of alleged misrepresentation. This subject, which crops up afresh under different headings, is, however, quite unsuited to our pages, and its discussion should be reserved for scientific periodicals.]

GOUDHURST, IN KENT (9th S. i. 87, 154, 337, 374).—I thank CANON TAYLOR for his courteous reply. It is unfortunate that I should have provoked PROF. SKEAT's wrath; but it seems difficult to avoid that result. Had I known the old spelling and the present (authoritative) pronunciation, both of which I have, as he says, "carefully and persistently withheld," I would have mentioned them. As to the local pronunciation, I have found it vary from Goud (rhyming with *loud*) to Goud (rhyming with *mood*). I therefore carefully, if not persistently, abstained from confusing the issue in that respect. That the pronunciation of the name to-day is any sure guide to the manner of pronouncing it which pre-

vailed eight or nine centuries ago is a thing which some people may believe. I do not.

JULIAN MARSHALL.

ACQUISITION OF SURNAMES (9th S. i. 346).—It is usual for peasants in Norway to adopt as a surname the name of the place in which they live.

M.D.LOND.

PETT FAMILY OF BARNSTAPLE, CO. DEVON (8th S. ix. 107, 191, 237).—A search through the parish registers of Bodmin, co. Cornwall, will no doubt elucidate this matter. What are the family arms?

JAMES TALBOT.

Adelaide, South Australia.

ASCETIC (9th S. i. 227).—Surely the Greek *ἀ-* is a negative prefix; so that if *σκητη* meant a cottage, then *ἀ-σκητικός* would mean one who does *not* live in a cottage. So I heartily disbelieve the whole story.

WALTER W. SKEAT.

HOUSES WITHOUT STAIRCASES (9th S. i. 166, 210, 356).—CELER ET AUDAX may be right about the barracks at Aldershot; but I believe an outside staircase was the usual arrangement in old barracks. Indeed, it was almost necessary. Such was the case with the men's quarters in the garrison at Hull, which garrison dated from Henry VIII.'s time. I was very familiar with them before their demolition in 1862. Stories of such omissions are not uncommon, especially where the builder is his own architect. I can remember such traditions about houses in Hull, a city in which freeholds are easily obtainable. But they had no foundation in fact.

W. C. B.

The vicarage of St. James's, Exeter, a building of fine architectural proportions, was built, within my remembrance, from plans showing no provision for a staircase. The builder was the late Mr. Stiles, of Exeter, and the "extras" he claimed and obtained, over and above his contract price, for the rectification of the omission were, to say the least, most substantial.

HARRY HEMS.

Mafeking, Bechuanaland.

REFERENCE SOUGHT (9th S. i. 229, 298).—Mr. Alderman Firkins was the civic magnate who suffered "a sort of proud sorrow" the year after his mayoralty, and said to Gilbert Gurney, "Nor did I ever believe that society presented to its members an eminence so exalted as that which I once touched, or imagine a fall so great as that which I have experienced." The episode, worked out with amazing ingenuity and humour, occupies the greater part of chap. ii. vol. iii. of 'Gilbert Gurney,' and, in a long note at the end of the

volume, Hook refers to the journey of Lord Mayor Venables to Oxford, in the account of which are incidents corresponding with those detailed by the unhappy Pirkins.

JAMES HOOPER.

Norwich.

NAPOLEON'S ATTEMPTED INVASION OF ENGLAND in 1805 (8th S. xii. 481; 9th S. i. 16, 71, 255).—It seems to me surprising to find DR. SYKES endeavouring to reinstate the character of Warden's book after it has been discredited some eighty years—ever since its publication, in fact. I fear he will have uphill work. The *Quarterly Review* never seems to have been refuted. A part of the review was printed in the 'Handbook of Fictitious Names,' 1868, and still without remonstrance, and now DR. SYKES comes along as jauntily as if nothing had ever happened, and says the book is all *bond fide*.

When I was at Boulogne several years ago I was unable to find the medal to commemorate the taking of England, and I understood it was no longer exhibited at the museum.

RALPH THOMAS.

BREADALBANE (9th S. i. 147, 372).—The genealogy and pedigree of the present Marquis of Breadalbane, curiously written, is (or was) hanging up in Taymouth Castle, and was exhibited at one of the exhibitions (Glasgow, I believe). I have seen it both there and at Taymouth Castle. It interested me because my mother's family belong to the Breadalbane Campbells.

C. R. T.

'THE CHALDEE MS.' (9th S. i. 166, 272).—Some one has, by this time, doubtless referred to the fact that the original proof-sheet is in the British Museum. A few weeks ago it was in the show-case of recent acquisitions in the King's Library.

O. O. H.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Genealogical and Heraldic History of the Landed Gentry of Great Britain and Ireland.* By Sir Bernard Burke, C.B., LL.D. Edited by his Son. 2 vols. (Harrison & Sons.)

THREE consecutive generations have now superintended the production of Burke's 'History of the Landed Gentry,' the ninth edition of which is before us. The first volume of the first edition, by John Burke, appeared so early as 1833 as 'A Genealogical and Heraldic History of the Commoners of Great Britain and Ireland.' Subsequent editions were issued, with the title the work now bears, under the charge of Sir Bernard Burke, Ulster King of Arms, the sixth edition being given to the world in 1882, and the eighth, under the care of Mr. Ashworth P. Burke, in 1894. During this

long time it has maintained its reputation as one of the most trustworthy and indispensable guides to the herald, the historian, and the genealogist. The position it holds has, indeed, never been forfeited, and has not even been very seriously attacked. Each successive edition has been marked by enlargement and improvement. Some very special features are noteworthy in this latest edition. The most conspicuous is, perhaps, the removal of the names of the Irish gentry from the general list and their appearance under a separate heading at the close of vol. ii. Another all-important improvement is the addition in very many cases of illustrations of arms, the first that have been seen in the work. These are, as a rule, drawn from the ex-libris of various families, where these can be obtained. This feature has great interest, and is, of course, capable of indefinite expansion. Ultimately, no doubt, the work will be as fully illustrated as the companion volume 'The Peerage.' Among the very numerous plates now given are those of Col. Douglas Macneil, C.B.; of Acton of Gatacre Park; Aglionby of Stafford Hall; Allanby of Walsoken; Aylmer of Walworth Castle; the Balfours of Balfour, of Balbirnie, and of Whittinghame; Burnaby of Baggrave Hall; Disraeli of Hughenden; Lane of Moundsley; Moray of Abercairny; Oliphant of Rossie, and innumerable others. It is impossible to study a work in which a full record is kept of those who constitute, in fact, the backbone of the nation without being struck by the vicissitudes of county families. Names disappear from each successive edition, the links with ancient ancestry being severed, while fresh pedigrees are obtained to fill their places. Fortunately, however, the work as a whole constitutes a record of stability and strength, and the task, as we know by experience, of comparing each successive edition with its predecessor can scarcely be regarded as revealing much change. The type of the 'History' is kept standing, so that fresh additions or disappearances can be constantly noted. Nothing new is to be said concerning a work the prestige of which is maintained. Our duty to our readers is accomplished in announcing the appearance of the latest edition.

*Yoga; or, Transformation.* By William J. Flagg. (New York, J. W. Bouton; London, Redway.)

REACHING us from America, Mr. Flagg's book supplies a comparative statement of the various religious dogmas concerning the soul and its destiny, and of "Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other magic." This statement, which is copied from the title-page, shows the reader the spirit in which the whole is written, and prepares him for all he has to expect. We have read a great portion of the book, and dipped into the whole, without finding anything with which in our pages it is expedient to deal. The folk-lore aspects of early beliefs are passed by, and the matters on which it is attempted to cast light are mystical and occult. To believers in spiritualistic marvels the work will no doubt commend itself. The attitude of mind of the author is shown in the assertion, "It cannot be without some foundation that beliefs have always prevailed in the possibility of an indefinitely long extension of earthly life, and even theories, dreams, and hopes of earthly immortality." Something more than dreams and hopes seems to be in question if, as we are told, Lao-Tsee claims to have lived a thousand years, and his disciple Chuang-Tzu



twelve hundred. Subjects such as Sadism—it is called, suggestively enough, "Saddism" in the index, and the knowledge what it means does not seem to have been quite grasped—Masochism, flagellation, and the like are dealt with in a fashion, and a protest is entered against the innuendoes (!) of Boileau and Meibomius (*sic*). Developments of hysterical mania are treated as though they were manifestations of something cryptic or significant, until we are not surprised at being told that "the veritable saintly ardour which ascetics love to feel" is "a troublesome symptom in insane asylums." We are not condemning Mr. Flagg's book; we are dismissing it as outside our ken. We should, however, commend it to Mr. Caxton, if he were still occupied on his history of human error.

*The Cathedral Church of Hereford.* By A. Hugh Fisher. (Bell & Sons.)

THE latest addition to Bell's admirable "Cathedral Series" consists of an account of the cathedral and the see of Hereford. The work is in no respect inferior to its predecessors. Mr. Fisher, who is an enthusiast as well as an expert, has gone lovingly into his subject, and has added to the handsome illustrations of the Photochrome Company, with which the work abounds, architectural designs of his own of great value. Among the many internal objects of interest depicted is the famous reliquary presenting the murder of St. Thomas of Canterbury, the description of which is condensed from that of the Rev. Francis Havergal. Many illustrations of gargoyles are given, but none of the miserere carvings. Another well-executed design is that of the famous Cantelupe shrine. The view of Hereford from the Wye is very effective, and the exterior views generally are excellent.

*The Castle, Barony, and Sheriffdom of Auchterarder.* By A. G. Reid. (Crieff, D. Philips.)

THIS little pamphlet gives a short but interesting sketch of the history of Auchterarder. It seems to be founded on trustworthy authorities, and contains none of those wild guesses from which local tracts on antiquarian subjects are rarely free. Auchterarder was a royal burgh, though no charter giving it this status is known to be in existence. The neighbourhood of Auchterarder has had its fair share of war, but it never suffered more severely than after the battle of Sheriffmuir, when the Earl of Mar, the Jacobite leader, burnt the town for the purpose of hindering the Duke of Argyll's army from taking shelter there. This was a cruel act, worthy rather of continental mercenaries than Scotchmen fighting for freedom, as they conceived it. The act was the more outrageous as the inhabitants of the burgh and neighbourhood were tenants of the house of Perth, and therefore Jacobites to a man. It was done, moreover, in the depth of winter. As the author very truly points out, "this was an impolitic act, and calculated to exasperate the public mind against the exiled family." The barony was attainted on the death of James, Duke of Perth, but restored to the family in 1782. It was soon after sold, and thus the last tie of the old feudalism was for ever severed. During the last century the estate has several times changed hands. The old church, now disused, was dedicated to a local saint, who bore (to Saxon ears) the unmusical name of St. Mackessog, and whose legend may be seen in the Aberdeen Breviary. On the south, not far from the church, is a well which bears the saint's

name, whose waters were until recently believed to possess curative virtues.

*Unclaimed Money not yet in Chancery.* By Percy B. Walmsley. (Worcester, Littlebury & Co.)

MR. WALMSLEY, a contributor to our columns, is anxious to render this little work—the price of which is only sixpence—useful as a regular medium for inquiries by clergymen and those engaged in genealogical pursuits. We are glad to introduce it to our readers.

A SECOND SERIES has been issued by Mr. Horace Cox of *A Barrister's Collection of Stories*, which have been sworn upon oath to be true. Among the stories told is that of the marriage of Shelley and Harriet Westbrook, with its consequences.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

VARIOUS CORRESPONDENTS ("Authors Wanted").

—The same queries reach us from many correspondents. Our attention has been drawn to the fact that they form part of a series of competition inquiries, the purpose of which will be defeated by the insertion of answers in this column.

CECIL CLARKE ("Co-opt").—The hyphen or the diæresis is used in this and similar words for the sake of convenience, as in the 'H. E. D.'

S. J. A. F. ("The Manchester Martyrs").—The so-called "Manchester martyrs" were the Fenians Allen, Gould, and Larkin, who were executed at Salford 23 Nov., 1867.

E. E. THOYTS ("List of Dublin Officials").—Please send.

ECCLESIA ("Arrangement of Churches").—The subject has been fully and frequently discussed in 'N. & Q.' See Indexes to 7th S., and especially 7th S. i. 387, 435.

CORRIGENDUM.—P. 373, col. 1, l. 23, for "undo" read *outdo*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, MAY 28, 1898.

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## Notes.

## HISTORIC PERSPECTIVE.

"We are too close to see in accurate vision either of these men [Carlyle and Ruskin]. We lack the perspective of time."

These words, which suit me admirably as a text for what follows, are dislodged (not abruptly, I trust) from their context, which is a readable 'Bibliographical Biography' of the second-named writer penned in 1879 by Mr. W. E. A. Axon. I select them in preference to others because of their concise expression of a thought which I have long regarded as inaccurate. Historic perspective, or "the perspective of time," as applied to persons and periods, is to me a sheer literary fallacy. The process is as radically false as an inverted telescope—with equal results. It narrows the view to vanishing point, the sole merit of which is concentration, but at the price both of clearness and accuracy. "Accurate vision" is possible only in the foreground whether of scenery or history. "Time has a strange contracting influence on many a widespread fame," wrote Carlyle ('Essays,' vol. i. p. 18), whereas expansion is the attribute of the present. If their contemporaries have no "accurate vision" of the doers of deeds and the makers of thought,

will it be found in the discoloured medium and dim remoteness of that which is proverbially untrustworthy? Will generations yet unborn be better able to gauge the character and genius of Ruskin and Gladstone than they who have lived and moved and had their being with them? Ditto of current events. Will any historian of the future judge more soundly or narrate more accurately the causes and incidents and issues of the Crimean War than Kinglake? And if current events be (as they sometimes are) alarmingly distorted and living celebrities misjudged, is the treacherous "perspective of time" or history likely to give the world a presentment of both nearer the truth? The tardy recognition of merit is altogether different from a correct or incorrect estimate of it. Byron and Keats both suffered from the former, but none save the wilfully perverse denied the genius of either. And so of Browning and Meredith. Who questions their power or fails to appreciate their talent, though their sentences be oftenest like the Delphic Oracles in mystery? And will the twenty-first century read their lines with less difficulty or belaud what it cannot understand more loudly than the nineteenth? More likely it will relegate them (though unfairly), by the contraction of perspective, to the limbo of things unreadable. Tasso, to go further afield, may have been, to use Lamartine's phrase, "bafoué jusque dans son génie," and Dante expelled from Florence "nell' mezzo cammin di sua vita," and Victor Hugo expatriated for years; but they were nevertheless prophets, if not in their own country, certainly in their own times. And Tennyson and Goethe, will posterity bid them climb to a higher gradient up the slopes of Parnassus than that which they have already reached? I doubt it. No; the verdict of the future is passed by a jury utterly incapable of viewing a case except through party-tinted lenses and furnished only with fragments of evidence upon which to base it. Distance lends enchantment or disenchantment to a view which never possessed either; judgment is given upon mutilated documents or personal bias. Of such is the making of history. Gibbon, Macaulay, Freeman, and Lecky are samples in point; McCarthy's 'History of our Times' witnesses for the plaintiff. One such volume is worth, in point of accuracy, a whole library of the former. I am not over hopeful, however desirous, of winning many proselytes to my theory, and so shall cease to dilate my phylacteries further; the rather am I in plight to call into being a swarm of literary wasps about my path. Whichever it



be that befalls me, I am "in sure and certain hope" that that pathway leads direct to the City of Truth.

J. B. S.

Manchester.

### SHAKSPEARIANA.

'OTHELLO,' I. i. 21 (5th S. xi. 383; 9th S. i. 83, 283).—MR. SPENCE displays a fond parental pride in his misshapen bantling,

A fellow all must damn in affairs wise, but he must not be allowed to father such a line on Shakspeare. It is simply impossible that Shakspeare can have written it. "Wise affairs" does not sound like him, but "affairs wise" is out of the question. MR. SPENCE's note is well answered by one of Mr. James Platt's, which appeared in another place on almost the same date. Mr. Platt says (*Literary World*, 8 April):—

"To my mind the line needs no emendation, but as it stands one of the most suggestive in Elizabethan literature. It has at least one obvious meaning, and (like all the best Shakspearian lines) one or more complementary shades of sense. The obvious interpretation is that a fair wife may be a not unmingled blessing. The underlying suggestion is of the popular superstition that a man who is lucky in love will be unlucky in other things. The fact that the commentators have boggled over the line is simply due to the stupidity which is the badge of all their tribe."

This was in answer to a suggestion that Shakspeare wrote

A fellow almost *damina*, fair wife  
That never set a squadron in the field,

an untenable hypothesis, as Mr. Platt says, because *damina* is accented on the middle syllable.

C. C. B.

Perhaps the following passage from Tasso, 'Ger. Lib.' x. 39, may help to throw some light on the possible meaning:—

Orcano, uom d' alta nobiltà famosa,  
E già nell' arme d' alcun pregio avanti;  
Ma or congiunto a giovinetta sposa,  
E lieto omai de' figli, era invitato  
Negli affetti di padre e di marito.

Compare the connexion in which the last three lines are quoted by Montaigne, ii. 8, Essay on 'The Affections of Fathers to their Children.'

C. LAWRENCE FORD, B.A.

A few words as to one or two statements made by MR. SPENCE. The line in question may certainly be included in Iago's tirade against Cassio. While the fact of agreeable manners or a pleasing exterior may be thereby admitted, to intimate that a man is of such a stripe as wanting only the opportunity to strike his friend through the honour of that friend's fair wife can hardly be considered as paying him a compliment. In the lines

quoted by MR. SPENCE (I. iii. 398) we do, perhaps, find Iago first consciously planning to make active use of the situation in order to advance his fortunes. We shall not, however, do Iago's character any violence in understanding by

A fellow almost damn'd in a fair wife

that the thought of a *liaison* had occurred to him before. It was not contended in my previous note that Iago did more than throw out a hint of this evil thought. It may be added that this line strikes a note that runs all through the play, similar to that in 'Hamlet' (I. i. 9)—

And I am sick at heart.

EDWARD MERTON DEY.

St. Louis.

'OTHELLO,' V. ii. 1 (9th S. i. 283).—

It is the cause, it is the cause, my soul,—  
Let me not name it to you, you chaste stars!  
It is the cause.

MR. MACALISTER would have us read "curse" for "cause," and he supposes that Othello had suddenly found the cause of Desdemona's infidelity in the "curse placed upon the fatal handkerchief." If this discovery was a "pleasurable relief" to him, it was surely also a good reason why he should spare Desdemona's life. If she acted under a spell she was not a free agent, and therefore not responsible for anything she did. I believe that the difficulty which MR. MACALISTER and others have found in this passage they have made for themselves from putting the emphasis on the wrong word—on "cause" instead of on "It." Othello had placed himself before the bar of conscience, and asked its verdict on the justice of the terrible deed he purposed to do. What did he deem the justifiable "cause" of what he now determined to do? The full and damning proof, as he thought he had, of Desdemona's guilt. "It," her proven guilt, "is the cause"; "it," he emphatically repeats, to confirm his fearful resolve, "it is the cause, my soul." Let MR. MACALISTER mark what follows:—

Let me not name it to you, you chaste stars!  
It is the cause.

What was there so vile that Othello would not affront the "chaste stars" by naming in their presence? Was it his wife's unchastity or the fatal spell of the handkerchief? I leave the answer to MR. MACALISTER. That he may learn that there are some commentators to whom this passage has presented no difficulty, I conclude with quoting those excellent commentators the late Mr. and Mrs. Cowden Clarke. Their note on the passage is as follows:—

"This is one of Shakespeare's impressively abrupt commencements of scenes. It shows Othello in debate with his own soul on the fatal necessity for putting his wife to death, and striving to justify the deed by the cause which exists for its perpetration. The iteration of the phrase 'it is the cause' serves admirably to denote the need he feels for urging upon himself the instigating motive for his purposed act."

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

'HAMLET,' I. i. 158 (8th S. xi. 224, 343; 9th S. i. 83, 283).—The use of "sing" to which R. R. calls attention is not peculiar to Lincolnshire. I have often heard it in Nottinghamshire in such sentences as "If I catch you in mischief again I'll make you sing"; "You'll sing to another tune if I get hold of you," &c.

C. C. B.

A BARREL OF GUNPOWDER AS A CANDLESTICK.—Historical students, when called upon to criticize relations of events, especially those that seem in themselves unlikely, that are recorded to have happened in the lives of persons whose careers are separated by a long period of time, when the said events have a very striking similarity between them, are wont to regard the first narrative as the prototype, and the latter as a case of transference. Sometimes this may be the correct view to take, but it is commonly a dangerous proceeding to insist upon it. An example has occurred to me recently which illustrates this.

At East Butterwick, a village on the banks of the Trent, some eight miles north-west of this place, there lived, in the middle of the century, a shopkeeper named Marshall. He was a general dealer, supplying nearly all the wants of his neighbours. Above this man's shop and the adjoining outhouses was a long chamber, open to the roof, in which he kept such stores as he had not room for in his somewhat small shop. Among other things this room contained a mangle, which was at the service of such of the women of the "town" as made him a small payment. One winter evening several women were engaged in mangling when one of them knocked down their solitary candlestick, and, being probably of earthenware, it was broken. Work for the night was nearly over; it did not seem worth while to fetch another, so one of the women took the still burning candle—happily it was not a very short one—and stuck it into some black dusty-looking stuff which she had noticed in a barrel standing near. Soon, however, one of these good dames had occasion to descend into the shop, and, encountering Marshall there, naturally began to apologize for the candlestick having suffered.

We may conceive what was the shopkeeper's horror when he heard what was the substitute that had been found, for he knew at once that the candle was standing in a cask of gunpowder. He rushed upstairs, and was just in time. He made "a cup with his two hands," as he said, "so that no sparks could get to the powder," and drew the candle calmly out without uttering a sound. His words afterwards, when all danger was over, were, I have been told, of a kind not uncommonly heard on board of keels and coal-barges on our rivers, but such as are discouraged elsewhere.

Marshall told me of this very soon after it occurred; the date I am unable to fix, but am sure that it was before the year 1854. In the year 1861 'The Depositions from the Castle of York.....in the Seventeenth Century' were published by the Surtees Society. In a note in this work by its editor, the late Canon Raine, the following passage occurs. The parallelism between the two narratives as to the way the candle was removed from danger is very striking:—

"Newcastle had a very narrow escape about 1684. An apprentice, going up with a candle into a loft which contained many barrels of gunpowder and much combustible material, thoughtlessly stuck the candle into a barrel, of which the head had been knocked off, to serve for a candlestick. He saw the danger and fled. A labourer ran into the loft, and, joining both his hands together, drew the candle softly up between his middlemost fingers, so that if any snuff had dropped, it must have fallen into the hollow of the man's hand."—P. 237.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

RUSSIAN CAGE-BIRDS SET FREE ON LADY DAY.—An open-air bazaar is annually held round the St. Petersburg "Gostinnoi Dvor," where all sorts of home-made toys, knick-knacks, sweetmeats, &c., are sold during the five days ending with Palm Sunday. I took a stroll with my wife and family to view this fast-disappearing show on Wednesday, 25 March, O.S. (being the Feast of the Annunciation), and we witnessed a curious scene of which we had often heard. There were several booths appropriated to the sale of wretched canaries and more homely specimens of the feathered tribes, such as bullfinches, starlings, and other denizens of these climes. Quite a crowd had collected, and, in accordance with an ancient custom, some tender-hearted natives, mostly of the fair sex, were buying and releasing inmates of the little wooden prisons. The birds generally cowered in natural hesitation at their open doors, fearful to exchange the certainty of a pinch of seed and a drop of water in captivity for the



rigours of a Northern spring outside. It was snowing and blowing hard, and the thermometer was about at zero. The intention of these sentimental jail-deliverers is kind and praiseworthy, but it is to be feared that it is too often a case of "out of the frying-pan into the fire," and that many a poor, shivering, draggled-tailed fugitive as he fluttered away would sadly pipe (if he knew his 'Prisoner of Chillon'),—

Even I  
Regained my freedom with a sigh!

H. E. M.

St. Petersburg.

**RINGERS' ARTICLES.**—In the church of St. Cleer, Cornwall, are some curious lines, painted upon a framed panel in the tower, which may be worth recording for their quaintness:—

**THE RINGERS' ARTICLES.**

Wee ring y<sup>e</sup> Quick to Church  
the dead to grave,  
Good is our use,  
such usage let us have,  
Who swears, or curses  
in an angry mood  
Quarell or strike  
although he draw no blood  
Who wears his hatt or  
spurs ore turns A bell,  
Or through unskillfull  
ringing, marris A peall,  
Shall forfeitt six-pence  
for each single crime,  
Twill make him cautio<sup>us</sup>  
Against another time.

These ringers' boards occasionally occur, but I have not met with one elsewhere similar to this example.

I. C. GOULD.

**SIAMESE NAMES.**—Since the visit of the King of Siam to this country, now nearly a year ago, I have several times been asked the meaning and pronunciation of his Majesty's name. Perhaps the information might interest some of the readers of 'N. & Q.,' especially as the name has been often misprinted in the newspapers as Khula, and even in the accurate 'Whitaker's Almanack' as Khoualankorn—mistakes which seem to show that the initial has been taken for a guttural, whereas it is nothing more than the familiar *ch* in *church*. As to the accent, it should fall upon the second and fourth syllables, Chulálon-kórñ, and the signification, ridiculous as it may appear, is *hairpin*. The word is not Siamese, but is derived from the Sanscrit Chulálan-káraná. While on the subject I may draw attention to a coincidence between Siamese and English in the termination *-bury* in names of towns. Petchabury and Ratbury recall Canterbury, although not so forcibly

when it is known that they are stressed upon their final syllables.

JAS. PLATT, Jun.

**DR. THOMAS RUTHERFORTH.**—The subjoined extracts from the Rev. William Cole's manuscript 'Athenae Cantabrigienses' respecting Thomas Rutherford, D.D., Regius Professor of Divinity at Cambridge, are interesting and amusing. I believe they have never before appeared in print.

"Dr. Rutherford had been declining the beginning of the year 1771, yet preached the Hospital Sermon at St. Mary's in June that year, when it was visible he had been better in bed, though he was always of a very pale and sallow complexion. He declined after this much more, and in the autumn was advised to go to town for advice, and had the opinion of Dr. Thomas, whose directions he followed, and went with his lady to her brother's, Sir Anthony Abdy's, where on Friday, Oct. 4, he was observed to be more easy and better spirited, went out an airing in the afternoon, and played at cards in the evening, but was suddenly taken with a shivering, put to bed, and grew delirious, and died next morning at 5 o'clock, Oct. 5, 1771, and is to be buried at Barley. He has left his widow with one son at Eton about 16 years of age, and, like his mother, very fat: he is reckoned wild, and will now have an opportunity of more displaying his genius, if it is, as they say, rather gay: but he is very young, and may be excused. He is to inherit his uncle's estate, and to change his name. The Doctor was tall and thin, and limped a little in his gait. He was the great and unrivalled ornament of the Divinity Schools, and seemed peculiarly adapted to that profession, which will hardly be filled by his equal, let whomsoever have the election. He was a very worthy man, though proud and stately, and rather bent on raising a family. He was buried in a private manner at Barley. Dr. Rutherford was pitted with the small-pox, and very yellow or sallow complexioned."

At a later date Cole wrote this additional paragraph:—

"I always supposed that, although his father was minister at one of the Papworths, he drew his origin from Scotland, especially since he called Sir Anthony Abdy his brother, which he always affectedly did, and used then the seal of the Scotch noble family of his name: yet it is more reasonable to suppose that he was extracted nearer home, as I find that name in the earliest part of Cherry Hinton register, in Queen Mary's time, and continued there many generations."

His only son, Thomas Abdy Rutherford, the Eton boy above referred to, became rector of the parish of Theydon Garnon, Essex, and died on 14 Oct., 1798.

THOMPSON COOPER, F.S.A.

**EARLY ENGLISH DOORWAY, WEST SMITHFIELD.**—The street from Aldersgate Street to West Smithfield projected by the City Corporation would have passed through the site of the cloisters of St. Bartholomew the Great, Smithfield, and would have destroyed

the beautiful Early English doorway leading from Smithfield to Bartholomew Close. This doorway has been by some writers mistaken for the doorway to the south aisle of the priory church, but it was clearly the entrance to the priory precinct or enclosure. This was, I think, first shown by Parker, although I cannot find the reference, and his conjecture has, I believe, been confirmed by subsequent discoveries during the recent restoration. I may cite the authority of Mr. G. H. Birch, F.S.A., who, in reply to an inquiry, writes:—

“Your conclusions are correct with regard to the Early English doorway leading to Bartholomew Close. It never was the south-west door of the church, but the door leading to the priory buildings, and its own internal evidence, I should have thought, would have been sufficient to have convinced any one. Had it been so the nave of the priory church would have been out of all proportion. The Austin Canons did not indulge in the same lengthy naves that their richer brethren the Benedictines did, and their naves rarely exceeded eight or nine bays in length. In St. Mary Overie you have a very perfect specimen of a church belonging to the Austin Canons, and another, more perfect still, at Christchurch, Hants. In each case the nave is only eight bays in length. If the existing archway was the west door of the south aisle, what must the great west door have been? The south wall of the nave with its responds existed up to the year 1856 or 1857 (I forget which), and I well remember Mr. Chatfield Clarke telling me that rough indications of the return of the west wall were to be traced upon it. We know the actual size of the cloisters, and there was plenty of space for the prior's lodgings between the west wall of the cloister and the boundary wall in Duck Lane to allow for a fairish-sized courtyard leading to the more private parts of the priory, the natural entrance. Only reconstruct the nave as I have done from the existing easternmost bay, and taking the existing height, forty-seven feet, you will at once see the absurdity of making that archway one of the west doors, fondly as I had hoped it might have been.”

JOHN HEBB.

Canonbury, N.

“To CHI-IKE”: “CHI-IKE.”—I suppose most readers of ‘N. & Q.’ will have heard one or the other of these terms. The former—to hail, according to the ‘Slang Dictionary,’ but is now, I believe, simply a slang expression for good-humoured “chaff.” Substantively, as in the second of the terms, it—a hail. From the ‘Slang Dictionary’s’ explanation it would appear to have been common among costermongers, “who,” we read, “assist the sale of each other’s goods by a little friendly, although noisy, commendation.” But although I have learned this much, I have never yet met with an explanation of its etymology. Is it merely a jest-word, such as may have originated by mere chance, or is it derived from any source? I have often

heard it in the streets of London—for it is pre-eminently a street word. Excepting the record in the ‘S. D.’ I have in only two instances chanced upon it in literary form. One of these was in Mr. F. W. Hornung’s Australian story—which presumably gives it an Antipodean vogue—‘The Boss of Taroomba,’ where one of the characters of the story uses it with the verbal significance. The other instance was in the *Daily Mail*, some time last September, I think, about the termination of the Thames-Boulogne steamboat season. On the final homeward trip of the *Marguerite*, of which an account appeared in the newspaper named, it was recorded that some of the passengers aboard, while the vessel was alongside the quay, began “to chike” the inhabitants ashore. These, then, are the only instances in which the terms have been clothed in literary form within my experience, although there are probably other cases which may be quoted. Now I think it would be interesting to know something of the etymology of the terms; and I should be obliged if our friend Mr. F. ADAMS or other contributors would bestow a little attention on the elucidation of the—to me—mystery which enshrouds the terms.

C. P. HALE.

NEWINGTON CAUSEWAY.—In the March number of the *Pall Mall Magazine* there is a paper, full of curious information, by Sir W. Besant on South London, in which that writer says, speaking apparently of the beginning of the sixteenth century, “There were buildings all along both sides of the Causeway [by which I suppose he means the Newington Causeway] as far as St. George’s Church.” St. George’s Church was never situated in the Causeway. “In the middle of the Causeway stood St. Margaret’s Church, facing St. Margaret’s Hill.” This is beyond St. George’s Church, so how could it be the Causeway when it was High Street, Borough? I well remember St. Margaret’s Hill being written up there in the fifties, when the old Town Hall stood on the site. BRUTUS.

THE AUTHORSHIP OF ‘SYLVAN SKETCHES’ AND ‘FLORA DOMESTICA.’—In Halkett and Laing’s ‘Dictionary of the Anonymous and Pseudonymous Literature of Great Britain’ the following two books are attributed to “— Wordsworth”: (1) ‘Flora Domestica; or, the Portable Flower Garden,’ London, 1823; (2) ‘Sylvan Sketches; or, a Companion to the Park and the Shrubbery.’ By the author of the ‘Flora Domestica,’ London, 1825. The mistake has arisen from misunderstanding a review of ‘Sylvan Sketches’ in



the *Gentleman's Magazine* of June, 1825 (p. 523). The author of 'Sylvan Sketches' (pp. 208, 209) quotes two passages from Wordsworth's 'Description of the Scenery of the Lakes,' which the reviewer introduces in his review (without, of course, the reference to Wordsworth's book): "Mr. Wordsworth very properly speaks thus of it," and "Again he [Mr. Wordsworth] says." The anonym-hunter has evidently taken these quotations to be original remarks by the author of 'Sylvan Sketches,' and a Mr. Wordsworth to be the author of that book. In the 'Dictionary of National Biography' the 'Flora Domestica' is wrongly inserted amongst the works of Henry Phillips, who was not the author (so his son, Mr. Barclay Phillips, informs me) of two other books attributed to him in the same article, 'Companion for the Orchard' and 'Companion for the Kitchen Garden.' In the British Museum Catalogue 'Sylvan Sketches' and 'Flora Domestica' are entered under Miss Elizabeth Kent, which I hope is right. The author of 'Sylvan Sketches' dedicates it "to her absent sister."

H. J. M.

Brighton.

**RIDING THE MARCHES.**—The revival of old customs is as notable a feature of this decade as their lapse was of, say, the sixties. The following paragraph from the *Glasgow Herald* of 5 May shows how Forbes has revived its march-riding after an interval of fifty-eight years:—

"The ancient ceremony of riding the town boundaries or marches was revived yesterday at Forbes. The last occasion on which the ceremony took place was in October, 1840, and consequently yesterday's proceedings were fraught with unusual interest. The day was observed as a general holiday, and the town was gaily decorated. The procession started from the Court-House at noon, the majority of the councillors being on horseback, and a large number of citizens being also mounted. The elder school children and a number of cyclists took part, and there were carriages for the ex-bailies, ex-councillors, &c. The Town Clerk explained the ancient rights and privileges of the burgh at the Hawthorn Tree and at the Califer Hill. The quaint ceremony of making three burgesses was gone through at the Douping Stones. Sir Felix Mackenzie delivered an oration, and the ceremony was witnessed by several hundred ladies and gentlemen. The route extended to close on fifteen miles, and the proceedings passed without hitch of any kind. Provost Grant presided at a banquet in the evening."

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

**"THE ECHOES OF BEN NEVIS."**—In the opening chapter of 'The Heart of Mid-

Lothian' Scott refers to Pennant's objections to "those speedy conveyances," the mail-coaches, and continues thus:—

"In despite of the Cambrian antiquary, mail-coaches not only roll their thunders round the base of Penman-Maur and Cader-Edris, but

Frighted Skiddaw hears afar

The rattling of the unscythed car.

And perhaps the echoes of Ben-Nevis may soon be awakened by the bugle, not of a warlike chieftain, but of the guard of a mail-coach."

This was published in 1818, and now in 1898 the echoes of Ben Nevis respond to the roar of the railway train which passes through the wilds of Dumbarton and West Perthshire on to Fort William. Ten years ago the ordinary unskilled observer would have deemed it chimerical to conceive of a railway built on the precipitous heights above Loch Long, and across the desolate Moor of Rannoch, while now this picturesque route is an accomplished fact, and the traveller may reach Fort William from Glasgow in a matter of five hours. Scott's pleasing fancy at the opening of the century and the achievement of the engineer at its close have curiously antithetical and yet complementary relations. As text and commentary they fit each other, and they illustrate admirably the scientific progress of eighty years.

Helensburgh, N.B.

THOMAS BAYNE.

**"JONKANOO": "JOHN CANOE."**—In chap. vii. vol. ii. of Theodore Hook's 'Gilbert Gurney' the rollicking Daly, speaking of a Lady Wolverhampton ("Dow Wolf"), says: "I am her pet-plaything—a sort of Jonkanoo general for her dignity balls." The curious word *Jonkanoo* is evidently a form of *John Canoe*, and, as we read in chap. x. of Michael Scott's delightful 'Tom Cringle's Log,' a *John Canoe* is a negro Jack Pudding, and these John Canoes wore white false faces, and enormous shocks of horsehair fastened to their woolly pates. Their character hovers somewhere between that of a harlequin and a clown. John Canoe does not figure among the many Johns of Dr. Brewer's 'Phrase and Fable,' and probably it would be futile to seek the exact origin of the phrase.

JAMES HOOPER.

Norwich.

**ROSALIE CURCHOD.**—On 11 March, 1820, at the Essex Assizes, Rosalie Curchod, belonging to the Lausanne family made famous by Gibbon's attachment to Suzanne as well as by Suzanne's marriage with the great French minister and financier Necker, was tried for the wilful murder of her new-born male illegitimate child at Barking on 20 December

of the previous year, and acquitted by direction of the judge on the ground that there was no proof that the child was born alive. There was a touching element of romance in the case, which the curious may learn from the report of the trial in the 'Annual Register.' It would perhaps be more interesting to know what was this unfortunate young woman's relation to Suzanne, who had been dead nearly twenty-six years. F. ADAMS.

### 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.

**HONEST: HONESTLY.**—We want for the 'Dictionary' instances of the phrase "To turn an honest penny," and the like, before the present century, and especially to trace the first use of such; also early examples (in English) of the adage "Get money, honestly if you can; but get money," or any variant thereof in which "honestly" occurs.

J. A. H. MURRAY.

Oxford.

**ARMS OF THE SEE OF WORCESTER.**—Can any one throw light on the origin of these arms, which are Argent, ten torteaux? There are two possible theories. First, it has been suggested that the torteaux—representing the eucharistic wafers—were adopted as the arms, of the see by reason of the fact that from very early times the Bishop of Worcester was the chaplain of the Primate, and always celebrated when he was present. If this theory be correct, Bishop Godfrey Giffard must have adopted the arms of the see, as we find them ever afterwards used by the great Hampshire branch of the Giffards, descended from his brother William Giffard, whose son inherited the estates of the bishop in Wilts, Gloucester, and Hants, *i.e.*, Boyton, Weston-under-Edge, and Itchell.

The Giffards of Ballysop, in the county Wexford, claim to represent this family, and so loose did orthography become that the corrupt and inaccurate form—practically unknown in any one of the four great branches of the Giffards before the days of printing—in which they now spell their name is no proof to the contrary.

Secondly, it has been suggested that the arms in question were adopted for the see from the fact that they were Bishop Giffard's arms.

On the whole, perhaps, the first theory seems preferable. Bishop Giffard, his brother

the Archbishop of York, Sir Alexander Giffard, the survivor of Mansoura, and William Giffard, who continued the line, were all sons of Sir Hugh Giffard, of Boyton, Constable of the Tower and guardian of the king's children. It is practically certain that Sir Hugh was of the same family as the Giffards, Barons of Brimpsfield, for the following reasons:—

1. The fact that Boyton was Brimpsfield Giffard property, and passed to Sir Hugh's family on or soon after the death of an Elias Giffard, of Brimpsfield, who was probably Sir Hugh's brother.

2. The fact that Bishop Giffard referred in his will to Maud Giffard, wife of Sir John Giffard, of Brimpsfield, by a term indicating affinity or consanguinity.

3. The fact that the effigy in Boyton Church which is supposed to represent Sir Alexander Giffard, the bishop's brother, has displayed thereon the arms of the Brimpsfield Giffards.

It would appear not improbable, therefore, that the bishop adopted the arms of the see. At the same time it must be remembered that even if the bishop bore arms before he was bishop different from his Brimpsfield cousins', that fact would not prove that he was not of their family, as heraldry did not become hereditary, as of course, till the latter end of the thirteenth century. It should also be remembered that the bishop's adoption of the arms of the see, if a fact, would scarcely justify his nephew's adoption of those arms; and, lastly, it is certainly stated somewhere that Sir Alexander bore the "ten torteaux," which would not be the necessary or even probable consequence of his brother's adoption of that coat.

H. F. G.

**ALDRIDGE, CO. STAFFORD.**—I shall be much obliged to any one who will tell me where I can see a copy of 'Notes and Collections relating to the Parish of Aldridge,' by J. F. Smith, privately printed in 1884.

GEORGE W. MARSHALL.

Heralds' College, E.C.

**POWNALLS.**—Having nearly completed an account and pedigree of the Pownall family of Cheshire, I should be very glad of any information, other than afforded by Witton registers, Chester wills, or Ormerod's and Earwaker's works, concerning the following: George Pownall (of Lostock Gralam?), born 1634, son of George Pownall, born 1597 (churchwarden of Witton, married to Elizabeth, daughter of Richard Hewitt), son of Humphrey Pownall, of Witton and Northwich, who married (1586) Joan Tue or Tewe.



Is there any local history or tradition of the Society of Friends that might bear on George junior, who is believed to have emigrated to Pennsylvania in 1682?

ETHEL LEGA-WEEKES.

Leafy Nook, 4, Caroline Terrace, Brook Green, W.

GOETHE'S 'MASON - LODGE.'—Will a reader kindly favour me with the original words of (or tell me where to find) the 'Mason-Lodge,' by Goethe? The last stanza Carlyle, in 'Past and Present,' translates as follows:—

Here eyes do regard you,  
In eternity's stillness;  
Here is all fulness,  
Ye brave, to reward you—  
Work and despair not.

I have Goethe's 'Werke' in fifty-five volumes, but cannot find it.

J. C. BURLEIGH.

"JASPER CLEITONUS CIVITATI LONDINI PREFECTUS CELEBERRIMUS."—In Prof. Ker's 'Frasereides,' 1731, being a biographical *éloge* of Dr. James Fraser, of Aberdeen, who was a kind of "second founder" of that seat of learning in virtue of his munificent gifts for restoring the buildings (*vide* 'N. & Q.,' 6th S. vi. 111), and was the first secretary of Chelsea Hospital, Fraser's wife is described as "Maria Narsia, cujus pater annum censum tenebat septingentarum librarum in provinciâ Oxoniensi, cui avus erat celeberrimus ille Jasper Cleitonus civitati Londini præfectus." Who was this "very celebrated" Jasper Cleiton, thus described, apparently, as (Lord) Mayor of London? Mr. Welch, the Librarian of the Guildhall Library, who has kindly made a search there, informs me that the only Lord Mayor whose name bears any resemblance to Cleiton is Sir Robert Clayton, who served the office in 1679. This Jasper Cleiton's time (reckoning the generations upwards from Mary Narsey) would be somewhere about 1550-1600. If he was "celeberrimus," something must surely be known about him. And what office could be signified by "civitati Londini præfectus"?

R. B. LITCHFIELD.

31, Kensington Square, W.

A CHURCH TRADITION.—Marie Corelli, in a foot-note in her book 'The Mighty Atom,' states that the following description of Combmartin Church is reported by her nearly verbatim from the verger James Norinan:—

"Folks 'as bin 'ere an' said quite wise-like—'O that roof's quite modern,'—but 'tain't nuthin' o' th' sort. See them oak mouldings?—not one o' them's straight,—not a line. They couldn't get 'em exact in them days—they wasn't clever. So they're all crooked an' 'bout as old as th' altar screen,—mebbe

older, for if ye stand 'ere jest where I be, ye'll see they all bend more one way than t' other, makin' the whole roof look lop-sided like, an' why's that d'ye think? Ye can't tell? Well, they'd a reason for what they did in them there old times, an' a sentiment too—an' they made the churches lean a bit to the side on which our Lord's head bent on the cross when he said 'It is finished!' Ye'll find nearly all th' old churches lean a bit that way,—it's a sign of age, as well as a sign of faith."—P. 96.

Is this tradition current elsewhere? If so, where are there other evidences?

W. A. HENDERSON.

Dublin.

EPITAPH ON CROMWELL.—I find the following in an old collection of French poetry, 'Élite de Poésies Fugitives,' 1770:—

*Épithaphe de Cromwell.*

Ci git l'usurpateur d'un pouvoir légitime,  
Jusqu'à son dernier jour favorisé des cieux,  
Dont les vertus méritoient mieux  
Que le trône acquis par un crime.  
Par quel destin faut-il, par quelle étrange loi,  
Qu'à tous ceux qui sont nés pour porter la couronne  
Ce soit l'usurpateur qui donne  
L'exemple des vertus que doit avoir un roi?

I should be obliged for any information concerning the author and his writings, as his name is not known to me. All I can learn of him is from this brief notice:—

"Étienne Pavillon, Avocat général au Parlement de Metz, de l'Académie Française, et de celle des Inscriptions et Belles-Lettres, mort à Paris en 1705."

I do not remember ever having seen this theory about "usurpers" so boldly expressed, and it is also a testimony of the respect in which the Protector was held abroad. Such sentiments, I should think, were not likely to facilitate the author's advancement.

G. T. SHERBORN.

Twickenham.

[Full particulars will be found in D'Alembert's 'Histoire de l'Académie des Belles-Lettres,' Titon du Tillet's 'Le Parnasse François,' the 'Nouvelle Biographie Générale,' and the 'Éloge de M. Pavillon' prefixed to his 'Œuvres,' La Haye, 1715, 12mo. See also Auger's 'Biog. Univ.' and Quérard's 'Dictionnaire Bibliographique.' Voltaire calls him "le doux mais faible Pavillon."]

'READING MERCURY.' (See *ante*, p. 195).—Will Miss THOYTS kindly tell me where I can obtain a copy of the old *Reading Mercury* she mentions? John Goldwyer, surgeon, of Reading, was uncle to my great-grandfather, William Henry Goldwyer, the eminent surgeon and Provincial Grand Master of Freemasons of Bristol.

HENRY G. B. GOLDWYER.

Kimberley, South Africa.

NATHAN TODD.—In the churchyard of the old parish church of Chesterton, near Cam-

bridge, is a gravestone which has on it the following inscription :—

In Memory  
of Emily,  
the beloved and only Daughter  
of James Todd of Chesterton  
and Granddaughter of the late  
Rev. Nathan Todd  
of Tuddenham,  
near Mildenhall, Suffolk,  
who died April 8, 1855,  
aged 23.

Who was Nathan Todd? I should be glad to have particulars as to his parentage, school, college, wife, and descendants. Perhaps one of your correspondents would kindly help me.

H. W.

COL. ROBERT SCOTT.—Can any one kindly tell me where information can be obtained about Col. Robert Scott, who was buried in St. Mary's, Lambeth, in 1631? His epitaph states that he was descended from the Lairds of Bawerie, and that he invented the leather guns used by Gustavus Adolphus.

H. W. L. HINE, Lieut.-Col.

24, Haymarket, S.W.

GENERAL BENEDICT ARNOLD.—Can any reader of 'N. & Q.' tell me where General Benedict Arnold, of the Continental (American) army, is buried, and where I can find any details concerning his death? M. W.

HYDE.—How were the Hydes of Berkshire related to the Earl of Clarendon? As a young man the latter stayed at Hyde Hall, near Pangbourne, with his relatives, and there his first wife died suddenly. M. T.

ARMS OF SLANE.—I should be glad to know the arms, crest, and motto of Slane, co. Meath, if any; if not, those of co. Meath.

RICHARD HEMMING.

AUTHORS OF QUOTATIONS WANTED.—

Together lie her prayer-book and her paint,  
At once to improve the sinner and the saint.

Quoted from "a very witty author" by Steele, in the seventy-ninth *Spectator*. I should have thought that the "very witty author" was Pope; but I cannot find the couplet in Pope. If it is by Pope, it must be in one of his early poems, as Steele's paper is dated 31 May, 1711, at which time Pope was twenty-three.

[As if some] sweet engaging Grace  
Put on some clothes to come abroad,  
And took a waiter's place.

Quoted in 'The Monastery,' chap. xxix. Qy. Prior's? Where the bees keep up their tiresome whine round the resinous firs on the hill.

She was not fair nor young. At eventide  
There was no friend to sorrow by her side.  
The time of sickness had been long and dread,  
For strangers tended, wishing she were dead.

JONATHAN BOUCHIER.

## Replies.

"HARRY-CARRY."

(8th S. xi. 427, 475; xii. 70.)

I THINK I can now give the most authentic account which has ever been printed concerning the Yarmouth trolley-carts, called "harry-carries." The late Mr. Henry Harrod, F.S.A. (1817-71), contributed to the *Proceedings* of the Norfolk and Norwich Archaeological Society (vol. iv., 1855, pp. 239-66) some 'Notes on Records of the Corporation of Great Yarmouth,' from which I quote the following :—

"The 'Book of Entries' enables me to fix the date of their invention, and to restore to them their ancient name. In an ordinance of Henry VII., as to the curing and conveying of herring, it is stated: 'That when before this time, during the time of fishing, there was wont to resort to this town great numbers of porters, to carry herring, which porters brought the same herring into the barse houses of the inhabitants, not only to the great ease of the same inhabitants, but also to the safeguard of the houses, rows, and swills of the town, Till now of late divers of the same inhabitants have devised carts, called *Harry-carries*, and the owners of the same, being called Harry Carmen, set such boys and girls to go with the same carts, which can neither guide the same carts, neither can yet remove such things wherewith the same carts are laden, no, not a swill, not only to the great decay of the said houses, rows, and swills. Wherefore be it ordained, that from henceforth every harry-carry man, keeping a harry-carry to get money by the same, shall keep to go with the same *one hable man*, which can both order his horse and the harry-carry, and also is hable to lift the end of a swill being full of herring, and the same safely to bring whither he shall be appointed, upon payne that every man, having a harry-carry as before it is said, and appoint any man to go with the same contrary to the meaning of this ordinance, and proved as before, shall forfeit for every time so offending vjs. viiijd. to the town's use."

It follows, says Mr. Harrod, from this entry, which appears from the handwriting to have been made at the time stated in the body of the ordinances, that these carts were devised early in the reign of Henry VII., and were originally called harry-carries. There are frequent subsequent ordinances for the regulation of these harry-carries, and numerous complaints against their drivers for damaging the streets, houses, rows, and trees.

It would seem that Nall was in error in connecting the name of these carts with the word *hurry*, for it appears tolerably certain from the above that they were called harry-carries after King Henry VII., in whose time they were invented. *Barse* houses is doubtless a misreading for *barfe* houses, the local term for the covered sheds where the first stage in curing herrings takes place. A *swill*



is a coarse osier basket of a double pannier shape, which holds 500 herrings. Harrod is correctly quoted in Murray's 'Eastern Counties,' 1892, p. 240. There is a harry-carry in Norwich Castle Museum, and an illustration of it at p. 288 of the official guide to that fine institution. JAMES HOOPER.  
Norwich.

SHORT A V. ITALIAN A (9th S. i. 127, 214, 258).—MR. R. WINNINGTON LEFTWICH will find an answer to his question as to the American usage in this respect in the following remarks by the late Richard Grant White, who, himself the representative of a line of cultivated New Englanders, was a keen and highly competent student of English as spoken on either side of the Atlantic. He observes thus :—

"I am surprised to learn from Prof. Whitney that the leading [American] orthoëpists now require a flattened sound, like the vowel sound of *fat*, or one between the sounds of *far* and of *fat*, in the following words: *calm, calf, half, aunt, alas, pass, bask, path, lath, laugh, staff, raft, and after*. Without giving particular authorities, I must be permitted to say that this citation of all the leading orthoëpists in favour of the flattened sound is far too sweeping; and I have no hesitation in adding that among the best speakers, both of English and of American birth, that I have ever met these words all have the broad *ah* sound of *a* in *far* and in *father*. [In a foot-note he adds: "This chapter was first published in October, 1875. On my subsequent visit to England, my observation of the pronunciation of the best speakers there confirmed me in the opinion expressed above."] In *answer, chance, blanch, pant, can't, clasp, last*, which Prof. Whitney classes with the former, a somewhat flattened sound has of late prevailed. In *blaspheme*, which he also ranges with them, the best usage fluctuates between the *ah* sound and that of *an*."—'Every-day English,' London, 1880, pp. 11, 12.

"There is, in fact, in the pronunciation of the upper classes in England no marked difference from that of well-educated, well-bred people in the Northern and Eastern States of the Union. I observed, however [during a visit to England], on the one hand a stronger tendency to the full, broad *ah* in some words, and on the other to the English diphthongal *a* (the name sound of the letter, *æ*) in others. At Westminster Abbey I observed that the officiating canon said *commahndment* and *remembrance*, trilling the *r* as well as broadening the *a*; and at King's Chapel, Trinity, Cambridge, where I sat next the reader, my ear was pleased with his *power* and *commahndment*. I heard the same broad *ah* sound of *a* in *transplant, past, cast, ask*, and the like from three distinguished authors, one of them a lady, whom I had the pleasure of meeting in London. At the debates among the young men at the Oxford Union, I heard the same broad sound, —*grahnted, classe, pahsture*, and so forth. But at St. Paul's, in London, a young deacon.....said, 'And it came to *päss*,' and even worse *päth*, clipping his *a*'s down to the narrow vowel sound of *an*. On the whole, however, the broad sound very greatly pre-

vailed among the university-bred men."—'England, Without and Within,' London, 1881, pp. 378-9.

I may be allowed to add, as the result of my own personal observation during several visits to the United States, that the middle and lower classes in that country appear to me to have almost, if not altogether, lost the broad sound of *a*. DAVID MACRITCHIE.

Edinburgh.

Here is a little side-light on the pronunciation of Ralph, which comes back to me from long oblivion. A certain Sir Ralph — had lost a dog named Trim, and bothered Sheridan to write his epitaph. Sheridan yielded, and gave him the following :—

Poor Trim !  
Sorry for him :  
I'd rather by half  
It had been Sir Ralph.

G. B. MOUNT.

The epitaph written by Sheridan on the death of a favourite monkey (see Wraxall's 'Memoirs,' vol. iii. p. 411, edit. 1884), for the beautiful Lady Payne, wife of Sir Ralph Payne, K.B. (1772), afterwards (1795) Lord Lavington, shows the pronunciation of the letter *a* in Ralph at the close of the eighteenth century :—

Alas ! poor Ned,  
My monkey's dead !  
I'd rather by half  
It had been Sir Ralph.

G. E. C.

It was some press comment, noted by me at the time of the inquiry referred to, that made me write of PROF. SKEAT as having said (with the late Lord Tennyson) that the "proper" sound of "Ralph" was *Raff*. I am pleased now to note that that press comment must have been erroneous, and that so high an authority as the Professor would give *Rafe* (rhyming with *safe*) as the correct English pronunciation which any one "on his guard" should give. We have to contemplate the fact, then, that in the North, where *Rafe* is the sound usually given, and given properly, to "Ralph" as a Christian name, the meaning of the sound, as referring to a Christian name, had no sooner become dim, when it was uttered in the place-name cited, than it became "corrupted" (if the Professor will allow that word) by degrees, possibly through the form *Raff*, till it became "Roof"; and was even taken to mean Roof. Yet this Christian name Ralph, of which the proper sound is, as we have seen, *Rafe*, is the English form of the Latin name *Rădulphus*: in which latter word we, even in England, now give to the *a* the Italian sound. The French plume themselves on their language being, *par excel-*

lence, the inheritor of the Roman speech of old. Their word *sel* (salt) is clearly from the Latin *sal*. Vowels, authorities have told us, become broader in sound, in course of time, rather than narrower, and yet *sel* is sounded, by the French to-day, as we to-day pronounce *sell*; and our "salt-cellar" remains a travelled fossil out of the same mine—the Latin. This makes it seem somewhat strange that we should be told that the Roman sound of *sal* was "sall" (not to speak of *soll*, as in "salt," modern English). W. H.—N B—Y.

The following lines from 'Hudibras,' published in 1663, will prove an illustration of the pronunciation of the name Ralph:—

A squire he had, whose name was Ralph,  
That in th' adventure went his half;  
Tho' writers, for more stately tone,  
Do call him Ralpho, 'tis all one;  
And when we can, with metre safe,  
We'll call him so, if not plain Ralph.

Part i. canto i. vv. 457-62.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CITY NAMES IN THE FIRST EDITION OF STOW'S 'SURVEY' (8th S. xii. 161, 201, 255, 276, 309, 391; 9th S. i. 48, 333).—PROF. SKEAT's remarks on the manner in which Old English words are often explained are, of course, very much to the point, but his note may possibly lead to the conclusion that the Mid. English word *alder*, the Mercian *aldor*, and the A.-S. *ealdor* may have had something to do with the naming of Aldersgate. Historical evidence, however, shows that the gate was named after a certain Ealdred. A passage in my note on 'The Gates of London,' p. 2, ante, having been unrevised, I should be glad to be allowed this opportunity of quoting it correctly:—

"It is in connexion with this custom of watch and ward that we meet with the earliest mention of any of the London gates. In the 'Instituta Londoniæ' of King Ethelred it is stated that 'Ealdredesgate et Cripelesgate, i.e., portas illas, observabant custodes.'"—Thorpe, 'Ancient Laws and Institutes of England,' p. 127.

It may perhaps be interesting to mention that one of the posterns in the walls of Shrewsbury was formerly named Crepulgate. It was connected with the Severn by a narrow passage or *lode* (A.-S. *lād*) called Crepul-lode.

W. F. PRIDEAUX.

45, Pall Mall, S.W.

PUNCH (9th S. i. 346).—MR. E. MARSHALL (whose note is not quite intelligible) will find the history of "punch" dealt with pretty fully in Yule and Burnell's 'Hobson-Jobson.'

DONALD FERGUSON.

Croydon.

WINDWARD AND LEEWARD ISLANDS (9th S. i. 349).—I do not know when or by whom the Lesser Antilles were thus divided, but on Samuel Dunn's map of the West Indies (London, Robert Sayer, 1774) is the following note about the dividing line:—

"The distinction between the Leeward and Windward Islands, which is not commonly understood, arose from the following circumstance: it was a custom in going to the West Indies to make the island Desirade (near Guadaloupe); the wind between the tropics blowing always from the east, all the islands to the north and west of Desirade lay to the leeward, and all islands to the east and south lay to the windward of such ships."

M. N. G.

As these terms in English now apply, they are divided by the parallel of Martinique. The largest and southernmost of the Windward Isles is Trinidad, then Tobago, Grenada, the Grenadines, St. Vincent, Barbadoes, and St. Lucia. Antigua is the capital of the Leeward group, which includes Nevis, Montserrat, St. Kitts, Dominica, Barbuda, Tortola, Anguilla, Anegada, Virgin - Gorda, and about fifty of the small Virgin islets. All of both groups the Spaniards called Windward, and every isle west of them, including the four Greater Antilles, they called Leeward. In Jamaica the constancy of the trade-wind makes the term equivalent to east and west, so that every place has a windward road and a leeward road.

E. L. GARBETT.

In Bell's 'System of Geography' (1844) we are told that the English, the French, and the Spaniards have affixed different meanings to the terms Windward and Leeward Islands.

C. C. B.

"THE HEMPSHERES" (9th S. i. 327).—To guess, valiantly or meekly, is a crime which brings swift retribution. Let us "reason by analogy"; this is more euphemistic and may mollify the wrath of Prof. Skeat. If "The Hempspheres" occupied the site of "The Black Lion," a tavern presumably, it is possible that the latter sign supplanted the former, for we know that inns did change their signs on the slightest provocation. That "if" being established, what was the meaning of "The Hempspheres"? "The Globe" is a not uncommon public-house sign; why bestowed is not now the question. In my travels I have seen several representations of it, both celestial and terrestrial. In the Old Kent Road, close to the Bricklayers' Arms Station, is a house with the sign "The World turned Upside Down," and on the front was a large hemisphere on which the American continent was outlined, and there was the figure of a man diving through, as it were, his head and



shoulders protruding through the Antarctic Ocean, while his feet were somewhere up Behring Strait. Reasoning now by analogy—not guessing—would the Brighton sign be “The Hemispheres”? When the proper explanation comes along, if my reasoning is fallacious, I must take my punishment like a man.

AYEAHR.

It is stated (but in 1849 and with no authority given) in the ‘Sussex Arch. Colls.’ ii. 40:

“The early limits of the ‘Upper Town’.....inclosed a space which, as it was divided into shares or allotments appropriated to the fishermen for the growth of hemp, to be used in the manufacture of their nets, is marked in the map as ‘the Hemp-shares,’ a term, I (Rev. Edward Turner) believe, still recognized by the lord of the manor for this part of modern Brighton.”

EDWARD H. MARSHALL, M.A.

Hastings.

It may be worth while to see what has been said about “Hemplands” in ‘N. & Q.’ 7th S. viii. 227, 314. In 1663 there was a hempgarth at Barlby, near Selby, and in 1767 a hempland at Halesworth.

W. C. B.

MENDOZA FAMILY (9th S. i. 307).—There is a pedigree of the family of Mendoza in the ‘Description Genealogica de la Casa de Aguayo,’ by Antonio Ramos (Malaga, 1781, folio), p. 474, but, not having the book by me, I cannot say if it is the same branch as that your correspondent inquires for. There is a copy of the book in the British Museum.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

SCRAPS OF NURSERY LORE (9th S. i. 267).—I believe a woman who had a cherry-tree growing out of her nose was the heroine of a chap-book which I possessed in the days of my childhood. Did not Baron Munchausen suffer from some analogous disaster? The prospect of seeds germinating in inconvenient places is often held up to experimental juveniles to deter them from swallowing fruit stones or from planting them in their ears, &c.

ST. SWITHIN.

HUGH MASSEY (9th S. i. 269).—I think F. J. P. will find that his query is one of the many broken chains requiring another link, which cannot be answered unless some MS. be unearthed. The peerages of Burke and Foster and Archdall’s ‘Lodge’ are silent as to the father of Hugh Massey, of Duntreleague; and I do not find that Collins makes the statement mentioned in the query. On p. 303, vol. vii. of his peerage (1812), he quotes from an MS. history of the family (Lord Massey), but the paternity of Hugh is not mentioned.

The second Hugh is not given in the pedigrees of the Cheshire families; probably he belonged to the London branch. The obituary of Richard Smyth (Camden Society, 1848) records the death of a Capt. Massey, of Newington Green, 21 Sept., 1649. The registers issued by the Harleian Society might give further information.

JOHN RADCLIFFE.

DU PLESSIS FAMILY (9th S. i. 248).—Assuming identity of this with the Du Plessis (Richelieu) family, the following works from Guigard (‘Bibliothèque Héraldique de la France’) may interest ENQUIRER:—

Sainte Marche (De). Recueil de pièces latines et françaises.....sur Pillustre.....Maison de Richelieu. 4to. Poitiers, 1634.

Villareal. Epitome genealogico del Cardinal.....Richelieu. 4to. Pamplona, 1641.

Chesne (A. du). Histoire généalog. de la maison.....de Dreux, &c. [Contains.....du Plessis de Richelieu.] Fol. Paris, 1631.

Somehow or other I have read that a Duplessis (Mornay?), having emigrated to South Africa, was asked by Napoleon I. (or III.?) to return and take up the family honours, which he refused to do. I imagined I should find this in Smiles’s ‘Huguenots,’ but have failed to do so.

However, Noble (‘Official Handbook to South Africa,’ 8vo. Cape Town, 1893), speaking of those who left France on account of the Revocation of the Edict of Nantes, says:

“These refugees, numbering in all about three hundred men, women, and children, arrived in the colony during 1688 and 1689. The public records contain a register of their names. Among them are those of Du Plessis, Malherbe.....whose descendants are now widely scattered over the whole of South Africa.”

A. V. DE P.

BATTLE-AXES AND ROMANS (9th S. i. 269).—The battle-axe was not a Roman weapon. Planché, writing on the authority of Hope (‘Costume of the Ancients’), says:—

“As offensive weapons, the Romans had a sword of somewhat greater length than that of the Greeks—in the earlier ages they were of bronze, but at the time of their invasion of Britain they were of steel; a long spear, of which they never quitted their hold; and a short javelin, which they used to throw to a distance. They had also in their armies archers and slingers.”—‘History of Costume,’ p. 11.

In the Roman epoch the battle-axe appears to have been the weapon of the less civilized races. The Franks are said to have derived their name from the battle-axe (the *francique*), but the debt was probably in the opposite direction, and the people gave their name to the weapon. The Longobardi were formerly supposed to have derived their name from wearing long beards, but are now shown to

have had it from the use of long-handled axes. *Barthe*, from *baerja*, *bären*, to strike, was an ancient term for a hatchet or axe (*Adelung*, 'Wörterbuch'). *Lange barthen* were therefore long axes. The Saxons also used the battle-axe, a long-hafted weapon called the *byl* and *twy-byl*, from being single and double axes, and they used them with terrible effect at Hastings. It is singular that although axes have been often found in graves on the Continent, they are but rarely found in Saxon graves in England. The Northmen and Danes used the double-bladed axe. B. H. L.

KING JAMES I. AND THE PREACHERS (9th S. i. 321).—In this article occurs in the dedication of Henry Greenwood's sermon the expression "bedfellow": "My verie dear friends Sir Lestraunge Mordaunt.....and Lady Frances Mordaunt, his most louing Bed-fellow." I have met with the same in a letter, dated 1641, from one James Wilsford to Capt. Collings: "See with my best respects to you and your bedfellowe I rest," &c. R. J. FYNMORE.

The Bishop of Llandaff was Theophilus Field, of whom there is an interesting account in the 'Dictionary of National Biography.' W. C. B.

"ON HIS OWN" (9th S. i. 304).—This has been a familiar phrase to me for some years now, but until reading Mr. MATTHEWS's note I had no suspicion that it was derived from the Welsh idiom which he quotes. To me it has always savoured of a piece of slang phraseology, and, so far as my experience goes, its usage is strictly colloquial, and has a more extensive vogue in other than literary circles. Personally, I have hitherto always regarded it as a mere clipping of the often-used phrase "on his own responsibility," a phrase which to my mind might as well have been responsible for that in question as the Welsh idiom. In London one frequently hears that a man has started business "on his own," or in reference to some action, that "he did it on his own," i. e., on his own responsibility, or without permission from those who might *pro tem.* have been in authority over him. Mr. MATTHEWS's note is nevertheless enlightening, and the metropolitan usage may, of course, have been evolved from the idiomatic phrase he mentions. It would be interesting to learn, if possible, how long a vogue it has had here in London.

C. P. HALE.

"On his own," "on my own," &c., are quite usual expressions here in East Anglia, meaning "on his own hook" and the like.

JAMES HOOPER.

SWANSEA (9th S. i. 43, 98, 148, 194, 370).—I beg leave to reply to the example given by Mr. J. P. OWEN at the last reference. This example, on which he seems to pride himself, has nothing whatever to do with the question, but is ludicrously inapplicable.

My statement was that Norman-French never turns initial *s* into *sw* in the case of a word beginning with *s*. His example is not from Norman-French, nor yet from a single word. He says that *so help me*, when the two words *so* and *help* (both words of purely English origin) are run together, can become *swelp me* or *swop me*. Why, of course they can. There is here no insertion of *w*, because its origin is there already.

Both Dr. Sweet and myself have explained (oh! how often!) that the *o* in *so* is not a pure *o*, but an *o* with an after-sound of *u*; we spell it phonetically *sou*. See my 'Primer of Eng. Etymology,' p. 20. Consequently *sou* 'elp is the real origin. But the *u* passes into *w* before the vowel *e*, so that the next stage is *sowelp*, the next *swelp*. The form *swolp* comes next, due to the effect of the *w* on the *e*, assisted by the following *l*, and the form *swop* comes last. All the developments are regular.

If your correspondents would only deign to learn the merest elements of phonetics (for which see the works of Dr. Sweet) they would be able to explain these things for themselves without making such curious mistakes.

WALTER W. SKEAT.

ENGLISH GRAMMAR (9th S. i. 308).—So far as I remember, the English articles were first classed as adjectives by Morell in his 'English Grammar and Analysis' about 1860.

C. LAWRENCE FORD, B.A.

"THE COLLEEN BAWN" (9th S. i. 368).—I remember that one of the earlier editions of Gerald Griffin's 'Collegians' had a short note at the end of the volume, in which the date of Scanlan's trial was given as 1803 or 1807. I have looked at the 1847 and 1861 reprints; but though they give a long account of the trial, the only date is "July in the year \_\_\_\_." The Dublin Record Office is the most likely place to afford full information, or Mr. FITZGERALD might look up the files of the *Freeman's Journal* or of the *Limerick Chronicle* for that period. The following may prove of interest to readers of 'N. & Q.' Conroy, the Colleen Bawn's uncle, was a tenant of my grandfather, and I have often heard the latter tell how he was present at the trial and execution of Scanlan. When Eily Hanlon left her home with Scanlan they took forty pounds belonging to her uncle. My grandfather met Conroy at the trial, and after sympathizing



with his grief added, "I hear you have also lost some money"; to which Conroy replied, "O, Mr. —, I wouldn't care about my forty pounds if he'd only have let me have back my poor little Eily." Scanlan having been found guilty, the gentry of the county of Limerick petitioned for a reprieve, which was refused. They next requested that Scanlan might be hanged with a silken cord, though whether for its greater dignity or because it offered a possibility of more rapid strangulation in short-drop days I do not know. The Lord Lieutenant thought hemp would serve. My grandfather used also to tell how he saw Scanlan get out of the cart at the old bridge over the Abbey river, owing to the horses refusing to go further; but he was unable to decide whether this was due to their repugnance to draw a murderer over running water or because they were merely frightened by the crowd, whose execrations followed Scanlan all the way to Gallows Green. There is no reason to think the "Lily" was ever in Killarney, and she certainly was not saved by Myles-na-Coppaleen, either in the "Cave in the Devil's Island" of the opera, or in the "Cave by the Shannon" of the play. The murder took place at a point opposite Carrickafoyle, in that part of the estuary of the Shannon known as Tarbert Race. Scanlan waited on the shore while his henchman O'Sullivan beat his wife's brains out and flung her body, with a weight tied round the neck, into the water. The mutilated remains of Mrs. Scanlan were washed ashore several weeks later at Moyné, a few miles lower down on the Clare side, and were buried in the little cemetery that overhangs the Shannon at Knock. Though the world is acquainted with the story of the "Colleen Bawn," and though thousands have been, and continue to be, made by the publishers and producers of the novel, the play, and the opera, it has occurred to none to raise a memorial to Ireland's humble, but most celebrated heroine.

The spot is marked only by a nameless and fragmentary flagstone and a shred of storm-bent hawthorn, in whose shrivelled branches the wild western winds raise a *caoin* for the Bride of Garryowen.

BREASAIL.

On referring to Haydn's 'Dictionary of Dates' (*s.vv.* 'Trials' and 'Executions') I find that for the murder of Ellen Hanley John Scanlan was tried and convicted at the Limerick Assizes on 14 March, 1820, and hanged at Limerick on the 16th, "the day next but one after sentence passed," as the law then in force directed.

F. ADAMS.

106A, Albany Road, Camberwell.

The 'Life' of Gerald Griffin, by his brother Dr. Dan. Griffin, of Limerick, would probably give particulars. An extract from the *New Monthly Magazine* giving an account of the murder is printed at the end of a copy of 'The Collegians' published in 1847, but it does not give the date of the crime.

ALFRED MOLONY.

24, Grey Coat Gardens, Westminster.

"DARGLE" (9th S. i. 327).—This Scottish word, as used by Sir Walter Scott, is not a ghost-word, as MR. MAYHEW is inclined to think, but equivalent to the Irish Dargle, which is the name of a well-known wooded glen which lies between Bray and Powerscourt, in the county Wicklow. It is the Irish *deargail*, "the red little spot," so called with reference to the prevailing tint of its rocks. Scott visited the Dargle in 1825 (see Lockhart, 'Life,' chap. lxiii.), and probably understood the word as applicable *per se* to any glen, which it is not. 'Redgauntlet' was written seven years later.

A. SMYTHE PALMER.

South Woodford.

Surely this cannot be either a ghost, or even a very rare, word. It exists as a distinctive name for a beautiful spot near Dublin, a narrow glen through which tumbles a fine waterfall. It is in Lord Powerscourt's park or estate. The stream bears the same name. The Dargle is a favourite resort of tourists, and is, I should have imagined, very generally known.

JULIAN MARSHALL.

"MARIFER" (9th S. i. 267, 333, 395).—The word *marifer* will be found on p. 44 of 'The Returns of the Poll Tax for the West Riding,' 1379, published by the Yorkshire Archaeological Association in 1882. It is a book of the greatest value to the student of onomatology. An analysis, on which I have spent several months, is nearly ready for publication. Many of the results I have already used in the article on 'Names' in 'Chambers's Encyclopædia.'

ISAAC TAYLOR.

SLAUGHTER (8th S. xii. 267, 455).—Chauncy, 'Herts,' vol. i. p. 287, mentions the marriage of William Newport and a daughter of Mr. Slaughter, of Westmill, clerk, as the lord of the manor of Furneux Pelham; and in vol. ii. p. 13, under the 'Manor of Punsborne, Hatfield,' mention is made of "Paris Slaughter, citizen and factor, of Blackwell Hall, in London, who repaired and beautified the house, and died seized hereof, 1693, leaving issue Paris, who is his son and heir and the present lord hereof." Chauncy died in 1700.

M.A. OXON.

"THE DEFECTS OF HIS QUALITIES" (9th S. i. 367).—In the dictionary of Larousse, 1875, s.v. 'Défaut,' the phrase is quoted from the writings of Bishop Dupanloup: "Heureux l'homme quand il n'a pas les défauts de ses qualités!" I have always understood the phrase "the defects of one's qualities" to mean the defects usually found in company with certain qualities—for instance, a man having the quality of thrift is liable to a corresponding defect in generosity.

A. L. MAYHEW.

Oxford.

SAN LANFRANCO (9th S. i. 364).—ST. SWITHIN may rest assured that Lanfranc, Archbishop of Canterbury, has not been canonized, or otherwise accepted as a saint by ecclesiastical authority, and it is strange that the late Dean Hook and the author of Murray's 'Handbook,' both careful persons, should have made the blunder to which he has directed attention. They are, however, not alone in their error. In the lists of saints in Potthast's 'Bibliotheca Historica Medii Ævi' the name of Lanfranc, Archbishop of Canterbury, is given, and his feast day is said to be 28 May. The Rev. Richard Stanton in his 'Menology of England and Wales' says that

"in the 'Nova Legenda' Lanfranc has the title of saint, and elsewhere he is called 'Blessed,' but it does not appear that the public honours of sanctity were accorded to him."—P. 231.

Butler in his 'Lives of the Saints,' in a note under St. Anselm, points out that Capgrave and Trithemius regarded Lanfranc as a saint, adding that

"no marks of such honour have ever been allowed to his memory either at Canterbury, Caen, or Bec, nor, as it seems, in any other church, and William Thorn's 'Chronicle' is a proof that all had not an equal idea of his extraordinary sanctity."

Lanfranc's position seems to have been similar to that of Waltheof, Simon de Montfort, Richard Scrope, the murdered Archbishop of York, Grossteste, Bishop of Lincoln, and others who were loosely spoken of as saints, but never received authentic recognition by the Church. EDWARD PEACOCK.

BATH APPLE (9th S. i. 228, 317, 375).—Now that we have the context, there seems to be no reason why "eat another bath apple" may not be a mere periphrasis for "eat another apple at Bath"; i.e., go to Bath once more. The contrast is, obviously, to "the air of Eartham." If I were to say, in a familiar letter, in which a mild joke is surely permissible, that "I find the Cambridge air bad for me, and I am going to eat another Lowestoft herring," surely this would be quite intelli-

gible to my correspondent, even if Lowestoft had no particular fame for herrings. One is not obliged, in every private letter, to speak by the card. It will be observed that the object of using the expression was to bring in the comment that "it will not be very wholesome for her fame"; and it is, obviously, easier to say this with respect to the imaginary eating of an apple than to say the same thing in a plainer manner and with a more highly moral tone. WALTER W. SKEAT.

ARCHER FAMILY (9th S. i. 47).—If MARIE ARCHER will forward me her address and at the same time advise me as to the particular branch of this family to which she belongs, I may be able to furnish her with some information of interest, as I have for years past been engaged in the collection of materials for a history of the Archer family.

G. H. ROWBOTHAM.

11, Wilbraham Road, Chorlton-cum-Hardy, Manc.

FAMILY OF BACON (8th S. xii. 147, 289).—A list of pedigrees and manuscripts in the British Museum relating to the Bacon family of Weston, co. Bucks; of Harleston and Shipdenborn, co. Norfolk; of Burton Latimer, Northants; of Oldfield; of Twyford, Hants; of Drinkstone, Redgrave, and Hesselton, co. Suffolk; of Whiteparish, Wilts; and of London, Norwich, Essex, Surrey, and Cambridge, may be seen in part i. of Foster's 'Collectanea Genealogica' (June, 1881). C. H. C.

South Hackney.

"DAWKUM" (9th S. i. 347).—Halliwell in his 'Dictionary of Provincial Words' and Wright in his 'Dictionary of Obsolete English' give the word as *dawkin*, meaning a foolish, self-conceited person, whereas N. Bailey in his dictionary, 1759, and Dr. Ash, 1775, both give the meaning of *dawkin* as a dirty, slatternly woman.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Wright in his 'Provincial Dictionary' gives *dawkin*=a foolish, self-conceited person, as obtaining in the North. C. P. HALE.

MOTTO OF THE COLLEGE OF SURGEONS (8th S. xii. 267).—The line

Nec prosunt domino, quæ prosunt omnibus, artes  
was quoted by Burton from Ovid. It is line 524 in the first book of the 'Metamorphoses.' Apollo tried in vain to win the heart of Daphne by showing that he was a good doctor. His success would have been better, as some French critic has said, had he proved himself a good dancer, poet, and player on the harp. JAMES D. BUTLER.

Madison, Wis., U.S.



ARMS OF DE KELLYGREW (9th S. i. 269).—This coat was Per pale gu. and az., an eagle displayed double-headed or, within a bordure sa. (*vide* Papworth). But, under the portrait of Tom Killigrew by Faithorne, the shield has no tinctures, and the bordure is charged with roundles, apparently hurts, and probably ten in number, as five are shown, while the other five do not appear, the wife's arms being impaled and so taking the place of the other half of the bordure.

JULIAN MARSHALL.

According to Burke's 'General Armory,' 1878, Killebrew of Killebrew, co. Cornwall, bears Argent, an eagle displayed sable; a bordure of the second, bezantee. Killigrew is the spelling to which Cornishmen are accustomed.

JOHN HOBSON MATTHEWS,  
Town Hall, Cardiff.

The family of De Kellygrew will be Killigrew, Lord of Killigrew in St. Erme, Cornwall. See Vivian's Visitation of that county, p. 266; for arms, Papworth and Morant's 'Armorial,' p. 314, also Burke.

JOHN RADCLIFFE.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135, 214, 329, 452; v. 233, 272).—The recent appearance of Mr. Justin McCarthy's admirable 'Story of Gladstone's Life' has revived my interest in the excellent contributions under this heading. I observe that Mr. McCarthy in his chapter 'Gladstone's First Book' (p. 61) says:—

"The full title of the book was 'The State in its Relations with the Church.' It was the first book Mr. Gladstone ever published. It created a great sensation at the time, all the greater because Macaulay attacked it in one of his most famous essays."

But your contributor, *ad an.* 1838, instances a prior composition in pamphlet if not book form, though technically I suppose Mr. McCarthy is right. And though the book referred to first appeared in 1838, Macaulay's slashing review was of the second edition, issued in April, 1839. Mr. Gladstone's most recent addition to his long list of writings is his letter 'The Eastern Crisis,' 1897.

J. B. S.

Manchester.

SENTENCE IN WESTCOTT (9th S. i. 308).—The following passage, if not the same, illustrates the quotation asked for:—

"It is in the fulfilment of simple routine that we need more than anywhere the quickening influence of the highest thought; and this the truth of the Incarnation, an eternal, an abiding truth, is able to bring to every Christian. Life may for a moment seem to be poor and mean and commonplace, but,

when the reflection of this glory falls upon it, our wavering faith can alone dim its brightness."—'Christus Consummator,' p. 94.

EDWARD H. MARSHALL, M.A.

Hastings.

"HOAST": "WHOOST" (9th S. i. 247, 337).—In Yorkshire, according to a 'Glossary of Yorkshire Words and Phrases,' they have the verbs "to hooze" or "to heeze"—to breathe with difficulty. To these words is added a reference to *heazy*=hoarse, thick-winded, as cattle.

C. P. HALE.

JOHN LOUDOUN, GLASGOW COLLEGE (9th S. i. 328).—In Appendix V. to the recently published 'Roll of Graduates of Glasgow University, 1727 to 1897' (p. 687), I noted all that I had discovered concerning the above. It is as follows:—

"Loudon, John, Regent, 1699-1727; Professor of Logic, 1727-50. Died 1 November, 1750."

Like your querist, I should be glad to learn more.

W. INNES ADDISON.

Glasgow University.

ORIEL=HALL ROYAL (9th S. i. 288).—Parker's 'Handbook for Oxford' (1875), p. 66, says:—"Somner ('Antiquities of Canterbury,' 1640, p. 205) tells us, that in his time there were not wanting antiquaries who considered it [the word "Oriel"] to be merely a corruption of Aul-royal; an opinion in some measure corroborated by several early deeds still extant. We have seen one which describes the society as 'prepositus et scholares domus beate Marie Oxon collegii de oryell alias aule regalis vulgariter nuncupati.'"

A. R. BAYLEY.

This is a mere guess, and, as such freaks of imagination commonly turn out to be, a by no means fortunate one. I do not think it is very modern, but who the original guesser was I have no means of knowing. We have acquired the word *oriel* from the Old French *orol*, which owns near kinship with the mediæval Latin *orolium*, for which see Dufresne's 'Glossarium.' Dufresne furnishes examples of the word from Matthew Paris, and adds, "voeis etymon non agnosco." PROF. SKEAT however, in his 'Concise Dictionary,' suggests an origin which is almost certainly the true one.

EDWARD PEACOCK.

SAMUEL IRELAND (9th S. i. 387).—M.A. OXON. will probably find that the witness to the will of 1780 was the author and engraver, who began life as a weaver in Spitalfields, London, and whose biography is in the 'Dictionary of National Biography,' vol. xxix. p. 31. There are sufficient materials there to enable him to ascertain whether my surmise is correct. If not, further and better par-

ticulars must be given as to the will. Whose will is it? Who are the other witnesses, &c.?

H. B. P.

Temple.

THE NAME "HAMISH" (9th S. i. 386).—MR. FERGUSON has interested me greatly by his note upon this, not only because it is my own name, but also because its misuse as a nominative is parallel to a confusion I often observe in the writings of our poets and historians about a nation almost as little understood by them as the Gael, viz., the modern Greeks. In 'Don Juan' Byron calls the pirate Lambro (vocative) instead of Lambros (nominative); Fitz-Green Halleck writes Marco Bozzaris, when he should either have written Marco Bozzari or Marcos Bozzaris; and the uninitiated must be woefully perplexed at finding in 'Chambers' Mavrocordato, Colocotroni, Ypsilanti, while the same persons in the 'Encyclopædia Britannica' are Mavrocordatos, Colocotronis, Hypsilantes. The forms in 'Chambers' are vocative, those in the 'Britannica' are correct, except that the last two should both have the same termination, either *is* or *es*. But while on the subject of want of discrimination between cases, I may add a very amusing blunder from another part of the 'Britannica.' The article is 'Finland,' and a modern Finnish poet is alluded to as Oksaseita. This, however, is an ablative, copied from some title-page in blissful ignorance that the nominative is Oksanen.

JAS. PLATT, Jun.

REV. JOHN LOGAN (9th S. i. 350).—As Logan died—according to the useful but obsolete Chalmers, for the 'D. N. B.' is silent on the subject—"at his apartments in Marlborough Street," is it an unreasonable guess that he was interred in the burial-ground of the parish in which that street is situated?

EDWARD H. MARSHALL, M.A.

Hastings.

INVENTORIES OF CHURCH GOODS (9th S. i. 368).—This subject has already occupied so much space in the columns of 'N. & Q.' that, in justice to other readers, it can only be necessary to refer your correspondent to 4th S. v. 143, 610; vi. 27, 101, 132, 310, 422; xii. 120; 5th S. xi. 183, 242, 364.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"MERRY" (8th S. ix. 108, 270; 9th S. i. 193, 277).—Has it ever been noticed that this epithet—whatever may be its *exact* meaning—appears always to have been applied exclusively to England and places in England?

Has any one ever met with an instance of its application to any town or district in Scotland, Ireland, or Wales? I append a list of the places which have been so distinguished (giving one authority for each), including those mentioned at the second reference, and omitting Margate, which we may perhaps consider as an interloper amongst the old "Merrys": Merry England (Sir Walter Scott), Merry Carlisle (Scott), Merry Lincoln (Scott), Merry London (Spenser), Merry Islington (Cowper), Merry Wakefield (Brathwaite), Merry Saxmundham (old ballad; see MR. GERISH's note at the second reference), Merry Sherwood (Tennyson), Merry Needwood (Scott). Is this list complete?

May I assure MISS FLORENCE PEACOCK that I meant no disrespect to Lincoln? I have a photograph of its beautiful minster hanging on my wall, opposite to its equally beautiful sister of Salisbury. JONATHAN BOUCHIER.

Ropley, Hampshire.

"Merry Lincoln" seems a borrowed term, due to assimilation; see the ballad entitled 'Jew's Daughter' in Percy. Here we read:

The rain rins down thurgh Mirry-land toun,  
Sae does it dounne the Pa.

Here "Merry-land" is explained or put for Milan, whence we got our "millinery," and "Pa" is the Italian river Po. All this seems clear enough, so the legend or story has been transferred from one site to another; and it is well worthy of remark that about the alleged date of "little St. Hugh" that name was very popular in Lincoln, for within one generation they had two bishops so named, one of them a regularly canonized saint.

A. HALL.

BOULTER SURNAME (9th S. i. 306, 392).—The canting allusion of the garbs (so obvious that I did not think it needful to call attention to it) was the sole reason of my mention of them. I was not concerned with the bearings, except to show from the bird-bolts (a much older coat than the garbs) that the surname had the origin of "bolt-maker."

W. C. BOULTER.

PORT ARTHUR (9th S. i. 367, 398).—This name must be of quite recent origin. It is not in the 'Royal Atlas,' but occurs for the first time, so far as I can discover, in the 'Atlas' of Vidal-Lablache (1894). The name of Port Adams, which is situated higher up on the eastern side of the peninsula, is, however, of an earlier date. Perhaps your correspondent who informs us of the person or thing—for it might be a vessel—from which Port Arthur takes its name would also give us a word of explanation as to Port Adams.



Is it by any chance so named after a surgeon in the navy who published a book on his travels in China and Japan, and who died, I believe, in 1878? T. P. ARMSTRONG.

Putney.

MAJOR LONGBOW (9th S. i. 388).—This character occurred in one of the "At Homes" of the elder Mathews, entitled 'Air, Earth, and Water,' performed at the English Opera House in 1821.

W. DOUGLAS.

125, Helix Road, Brixton Hill.

ROBESPIERRE AND CURRAN (9th S. i. 183, 295).—In thanking Mr. A. R. BAYLEY for his kindness in supplying me, in 'N. & Q.,' with the titles of the several volumes in which I may find information corroborative of Mr. T. P. O'Connor's statement that Robespierre "had some Irish blood in his veins," I must, at the same time, confess that the portraits given as representative of "the Sea-green Incorruptible" in my copies of Lamartine's 'Girondists,' vol. i. (London, Bohn, 1849); Thiers's 'French Revolution,' vol. iii. (London, Bentley, 1854); and H. Sutherland Edwards's 'Old and New Paris,' vol. i. (London, Cassell, 1893), do not remind me of the really fine portrait of the great Irish orator—formerly in the possession of Charles Phillips, author of the admirable work 'Curran and his Contemporaries' (London, Blackwood, 1857)—now in the National Portrait Gallery, London, and representing J. P. Curran as a very coarse-faced, and therefore an ugly, man. I may, however, in connexion with the subject of my doubtfulness, mention that Sir Jonah Barrington has recorded in his 'Personal Sketches of his Own Times,' vol. i. p. 205 (London, Routledge, 1869), that though Curran's face "was yellow, furrowed, rather flat, and thoroughly ordinary, there was something so indescribably dramatic in his eye and the play of his eyebrow that his visage seemed the index of his mind, and his humour the slave of his will." On the other hand, as regards the appearance of Robespierre, if Lamartine's opinion is still to be held in estimation,

"his forehead was good, but small, and extremely projecting above the temples; his eyes, much covered by their lids and very sharp at their extremities, were deeply buried in the cavities of their orbits; they gave out a half-blue hue, but it was vague and unfixed; his nose, straight and small, was very wide at the nostrils; his mouth was large, his lips thin, and disagreeably contracted at each corner, his chin small and pointed."

In conclusion I am constrained to say that I cannot accept this graphic description of the likeness of "the Monster" as that of the portrait of "Robespierre, from an unpublished

drawing touched up in water-colours attributed to Gérard," that faces vol. i. of the 'Memoirs of Barras, Member of the Directorate,' by G. Duruy (London, Osgood, McIlvaine & Co.).

HENRY GERALD HOPE.

Clapham, S. W.

"A CROW TO PLUCK WITH" (9th S. i. 367).—The "with" is superfluous unless the whole sentence is quoted. "I've a crow to pluck with you" is in common use, varied by "A crow to pull" and "A crow to pick." The ordinary meaning is that some one has a difference to settle with some one else, and tells him so, or that the action of one person is such that another asks for an explanation.

THOS. RATCLIFFE.

Workshop.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*John and Sebastian Cabot.* By C. Raymond Beazley, M.A. (Fisher Unwin.)

THE latest contribution to the series of "Builders of Greater Britain" consists of biographies of John and Sebastian Cabot and an account of the discovery of North America, by Mr. Beazley, the author of 'Prince Henry the Navigator.' A literature on the subject of the Cabots has sprung into existence within the last sixty years. In the very latest completed volume of 'N. & Q.' an active discussion is maintained on points of interest connected with John Cabot and the Matthew. Facts are, none the less, wanting, and Mr. Beazley is handicapped by their non-existence or inaccessibility. The conclusions of Mr. Harrisse, that among treacherous intriguers Sebastian Cabot (long lauded as one of the worthiest of men) has an unenviable supremacy, are not accepted *en bloc*; but the admirable industry and close argument of that eminent student are warmly commended. To John Cabot's discoveries in 1497 and 1498 England owes her "title" in the New World, and Sebastian's voyage of 1553, which gave our merchants their first glimpse of Persia and Central Asia, was "at least one starting-point of the Elizabethan revival of trade, discovery, and colonial extension." That Sebastian Cabot "allowed his father to be defrauded in silence of much of the credit that was justly his" Mr. Beazley concedes. His life-work is, however, almost inseparable from that of his father, to which it is in many respects complementary; and no account of the "builders" of "Greater Britain" could be complete which did not comprise both. Not the least interesting portion of Mr. Beazley's volume is found in the two opening chapters, which deal with the alleged visits of the Chinese, the Norsemen, the voyages of St. Brendan, and other myths. These legends are, it is held, in a great measure borrowed from Oriental travel romances, "with some additions from classical myth and Christian hagiology." John Cabot, a Genoese by birth and a Venetian by adoption, is held to have settled in England about 1491, and the first letters patent to him were granted in 1496. By the close of 1497 he was in receipt of a pension from

Henry VII. of 20*l.*, fully equal to 240*l.* in modern value. He is supposed to have died in 1498, during his second voyage; but this is not certain. The balance of probability is in favour of Sebastian Cabot having been born in Venice rather than Bristol. There is, Mr. Beazley holds, no reason for supposing that he ever returned to Italy after he came finally to live in England in 1547. The voyage of 1553, which discovered Russia to English politics and trade, is the most important of Cabot's ventures, though he himself, who was approaching eighty years of age, took no actual part in it. The instructions were, however, his, and are given, with some unimportant omissions, in chap. xii. Considerations of space prohibit our following further this useful and entertaining volume, which deserves, and will obtain, the full attention of all interested in American exploration. It is illustrated by a portrait of Sebastian Cabot and by maps. When it was written the author had not had the opportunity of consulting Mr. Harris's latest work, 'Did Cabot return from his Second Voyage?' which is but just issued.

*Memorials of St. Edmund's Abbey.* Edited by Thomas Arnold. Vol. III. (Stationery Office.)

THE concluding volume of this valuable collection of memorials of a great monastic house leaves little to be desired so far as editorship is concerned. The rule that notes are not to be admitted is necessary in the case of works issued by the authority of the State; but the public has suffered in this case, for we feel sure that if Mr. Arnold had had a free hand, he would have enriched his pages with much learning of which we have been deprived. This is especially the case as regards the present volume, which is made up of short pieces, many of them excerpts from manuscripts which contain much that the editor has been unable to give. We are most of us acquainted with the charters in a poetical form, which some antiquaries of past times appear to have been simple enough to regard as being as old as they made themselves out to be. Mr. Arnold has printed some of these curious pieces. We are not aware that they have ever been edited before; but in this we may be in error. In any case we are glad to find them here. The editor dates them at about 1440. We ourselves should put them a little later; but there is no doubt that he is about correct. When, however, he says that it seems probable that Lydgate was their author we cannot follow him. They are not unlike his manner, we admit; but Lydgate, though he wrote some things of very small merit, and never rose to high-class poetry, could not at his worst, we think, ever have sunk so low as the versifier who turned out these charters. Why, it has been asked, were verses of this sort ever manufactured? It is hard to believe that they could ever give pleasure to any one. The motive, probably, was that they might be committed to memory. Mediæval people were very fond of remembering things by the aid of jingles, both in Latin and the vernacular tongues. The habit is not dead yet, or, if it is, has expired very recently.

Bury was proud of possessing the mortal remains of St. Edmund, but, as was often the case, another place claimed to own the relics also. Toulouse was thought to have made out a strong case; but Mr. Arnold, who has investigated the question with great care, believes that the body of the saint remained in its natural resting-place until the

Reformation, when it was destroyed; unless, indeed, it was hidden away by the monks ere the spoliation of the shrine occurred. The editor gives, in the introduction, slight sketches of the lives of the abbots from the fourteenth century downwards. The list of the abbots from Uvinus, who was elected in 1020, to John Reeve, otherwise Melford, who resigned in 1539, is complete and accurate. The glossary is also good, and will be found of service to all who take an interest in the Latin of the Middle Ages. Some English words occur therein.

*Folk-lore: Old Customs and Tales of my Neighbours.* By Fletcher Moss. (Didsbury, the Author.)

THE district with which Mr. Moss deals, in a rambling, agreeable, and, on the whole, instructive book, is the south-eastern corner of Lancashire, on the confines of Cheshire, and not far from Staffordshire. In collecting the folk-lore of Didsbury and its neighbourhood he has been assiduous, and he has already, in addition, given us 'A History of Didsbury,' 'Didsbury in the '45,' and 'The Chronicles of Cheadle.' Most of the superstitions, beliefs, customs, &c., he chronicles are familiar to readers of 'N. & Q.,' but there are some which to many of them will, we fancy, be strange. Here, for instance, is a custom of which we never heard. "My aunt, who still lives at Standon Hall, and is long past the fourscore years, has all her long life religiously taken the first pancake on Shrove Tuesday and given it to the gamecocks." It is supposed to make the hens lay. We are curious to know if the practice prevails elsewhere. Mr. Moss is not satisfied with the derivation of carling peas, which are eaten on the Fifth Sunday in Lent, from *care* (a derivation favoured by the 'H. E. D.'), the vulgar pronunciation being different, but is disposed to think it comes from *carl* or *churl*. He is, however, prone to heresy in derivations, and accepts the origin of *bloody* in *by'r Lady*. He would, apparently, also derive *fuddle* from *foot ale*, paid by a stranger entering the harvest field. He is, moreover, not careful to verify his quotations.

Let laws, religion, learning die  
is not correct. The line is

Let wealth and commerce, laws and learning die,  
which is a different matter. In scraps of folk-song Mr. Moss quotes from memory and at second hand. Of one stanza which he quotes he says he is afraid the third line is wrong. It is. The third and fourth lines are as follows:—

And the devil flew away with the little tailor boy,  
With the broadcloth under his arm.

We could give him, an it were necessary, variants which we think improvements of many rimes he supplies. He is right, none the less, to give us the verses as he heard them. Mr. Moss writes discursively on many subjects—ghosts (of which he claims to have had many experiences), migrations of birds, domestic experiences, canvassing at elections, what not. He describes bicycling rides and misadventures, visits to celebrated spots (including Hawarden), and innumerable things besides. He is expansive, and fond of giving us his views on all sorts of themes. He is, in fact, a thorough gossip. His book is, however, entertaining enough, and we were sorry when its perusal was completed. The illustrations, which are from photographs, add greatly to its attractions. Some things he tells us are sad enough, as when he says of what must still



be a country place, "There were miles of banks in this neighbourhood lately covered with bluebells and primroses that are now desolate and waste." Alas! yes. How many spots are there within the range of a Londoner's walk where he may see primroses, bluebells, cowslips, or anemones, or even buttercups and daisies? In time, perhaps, as beautiful objects get scarcer and scarcer, our schoolmasters will begin to teach children to practise less barbarous and wanton destruction. Mr. Moss's book we unhesitatingly commend to our readers. It will be useful to some and agreeable to all.

*Sonnets on the Sonnet.* Compiled by the Rev. Matthew Russell, S.J. (Longmans & Co.)

AN agreeable idea is here agreeably carried out. Wanderers in the most flowery bypaths of literature are familiar with the sportive fashion in which poets have dealt with bonds imposed upon them by the form of sonnet, rondeau, villanelle, ballade, and triolet, the best known being probably Voiture's 'Rondeau on a Rondeau,' beginning

Ma foi, c'est fait de moi, car Isabeau  
M'a conjuré de lui faire un rondeau.

A hundred years earlier Diego Hurtado de Mendoza had written in a similar vein a 'Soneto del Soneto,' and had been followed by Lope de Vega in a kindred composition—

Un soneto me manda hacer Violante,

which was translated into French by Desmarais, whom Mr. Russell calls, eccentrically, *Régnier* (*sic*) Desmarais. These, with English renderings, and with other poems on the sonnet, are included in a volume which the lover of poetry will gladly put upon his shelves. Ample stores have been placed at Mr. Russell's disposal, English sonnets on the sonnet by Mr. Swinburne, Mr. Austin Dobson, Mr. J. A. Symonds, Mr. Watts-Dunton, and Mr. Henley being given, in addition to others by Wordsworth, Kirke White, Ebenezer Elliot, and other writers. At the end are a few specimens of rondeaux, triolets, &c. A series of sonnets, on which the editor has drawn, were contributed to the *Dublin Monthly* in 1876-77 (see 'N. & Q.', 5th S. vii. 306). Hood's 'Sonnet to a Sonnet' of Sir Philip Sidney has been rejected as not coming within the scheme of the work. Sonnets on the sonnet by Marino, Nencioni, and Pouppe are known to be in existence, but have failed to reward a search in which readers of 'N. & Q.' have participated.

*Ambassadors of Commerce.* By A. V. Allen. (Fisher Unwin.)

"THE ROAD," as the country travelled by "bagmen" was once called, is beginning to have a sort of folklore of its own. Mr. Allen has collected some information concerning customs now moribund, but once authoritative. It is not complete, not even adequate—we could have supplied him with many matters omitted just as curious as those supplied; but it is good so far as it goes.

We have received *Rrimas*, by Gustabo Adolfo Béker, published at Balparaiso by Kárlós Kabezon.

MR. AND MRS. TREGASKIS have issued from the Caxton Head one more of their illustrated catalogues of interesting books.

THERE is no temptation to add anything to the elaborate biographies of Mr. Gladstone that have appeared in the principal English publications.

His name is of frequent occurrence in our pages. An elaborate bibliography of his writings is given 8th S. ii. 461, 501; iii. 1, 41, 135, 214, 329, 452; v. 233, 272. We fail, however, to trace his name or his initials to more than one communication to 'N. & Q.,' though it is, of course, possible that he wrote in the early volumes under a pseudonym. The communication in question is signed in full, appeared 7th S. iii. 489, and is on 'The Greater Gods of Olympus.'

THE date of the annual exhibition of the Ex-Libris Society at the Westminster Palace Hotel has been altered to Monday and Tuesday, 13 and 14 June. The annual dinner is fixed for the Monday. Mr. H. B. Wheatley, F.S.A., is President of the Council.

WITH the appearance of Part V. the first volume of the 'English Dialect Dictionary,' edited by Prof. Joseph Wright and published by Mr. Henry Frowde, becomes complete. This volume, the first part of which was published in July, 1896, contains 17,519 simple and compound words and 2,248 phrases, illustrated by 42,915 quotations, with the exact source from which they have been obtained. There are, in addition, 39,581 references to glossaries, to MS. collections of dialect words, and to other sources, making a total of 82,496 references. The list of voluntary readers, of compilers of unprinted collections of dialect words, and of correspondents shows what large numbers of people have assisted in furnishing material for this great work.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

FURZE FAMILY (8th S. iii. 68, Jan. 28, 1893).—We have a letter for ALBA COLUMBA, which will be forwarded on receipt of address.

ERRATA.—P. 306, col. 2, l. 28, for "Vigs" read *Uigs*.—P. 408, col. 2, l. 14 from bottom, for "Lincoln" read *London*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, JUNE 4, 1898.

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Notices to Correspondents.

## Notes.

## JOAN OF ARC.

IF in this age of money-making and self the spirit of chivalry be dead, there is still in the name and fame of Joan of Arc an irresistible charm—not only to Frenchmen, but also to the people of at least every European nation. No figure in history is, indeed, better known. The people of Orleans, with becoming gratitude, continue to celebrate the anniversary of their deliverer's victory of 8 May, 1429; and it is somewhat singular that at or about the time when this celebration was made for the present year, and of her proposed canonization, I should have the good fortune to add to the many other important "finds" which my extensive collections have afforded the discovery of a unique and well-executed original and contemporary drawing of the monument erected in that city, in 1458, to the memory of the heroic Maid, on the ancient bridge—the scene of her chief exploits. This drawing, in gold and colours, on vellum, size about 5 in. by 4 in., is, notwithstanding its age, in excellent condition, and, having evidently been made on the spot, is full of minute and doubtless accurate detail, even to the grass and weeds growing on the monu-

ment. It is surrounded by a narrow black and gold border, on the lower part of which is written in letters of gold, "Sur Le Pont D'Orléans," and bears generally a strong resemblance to the illuminated miniatures met with in some fifteenth-century manuscripts. Although purchased by me amongst other things at a London auction about twenty years since, it was afterwards long mislaid, so that until quite recently I was unable to satisfy myself whether my idea of its subject was correct; this, however, it is now proved to have been. The discovery, as settling many doubtful points, cannot but be regarded as of the highest interest to the historian and antiquary. Respecting this monument I have consulted many French works, dating from an early period to almost the present time; but before describing it in detail as represented in my drawing, and stating my views on the subject generally, I think it well to give the following extract from a modern French writer, which I have translated into English as literally as possible. It will furnish probably the fullest and best information obtainable as to the history and description of the monument, and show the discrepancies of the other chief writers on certain points in regard thereto. I may, however, first state that the ancient bridge above referred to, which is not now extant, stood higher up the river (Loire) than the modern one, and near to the site of the present railway bridge; it rested in the centre on an island.

M. Ch. Aufrère-Duvernay, in his pamphlet entitled 'Notice Historique et Critique sur les Monuments érigés à Orléans en l'Honneur de Jeanne Darc' (second edition, Paris and Orleans, 1855), after referring to the reversal in 1456 of the sentence on the Maid by which she suffered death at Rouen in 1431, and to certain marks of esteem shown to their deliverer by the people of Orleans, proceeds thus:—

## Translation.

"But these marks of esteem were insufficient for the gratitude of the people of Orleans. They would render to their deliverer an honour that no other hero of the Middle Ages had yet obtained. Charles VII., upon their earnest entreaties, granted them authority to erect a monument to the Maid. The ladies and young ladies of Orleans would pay all the expense." The historians of the reign of

\* "Vidi ego oculis meis in ponte Aureliano erectam hujus Puellæ aeneam imaginem.....cum inscriptione positam fuisse, hoc tempore, opera sumptuque virginum ac matronarum Aurelianiensium in memoriam liberatæ ab eâ urbis Anglorum obsidione' (Pontus Heuterus, lib. iv., 'Rerum Burgundiarum Historia'). Pontus Heuterus was provost of Arnheim, in Guelderland. This historian of the sixteenth



Louis XI., accustomed to attribute everything to the king, have falsely attributed the glory of it to Charles VII. Louis of Orleans, born in 1542, and author of the 'Recueil d'Inscriptions en l'Honneur de la Pucelle,' leaves no doubt existing in this respect;\* we can even invoke the unsuspected testimony of a Protestant writer:—

"It is on account of envy and [of] wrong that they wish to do us that none has said, in order to cast them below, that our people and roisters have spoken very ill of [literally, fired with their cannon on] the Maid and the Virgin, who caused the inhabitants [of Orleans] to make [the monument] upon the bridge, from the jewels of their women and girls."

"It is then justly that the ladies of Orleans claim the honour of having signalized their gratitude and admiration for the heroine of Domrémy, in erecting from their savings a monument upon the theatre of her exploits."

"This monument in bronze, the second which has been founded in France, is raised upon the part up the river of the second pier of the ancient bridge. Upon a calvary in lead, at the foot of a crucifix,†

century wrote from an eye-witness, Georges Chate-lain, who knew Joan of Arc and all her conduct, and had explained it in a life of Philippe le Bon remaining in manuscript in the Low Countries (p. 129). The most important passages of Pontus Heuterus are mentioned in the work of Hordal entitled 'Héroïne nobilissima Johanne d'Arc Lotharingæ, vulgo Aurelianensis puella historia, ex variis gravissimæ atque incorruptissimæ fidei scriptoribus excerpta, ejusdem mavortis virginis innocentia à calumniis vindicata, autore Johanne Hordal, serenissimi ducis Lotharingæ consiliario et L. V. doctore ac professore publico in alma universitate Ponti-Mussana.—Ponti-Mussi, apud Melchiorum Bernardum.....M.D.C.XII.' The frontispiece [engraved title] of this work represents the first monument of Joan of Arc restored. It contains, besides, two portraits of the heroine by Léonard Gautier. One represents to us the Maid sword in hand, the other shows us her on horse-back."

\* "A Dei gloriam incomparabilem, ad virginis matris commendationem, ad Caroli VII. decus, ad laudem Janæ[sic] Arxæe et tanti operis æternum monumentum, senatus populusque Aurelianensis, matronæque et virgines Aurelianenses, virgini fortissimæ, virgini cordatissimæ, post annuas decretas supplicationes, hanc crucem hasque statuas, pontemque tanti miraculi testem, autoritate regia poni curaverunt" (Louis d'Orleans). This inscription was part of the 'Recueil de Plusieurs Inscriptions,' proposed to fill the tables under the statues of Charles VII. and the Maid of Orleans, which are erected, equally armed and kneeling on the two sides of a cross, the image of the Virgin Mary being at the foot of it, upon the bridge of the city of Orleans since the year 1458, and divers pieces made in commendation of the same Maid, of her brothers, and of posterity; by Charles Du Lys, 'De l'imprimerie de Edme Martin, rue Saint-Jacques, au Soleil-d'Or, 1628.'"

† "Sunt qui fabulam quæ de Puella Johanna scribimus putant, sed præterquam quod recentioris sit memoria, omniumque scriptorum libri qui tunc vixerunt mentionem de ea præclaram faciunt; vidi ego meis oculis in ponte Aureliano, trans Ligerim edificato, erectam hujus Puellæ æneam imaginem,

and in presence of the Virgin Mary, Charles VII. and the Maid were represented kneeling, their heads bare, the hands put together [in prayer], and armed with long lances. Near to Charles VII. one saw a crowned helmet; a simple helmet was near Joan of Arc, whose long hair floated upon her shoulders. The crown of thorns was at the foot of the cross, and by a fiction with which policy had already imbued men, the benefactress and her ungrateful *obligé*, associated thus in a common thought, pray God in memory of the secret\* known only to their two selves: they had executed it by the intercession of the Virgin, whom they thus thanked for it together (Du Lys).

"A great number of historians of the highest merit have described this first monument erected by the people of Orleans in honour of Joan of Arc; the most learned, the most conscientious, report that in the original Christ was not attached to the cross, but rested upon the knees of Mary. We have scrupulously examined all the opinions given upon this subject, and, in slighting strong presumptions resulting from passages of Du Lys which speak of a bare cross, of La Saussaye,† of Symphorien Guyon,‡

coma decore per dorsum fluente, utroque genu coram æneo crucifixi Christi simulacro nixam' ('Joannæ Darc Historia, autore Hordal,' p. 122)."

\* "Sala, a contemporary author, has made clear the secret which had been between the king and the Maid. This secret was revealed to N. Sala by the Seigneur de Boisi, the friend and particular confidant of Charles VII. In speaking of the critical situation of the king, enclosed on all sides by his enemies, N. Sala adds: 'The king in this extreme thought entered one morning into his oratory all alone; and there he made a prayer to our Saviour within his heart, without pronunciation of words, wherein he required Him devoutly, if it might be so, as he was true heir descended from the noble house of France, and as justly the kingdom ought to belong to him, that it might please Him to keep and defend it for him, or, at the worst, to give him grace to escape without death or prison, and that he might be able to escape into Spain or into Scotland, which were both anciently friends and allies of the kings of France; and for that [reason] had he chosen there his refuge.' The Maid spoke to the king of this secret prayer ('Exemples de Hardiesses de Plusieurs Rois et Empeureurs,' by N. Sala, manuscript in the Imperial Library; De Laverdi, pp. 65 seq.)."

† "Cives Aurelianenses Regi Carolo et Puellæ liberatrici statuas æneas in principio pontis collocarunt, de geniculis Christum in ulnis matris compatiens adorantibus, in secreti quod supra memoravimus argumentis et quotannis octava maii solemnem processionem celebrant in totius rei gestæ gratam sempiternam quæ memoriam' (La Saussaye, 'Annales de l'Eglise d'Orléans,' lib. xiv. 13)."

‡ "The honour of our most worthy Maid having thus been retrieved by the irrefragable authority of the Pope, all good French people rejoiced greatly at it, and particularly the people of Orleans, who, shortly after this celebrated judgment, erected upon the extremity of the bridge at the entrance to their city the image in bronze of Our Lady of Pity represented at the foot of the cross, holding the body of the Saviour in her lap, and on one side the statue of the King Charles VII., and on the other that of the Maid, in like manner of bronze. The king and the Maid were represented kneeling, as suppliants, in

and from a gold medal commemorative of this first monument,\* we believe, with the Abbé Dubois, whose authority is so powerful in that which concerns Joan of Arc and the siege of Orleans, that Christ was on the cross, the Virgin in tears standing, and Charles VII. and Joan of Arc kneeling. All the personages were of natural size.

"In 1824, the year of his death, the Abbé Dubois published a very short notice of the monuments of Joan of Arc. This small treatise, now very rare, contains some very curious notes extracted from the accounts of the city, and a lithograph. M. Dubois invokes to the support of his opinion the testimony of Pontus Heuterus. He renders famous, also, an ancient picture belonging to the *Mairie*, representing a view of Orleans taken from the left bank of the Loire, to the east of the *Tourelles*.

"One cannot deny that this picture is prior to 1562, since one sees in it the *Belle-Croix* and the monument of the Maid such as they were before they were destroyed by the Protestants in 1562. What renders this picture extremely precious is that one knows neither pictures nor engravings which represent these two ancient monuments. In that of the Maid one sees not a simple cross, but a Christ with the Holy Virgin standing near the cross, Charles VII. kneeling on one side, and Joan of Arc on the other, holding her standard.

"M. de Buzonnière, whose indefatigable zeal, well known to archæologists, has thrown light upon so many interesting questions, names also,

order to hint that the king persecuted by the English and this generous virgin sent to relieve him had obtained help by virtue of the cross and by the intercession of the Virgin of Virgins, and, moreover, to represent that the Maid had by prophetic spirit known the devout prayer made by King Charles before the image of Our Lady of Pity for the preservation of France, when he was in his oratory of the Château de Loches (Symphorien Guyon, *curé* [parson] of St. Victor of Orleans)."

\* "The erection of this first monument has been commemorated by a gold medal, described in 'France Métallique,' by Jacques Debie. The reverse of this medal represents it absolutely such as the engraving published in front [*i. e.*, the engraved title] of the work of Jean Hordal makes it known, save some accessories which are not there represented, such as the helmets of Charles VII. and Joan of Arc, and the crown of thorns of the Saviour. Here is the description of Jacques Debie: 'Carolo VII. Dei . gra . Franc . rex . Christianiss.' 'The obverse preserves to the eyes of posterity the effigy of the monarch named, in a walking position and the whole bust armed, the head adorned with a crown covered with fleurs-de-lis and pearls.' Reverse: 'A Domino . factum . est . istud.' 'It represents the Virgin at the foot of the cross, holding upon her knees the dead body of her Son, taken down by His friends. The two effigies kneeling on both sides are to show, in this thanksgiving, the king on one side fully armed, and Joan the Maid on the other, also armed, her hair dishevelled upon her arms so as to recognize her.' Under the exergue: 'Aurel . civit . obsid . liber . grati . animi . civ . H. M. P. CC.' And this monument is still seen, of bronze, of the size of nature, upon the bridge of the city named, at the right hand of those who enter. We shall, besides, name an engraving of this monument inserted in the 'Histoire de France,' in folio, of Jean de Serres, vol. i."

in support of the opinion that we have advanced, a perfectly exact drawing of the second restoration performed by Desfriches [in 1771], and showing Christ stretched upon the knees of Mary.

"The place of this first monument is indicated in the fragment of a picture painted by Martin in 1741. This picture is the property of M. Bordas. We say that the place only of the monument is indicated in the picture by Martin, because really it is there reproduced on so small a scale that it is scarcely possible to give the form or dimensions of it.

"In 1562 the Protestants took possession of Orleans, 'when some insolent and senseless soldiers rushed with rage upon the honourable statue of this chaste amazon, Joan the Maid, which they pulled down from above its pillar raised upon the Loire at Orleans and broke it furiously' ('Histoire au vray').

"The images of Christ and the Virgin were broken, and one had much trouble to save the statue of the king from the fury of these vandals.

"On the 9th of October, 1570, the city made with Jean Hector Lescot, called Jacquinot, the following bargain to recast the images of the Virgin and Maid, to repair the crucifix, and make all other reparations to the monument of the Maid. This original bargain exists in one of the *cartons* of the public library of Orleans, and we earnestly counsel amateurs to examine it with care (Library of Orleans, MS. 431):—

"'Before Gerard Dubois appeared Hector Lescot, founder, dwelling at Orleans, called Jacquinot, who confessed that he had undertaken and undertakes with the mayor and aldermen, who have and do put into his hands that which follows, in what is requisite to recast and resolder the effigies of Our Lady of Pity and the Maid which used anciently to be upon the bridge of this city. Firstly is necessary to resolder the body of the said Maid, except the legs, arms, and hands; then to resolder anew a lance with the standard turning at the end of the said lance, her helmet with a plume, a sword and spurs, a cross, a pelican, three iron nails, a chaplet of thorns at the upper part of the cross, another lance on the other side of the cross and a sponge; further, to resolder an arm to the crucifix and to put a large piece to the stomach; to make an encolleture [?] at the neck-stock of several other pieces as it is requisite to do and to resolder; and also to repair several blows from arquebuses to the body and head of the king, and to remake a crown which is put upon his coat of arms; and generally to do all that which will be requisite, and to make up and fix the said Maid in like fashion as she used to be. For making which the said mayor and aldermen shall furnish copper and brittle brass, lead and other materials necessary for same; and as to the moulds, the said [under]taker shall make them at his [own] costs and expenses.....in consideration of the sum of 120 livres Tournois.'"

W. I. R. V.

(To be continued.)

#### "PARROT-LIKE."

I HAVE an old friend, a dab at Russ, an inmate of our house for twenty years. He is grey, but not with years, for in appearance, spirit, and appetite he is extremely young, not to say hobbledehoyish. He sits beside



me as I write—sits, as is his wont, outside his cage (for he happens at present to be a parrot), on the topmost wires near the brazen vase, which he has apparently selected as the most slippery and uncomfortable place, and he eyes me inquisitively, as if he had some inkling of my present purpose. The fact is that my wife, to whom I have been discoursing on the monumental importance of the 'H. E. D.,' is nervous lest, when broaching the letter P, the dictionary should, without demur, explain the term "parrot-like" as applicable to sounds and syllables repeated by rote, "as a parrot talks, indiscriminately," and I hold a brief on behalf of my feathered client. The following is a rough draft of my case.

The ancients, as we know, called all foreigners, indifferently, barbarians (*bar-bar*, confused sounds), from regarding their utterances as little better than babble, and yet, as Prof. Max Müller reminded us in his 'Science of Language,' those very barbarians became the first linguists and scholars. The Russians, time out of mind, have dubbed the Germans *niemtsi*, or "dummies," a name still bestowed by the peasants on all European strangers. But just as the terms "dumb as a fish" and "blind as a mole" arose from fallacies now exploded, so I hold that the expression "parrot-like" as applied to human talk is a misnomer, and that some parrots, at any rate, when they imitate certain sounds, generally attach a distinct meaning of their own to them, though perhaps that meaning may be, and often is, quite different from the ordinary one. But do not men misapply words in much the same way? The name of "dog" (man's noble and intrepid friend) is cast at some sneaking cur of the *genus homo*, and that of "goose" (a most intelligent fowl) at any smiling, simpering idiot in pants or petticoats. Of course parrots will often rattle off a string of noisy, disagreeable sounds and cries from their repertory without rhyme or reason; but what are we to say to the music-hall, not musical, public which delightedly yells in the frantic chorus to such songs as 'Slap-Bang' or 'Tommy, make Room for your Uncle,' which we some of us heard in our youth? However, parrots, like men, if they sometimes joke, must sometimes be in earnest. Be it remembered that birds in captivity use a foreign language—acquired sounds. Doubtless in their own haunts they understand their own cries and vernacular well enough, and I submit that the term "parrot-like," in its present disparaging sense, constitutes a libel, or at least an unmerited reflection, on this intelligent

bird. It is as unmanly to imprison a bird as it is a fellow-creature, and then heap abuse on his head. In support of my contention that parrots talk and telegraph intelligently, I adduce the following particulars. Our grey parrot for years generally "assisted" at our meals, and if not promptly supplied with some of the current eatables or drinkables never failed to draw attention to the neglect by three smart raps with his beak on the side of his cage, at the same time crying in Russ, "How-do-do, popka?" and bobbing up and down like a cockatoo or roadside mendicant until his needs were satisfied. This insistence became a nuisance, for one man's meat (such as parsley) is another bird's poison, and stuffing, excellent in roast goose, is bad for parrots, so that we had our pet consigned at mealtimes to a back room communicating with our suite (N.B., lodgings at St. Petersburg are on flats). Now mark what followed. During the first week or two the bird, on hearing afar the clatter of cups or plates, would hammer away until his poor nose must have felt quite sore, dropping, however, the polite bowing and "how-do-doing" (for we watched him through a chink). But finding his efforts painfully fruitless (and fruit, by the way, is a vast favourite with him), he soon, like a retired table-turner or postman, abandoned his rapping practices, and would sit aloof in moody meditation, but not fancy free, for he much fancied some of the "grub" being eaten. One day we heard an awful yelping and whimpering from the further room, and, rushing in, found that our little pug had put his nose too near the open cage-door, in search of casual fragments, and had been sharply punished by the "beak" for his would-be poaching. Poor puggy was caught up by his pitying mistress and fondled and fed, whilst poll, who is a very jealous fellow, looked glumly on. Weeks (I think, months) passed away, and the incident of the tweaked nozzle was well-nigh forgotten, when one fine (or it may have been rainy) morning at breakfast exactly the same yelps and whimpering resounded from the distant room. We again ran to succour and comfort the misguided pup, but, after carefully searching and hunting in every possible and impossible nook and corner, there was not the ghost of a dog there. Meanwhile, poll, with a mischievous twinkle in his eye, sat bowing and rapping and saluting as of yore. Presently the maid, who had been away to market more than an hour, returned with the dog at her heels, and assured us that he had been with her all the time. The case was now perfectly clear. Poll, as he sat cogitating in banish-

ment, must have followed out something like this line of argument:—

"This ugly, flat-nosed brute of a featherless quadruped had only to howl and squeal to bring everybody running to his aid with caresses and tit-bits, whereas my reiterated appeals are being wasted on the desert air. I will e'en try the dog's dodge too."

Well, poll was rewarded for his ingenuity, and the best of it is that from that day to this, though he adheres in moderation to his rapping, &c., when admitted to the dining-room, and never apes the dog there, yet he always commences the action by yelping and squealing when away in the background, bringing up his reserves of raps, bows, and how-do-do's only when somebody answers his summons. Moreover, he never raps, bows, salutes, barks, or squeals except in connexion with the commissariat question. I could add many details of this parrot's intelligence, as distinguished (by some) from instinct. For instance, though fast friends with our household cat, he intensely abhors strange ones, and always clamours for their expulsion by loud cries of "Kiss, kiss, miaou, miaou," in violent alarm and with ruffled plumage. He will extract the wooden peg of his water-pan, sharpen it with his adamant beak (with which, however, he has never bitten any one, save in the way of kindness), and employ it as a comb to scratch his poll with. He also, by a clever twist of his beak, sends spinning round the large brass ring suspended in his cage, and as it assumes a pendulum motion in its oscillations, he stoops cautiously down and gives a flat back, like a cuckoo when preparing to bundle out his foster brothers from their invaded nest. In this manner he gets his back gently stroked, of which he is very fond.

I think the above account, which is literally true and ungarnished, goes to prove that birds, like some men, know what they want to say, though they may not always know how to say it.

H. E. M.

St. Petersburg.

"SABLE SHROUD."—In David Mallet's ballad entitled 'Margaret's Ghost,' which has a place in Bishop Percy's 'Reliques of Ancient English Poetry,' we read that when the lady's grimly ghost stood at William's feet,

Clay-cold was her lily hand,  
That held her sable shroud.

There seems no doubt that what is indicated is the garment in which the corpse had been buried, though, of course, shroud has other meanings. If this be so, one would like to know whether it is described as sable by

poetical licence, for the sake of intensifying the grimliness of the apparition, or whether the writer was describing what he had seen or heard of. In former days, as at the present, corpses were sometimes buried in the garments they had been accustomed to wear during life, but when this was not the case I think the shrouds were almost always white or the natural colour of woollen. The form "sable shroud" caught the popular ear. I have often met with it in verse of later date than Mallet's ballad. An example of it occurs in some lines by Lady Gilbert, which are quoted in the *Weekly Register* of 7 May (p. 585):—

I travelled on a windy cloud  
That sailed the midnight sky,  
And saw, wrapped in a sable shroud,  
This world go wheeling by.

ASTARTE.

[And bid fair peace be to my sable shroud.

Milton, 'Lycidas,' l. 22.]

A LOST BRASS.—A small monumental brass of a priest was found some years ago in the ruined chapel of St. Nou, near St. David's, and up to about the year 1859 is recorded to have been in the possession of Archdeacon Davies, Canon of St. David's. Inquiry of the present representatives of the family fails to elicit any trace of its present whereabouts. I know of two rubbings, taken about 1851, and have a print of one, kindly supplied me. The brass dates from the fourteenth century, and shows chasuble, apparels, and maniple. Can any correspondents give any information likely to lead to its locale? It would be very interesting to get it, if possible, placed in the cathedral, now being slowly restored, particularly as there are but some thirteen brasses altogether known in Wales.

ALFRED HALL.

Swansea.

"POLLICE VERSO." (See 5th S. i. 378.)—Why do not painters, before they finish their classical pictures, consult their 'N. & Q.' instead of an anonymous history of Rome? Had the painter of No. 328 in this year's exhibition of the Royal Academy done so, he might even at a late moment have turned the thumbs of his cruel women as well as of his compassionate woman in the directions required to give effect to their respective emotions. But he has preferred to follow Gérôme and the Roman historian, with most erroneous result.

KILLIGREW.

HASTED'S 'HISTORY OF KENT.'—In the British Museum Catalogue the Reading-Room copy is described as "Imperfect, wanting pp. 249-250 of vol. ii.," the inference being



that the other copies—viz., those in the King's Library and the Greville, and the incomplete copy vols. i.—iii.—are free from this defect. On examination, however, all the copies are the same, and a closer inspection reveals the fact (worth noting) that all are complete; there is simply a misprint in the pagination. P. 248 is followed by 247, which should be 249; p. 248 should be p. 250, p. 249 should be 251, p. 250 should be 252, and then p. 253 follows on correctly. Mr. Streatfield, in his grangerized copy, has made the correction in ink.

AYEAHR.

**WATER IN BLOSSOM.**—This is a very curious expression. I find it in Forster's translation of Osbeck's 'Voyage to China and the East Indies' (i. 162), 1771, to which the editor adds this note:—

"In the Northern countries of Europe it is said that the water is in blossom when it is tinged with a green or yellow hue, by a kind of *bysus*, or hair-weed, with which it is then filled: and from thence even the sea is said to be in blossom, when its surface is tinged with a preternatural colour."

W. ROBERTS.

**WATCH-BOXES.**—A correspondent of the *City Press*, 23 April, writes:—

"Perhaps few have noticed the removal within the last few days of the last of the 'Old Charley' watch-boxes. I refer to the one outside Gosling's Bank in Fleet Street, which is about to be pulled down. The last 'Charley' who occupied this box was, I believe, murdered in it. This box was made to open out at night, and close up in the daytime, and from the fact that iron railings have existed in front of it for very many years, it could only have been left in its position out of respect for its antiquity."

THOS. BIRD.

Romford.

"ANAWL" = "AND ALL."—*Anawl* is the pronunciation here and in Derbyshire of "and all." It is used in a most curious fashion constantly by very many people—more particularly, however, by children. One tells another that he will not do a certain thing, and the refusal produces "Yo will anawl!" Another says to a friend, "You won't or can't do" so-and-so, and gets in reply, "But ah shall anawl!" or "Ah will anawl!" An expression of doubt concerning some one having accomplished something difficult or supposed to be impossible meets with "Hey did anawl!"

THOS. RATCLIFFE.

Workshop.

**ECCLES.**—Thirteen years ago there was a prolonged discussion in 'N. & Q.' as to the meaning of *Eccles* in place-names, such as Ecclesfield, Eccleshall, Ecclescraig, Ecclesmachan, Ecclefechan, Terregles, Gleneagles,

Eccles in Berwickshire, and Eccles in Lancashire, the dispute turning on whether *Eccles* was the genitive of the personal name *Æcel*, or derived from a Celtic corruption of the Latin word *ecclesia* (6th S. xii. 8, 113, 174, 209, 233). In Mr. Bund's 'Celtic Church of Wales,' recently published, the question has been set at rest. He shows that the term *llan*, coupled with the name of a native saint, as in Llandeilo or Llanilltyd, represents one of the primary monastic colonies which were the earliest Christian settlements; while churches called *ecclesia*, which became *eglwys* in Wales and *eccles* in Strathelyde, dedicated as a rule not to Celtic but to Latin saints, mark the intrusive Latin churches, the rivals of the Celtic *llans*. Mr. Bund also deals with a third class of churches, called *capel* or *bettws*, which were chapels served from a mother church.

ISAAC TAYLOR.

**CURIOUS CHRISTIAN NAME.**—The *Guardian* of 4 May notes the election to a Clothworkers' Scholarship at Somerville Hall, Oxford, of a lady bearing the name of Erica V. Storr. The name *erica* is the Latin for the heath, of which many species are found in Great Britain.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**BROTHERS BEARING THE SAME CHRISTIAN NAME.**—

"18 May, 1564. John Woddrop senior, son of q. Thomas Woddrop junior in Dalmarnock, renounced all right of possession and rental which he had to the 17s. land, old extent in Dalbeth, in the barony of Glasgow, in favour of John Woddrop junior, his brother german." — Renwick's 'Protocols of the Town Clerks of Glasgow,' 1897, vol. v. p. 68.

The editor observes in a foot-note:—

"Here is an instance of the somewhat rare occurrence of two brothers bearing the same Christian name while both were alive."

A second instance occurs in his own pages:

"13 April, 1567. Thomas Huchinsoun in Lanhill and Thomas Hutchinson his brother german acknowledged that they had received from John Mayne," &c.—*Ib.*, p. 91.

No wonder mediæval pedigrees are puzzling if this practice was common. Was it?

WILLIAM GEORGE BLACK.

12, Sardinia Terrace, Glasgow.

**MARGINAL REFERENCES IN THE BIBLE.**—It has often been noticed that a great number of the marginal references which overburden the modern Bible are trivial and useless. But it may not have been observed that the discriminating person who was responsible for these encumbrances actually omitted some of the few references in the book of 1611, viz., those to the Apocrypha. This is especially

noticeable in St. Matt. vi. 7, where our Lord quotes Eccles. vii. 14; and the following are examples: Rom. ix. 21, ref. to Wisd. xv. 7; *ib.*, xi. 34, to Wisd. ix. 13; 2 Cor. ix. 7, to Eccles. xxxv. 9. There may be others. They should be restored. W. E. B.

MADOC AP OWEN GWYNEDD AND THE DISCOVERY OF AMERICA.—Upon reading, some time since, Herbert's 'Travels in Africa and Asia' I found, at the end of the volume (folio, London, 1634), a statement with the following heading: "A Discourse and prooffe that Madoc ap Owen Gwynedd first found out that Continent now call'd America." In the pages of 'N. & Q.' we have had repeated articles respecting the discovery of America by Columbus, Cabot, and Amerigo Vespucci, but I do not find any allusion made to its discovery by Madoc in the twelfth century. Herbert is enthusiastic in reference to the tradition respecting him. He briefly mentions that there were in his days some Indians in America who used the Welsh language for the names of various things, animals, &c., among which were the following: Bara, bread; Mam, mother; Tate, father; Dowr, water; Bryd, time; Bu, or Buch, a cow; Clugar, a heath-cock; Llwynog, a fox; Wy, an egg; Calaf, a quill; Trwyn, a nose; Nef, heaven; &c. As I think this tradition of Madoc's supposed discovery is little known at the present day, although many Welshmen cling to it most tenaciously, I wrote to the secretary of the Smithsonian Institution, Washington, and requested some information upon the subject, and how the tradition had been generally received in America. His reply to my letter was as follows:—

Washington, June 2, 1897.

SIR,—In reply to your communication of May 17 respecting the supposed discovery of America by a Welshman, I am authorized by the Secretary to say that this is an old tradition which has given rise to considerable discussion. One of the recent publications on the subject is entitled 'Madoc: Essay on the Discovery of America by Madoc ap Owen Gwynedd,' by Thos. Stephens (Longmans, 1893). By consulting HARRISSE'S 'Bibliography' or any similar work, or by inquiring at the British Museum, you will find other works on this subject.

Upon receipt of the above letter I applied to Messrs. Longman for the book, and I was not a little surprised to receive a handsome octavo volume of two hundred and thirty-eight pages. Although I think that Mr. Stephens was disposed to be somewhat unfavourable to the tradition, yet he gives the results of a very exhaustive inquiry into the tentative, affirmative, and negative view of it. My object in asking you to allow the above brief remarks to appear in the pages

of 'N. & Q.' is to assure those of your readers who are interested in this great historical question that the volume written by Mr. Stephens, and lately edited by Llywarch Reynolds, B.A.Oxon., is well worthy of a careful perusal, more particularly at this time, when the Florentines are once more bringing the name of Amerigo Vespucci rather prominently before the public. Respecting the supposition that the name America was derived from him, I would refer your readers to the report of the Board of Regents of the Smithsonian Institution for the year 1888. C. LEESON PRINCE.

The Observatory, Crowborough Hill.

[Cf. 'N. & Q.,' 7th S. i. 267, 411, 473.]

### 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.

"DODGILL REEPAN."—The following sentence is to be found in Walford's 'Dick Netherby,' ch. vii. p. 91:—

"It's Meg he thinks to gie a drink o' the Dodgill Reepan to, is't?"

Is the expression "Dodgill Reepan" used in the folk-speech in any part of Scotland? What is the precise meaning of the term?

A. L. MAYHEW.

REV. PETER VALLAVINE.—He was rector of Reculver 1726–9, Monkton with Birchington 1729–67, Preston next Wingham 1743–67, and a minor canon of Canterbury. Probably of a Huguenot family; he suggested the letters on coins being placed close to the edge, so as to prevent coins being clipped, and in 1739 received a reward of 100*l.* from Government. Died 11 January, 1767, and was buried in Preston Church. Any particulars about his parentage, wife, or children would be acceptable. A daughter Deborah married Sir Charles Hudson, Bart., and a son, Charles Vallavine, was baptized at Preston, 24 September, 1754. Did they have any other children; and where was the husband buried? Deborah, Lady Hudson, was buried at Eltham, Kent, 8 January, 1780/1.

ARTHUR HUSSEY.

Wingham, Kent.

CORONATION PLATE.—I should be glad of information as to the old custom—now, I believe, obsolete—that the Lord Chancellor and the Speaker for the time being divided between them the plate used at the royal table at a coronation banquet. Supposing



that the Parliament had been previously dissolved, and that there was, therefore, no Speaker, and that, moreover, the old Speaker had definitely resigned his seat, upon whom was this noble perquisite bestowed?

EV. M. W.

ST. VIARS.—Dr. Conyers Middleton, in his 'Letter from Rome,' mentions a curious statement, which he says he met with in a manuscript in the Barbary Library. It appears that Pope Urban VIII. was petitioned to grant special indulgences to the altars of Viars, a saint held in great reverence in some parts of Spain. In order to satisfy the Pope's desire to know something definite of this personage, the petitioners produced a stone on which was inscribed in ancient letters SVIAR. This was, however, readily seen by the antiquaries who examined it to be a fragment of a Roman tablet in memory of a *Præfectus Viarum*. Is it a fact that any such imaginary saint was ever revered in Spain?

HENRY ATTWELL.

Barnes.

PEKIN, PEKING: NANKIN, NANKING.—The customary spelling of the northern and southern capitals of China in English and French is Pekin and Nankin, and likewise in Russian, Spanish, and Italian (in the last language adding a final *o* and shifting the accent—Pekino and Nanchino). The Germans, on the other hand, insist upon writing Peking and Nanking. Is the latter not in accordance with the native Chinese pronunciation, and consequently preferable in English? Has the French spelling of Pekin and Nankin, according to the French nasal sound of *in*, not misguided the other languages which adopted it?

INQUIRER.

PENGILLY, ALIAS PENGELLY.—Pengilly, *alias* Pengelly, of St. Neot, St. Teath, Penzance, Helston, St. Hilary, Ruan Major, Tuckingmill, St. Keverne, in the county of Cornwall, and of Bideford, Clovelly, Tavistock, Littford, and Torquay, in the county of Devon. I am compiling a genealogical and armorial history of the foregoing family and its branches, and shall be glad of any information that readers of 'N. & Q.' may be able to send me.

W. G. PENGELLY.

Columbus, Ohio, U.S.

KISFALUDY.—The Kisfaludy Society is one of the learned societies of Hungary. Can any one tell me how this name is pronounced, and its meaning?

WM. RICHARDSON.

UNIVERSITY COLLEGES OF RESIDENCE.—Can any of your readers say what is the

largest university college of residence in the United Kingdom outside Oxford, Cambridge, and Dublin? It is also desired to know the number of students at present in residence in such college.

RIENZI.

SIR WILLIAM BEAUMARIS RUSH, of Roydon, Suffolk, and Wimbledon, Surrey. His eldest daughter, Laura, was married to Wordsworth's friend Basil Montagu (second wife) at Glasgow in 1801. Can any of your readers say who was Sir W. B. Rush, and how he got his title?

R. A. P.

JOHANNA PEPPYS.—A friend of mine, who has in the press a history of Strood, in Kent, informs me that he has found the following entry in the register of marriages: "21 Jan. 1703. Bartholomew Stanstropp and Johanna Pepys, both of Chatham." Can this be a relative of the great diarist?

AYEAHR.

POPLADIES.—In the sixty-fifth instalment of 'The Pleasures of a Chaperon,' a series of monologues of which the editor of the *World* never seems to tire, the speaker, who is not often worth quoting, makes, on 4 May, for once an interesting remark. She says:—

"We used to eat popladies when we were children.....just as we eat hot-cross buns now, only popladies were flat, with three currants in them, and hot-cross buns are round, with an occasional sultana."—P. 32.

Where are popladies enjoyed, and when, and why? In Lincolnshire our hot-cross buns were wont to be triangular, and to be sufficiently endowed with currants.

ST. SWITHIN.

JOHN WEAVER, DANCING MASTER.—I should be grateful for references to any biographical notices of John Weaver, dancing master, who was born at Shrewsbury in 1673, and died in 1760. Where was he buried? Whom did he marry? What books did he write besides 'An Essay on the History of Dancing,' 1712, and 'Lectures on Dancing,' 1721?

W. G. D. FLETCHER.

St. Michael's Vicarage, Shrewsbury.

SIR RICHARD HOTHAM, KNT.—The *Gentleman's Magazine* records his death 13 March, 1799, at Bognor, Sussex, at an advanced age. He appears to have been a successful hatter and to have engaged in shipping for the East India Company; to have bought property at Bognor, at one time called, apparently, Hothampton; to have beaten Mr. Thrale in 1780 at the election for the borough of Southwark; and to have been succeeded in his estates by his great-nephew William Knott. Sir Richard Hotham is referred to at p. 101, vol. i., Third Series, *Miscellanea*

*Genealogica et Heraldica*, as one of the sponsors to Frances, daughter of John Rice, of Tooting, by Frances his wife, daughter of Samuel Plumble by Frances his wife, daughter of Ralph Thrale. Is anything known of this family of Hotham or of that of his great-nephew William Knott?

REGINALD STEWART BODDINGTON.  
Constitutional Club, Northumberland Avenue.

**PATTERNS FOR SAMPLERS.**—From what were old needlework samplers copied? In the early Victorian days, when crewel-work was in vogue, there were patterns printed in tiny squares showing design, colours, and stitches. Was there anything analogous at an earlier period?

ALICE TRESIDDER.

**ROBERT McLINTOCK.**—Any information concerning this author will be esteemed. He published at least one book of verse.

S. J.

**PAMPHLET WANTED.**—I am very anxious to see a pamphlet by the late Count D'Albany or his brother Count Charles D'Albany, giving an account of their descent from Charles Edward Stuart (the Pretender); it was printed for private circulation a good many years ago. Would any of your readers who may possess the *brochure* allow me to see it, or is it likely to be found at the British Museum?

H. STEUART.

15, Fernshaw Road, Chelsea.

**BENEVENT.**—Where may "the fair city of Benevent," the scene of the wild, but romantic 'Lay of the Bloody Vest,' sung by Blondel in the twenty-sixth chapter of 'The Talisman,' be supposed to be? There is a Benevento, the Beneventum of Horace's immortal journey, in Italy; and a small town Benevent, in France, apparently not a great distance from Nohant, sacred to the memory of George Sand, but not in the same department or province. Is Scott's Benevent either of these? Or is it an imaginary Benevent into the situation of which it is as vain to inquire as into that of Torelore or Pamparigouste?

JONATHAN BOUCHIER.

Ropley, Hampshire.

**JOHN WESLEY.**—Are John Wesley's journals published in full, and if so, where can they be seen? Information required about a visit Wesley is said to have made to Downpatrick in 1778.

W. EGERTON TAPP.

Junior Constitutional Club, Piccadilly, W.

**SPECTACLES FIFTY YEARS AGO.**—David Vedder, author of 'Orcadian Sketches' and other works (1828-48), describes in an amusing lyric the itinerant "street auctioneer" of his

day. The second stanza refers to what seems to have been a curious fashion, and runs thus:—

Here's siller-mounted specks for age,  
Frae Lon'on new come down;  
For purblindism's a' the rage  
Wi' half the fops in town;  
An' youthful ladies sport them too,  
It mak's them look quite knowin';  
A sixpence for them—Thanks to you,  
Goin'!—goin'!—goin'!

Can readers tell anything of this rage for "purblindism"? THOMAS BAYNE.

Helensburgh, N.B.

'VENI, CREATOR SPIRITUS.'—Proctor's 'History of the Book of Common Prayer' states (ed. 1881, p. 444) that the shorter translation of this hymn in the Ordinal of the Church of England was "probably made by Dryden."

What is the evidence for this suggestion?

Q. V.

### Replies.

**THE FIRST FOLIO OF SHAKSPEARE.**

(8th S. xii. 63, 222, 281, 413; 9th S. i. 69.)

As Mr. Lilly has now been dead nearly thirty years, and those who knew him best are fast following him to the Silent Land, one who was well acquainted with him wishes to make a few remarks on some allusions lately made to him in connexion with the First Folio. The correspondent who said he had seen "shelves" full of First Folios in his shop must be labouring under some delusion. What became of them? Where are they? As was observed in 'N. & Q.' 8th S. xii. 282, I once saw four copies (none perfect) in his shop all at once. On my remarking that I never saw four tolerably good together before, he did not point me to "shelves full"—though he frequently unlocked his desk and drawers to show me his choicest treasures—but he said, "And it is most probable you never will again." In the list in 'N. & Q.' are described only such as had come under my notice during the last quarter of a century; which did not comprise Lilly's, for he had been dead more than that time.

At the first sale of his books after his death there were three First Folios; at the second there were two. None of these was fine or perfect. The best had a made-up title with doubtful verses, and measured  $12\frac{1}{2} \times 8$  in. It was bought by Quaritch for 141l. The next in quality had the verses, the title (including portrait), and the bottom part of the last leaf in facsimile; it measured  $12\frac{1}{4} \times 8\frac{1}{4}$  in., and was bought by Quaritch for 85l. Another copy,



wanting verses, title, portrait, four preliminary and last three leaves, was sold "with all faults" to Mr. J. R. Smith for 42*l*. Size 12½ × 8 in. "All faults," unless my memory deceives me, which it very seldom does, meant that one or two of the early leaves were so brittle that they were covered with gold-beater's skin, to hold them together. The other two copies had many facsimiles (or reprints), and sold for 31*l*. and for 21*l*.

The prices brought by these First Folios show what they were. What had Lilly done with the "shelves full"? He often issued catalogues without a First Folio in any condition.

The two best of the above had been, one at a time, in two of his catalogues printed a short time before his death, one as part of a set of the four folios, but *without* a price—which is not a commendable practice.

He had also one copy of the Third, and two each of the Second and Fourth Folios. That is, when he died he had altogether ten Folio Shakespeares. They average about two inches in thickness, and would all stand on twenty inches, or about half a shelf of average length.

No doubt small variations are to be found in Shakespeare as well as in most other old books of any importance; for it was the custom to correct mistakes which met the eye as the sheets were worked off. There was no stereotyping then.

Those who picture Lilly taking down a number of First Folios from "shelves full" before him, gravely turning over the leaves, and comparing page with page, looking for variations of text, indulge in a fancy vision. It is much more probable he never read Shakespeare through in his life. Whatever variations or peculiarities he might become aware of would not be "forgotten," but would be pointed out in his catalogue, where he could make money by them.

Within the last few days the Ashburnham copy has been sold for 585*l*. I did not see it knocked down, but a day or two afterwards, on expressing my surprise to Mr. Hodge that it had not made at least 800*l*., he said that after it was catalogued two or three small blemishes were discovered, which were supposed to detract from its value. It measured 12½ × 8½ in. which, although a fraction smaller than the Burdett-Coutts and Perkins copies, I should prefer, because more shapely and better proportioned. Additional inches are very well, but, as Iras says in 'Antony and Cleopatra,' the value of them depends upon where they are. Those two celebrated copies,

as I have pointed out before, are too narrow for their height.

R. R.  
Boston, Lincolnshire.

The copy of the First Folio in the Sydney Public Library, and its oaken case, referred to by Prof. LEEPER, were presented by Sir Richard Tangye. E. A. PETHERICK.

It was not I who, as Prof. LEEPER supposes, bought the copy sold at J. R. Smith's sale in April, 1867. My copy was indeed bought from him, together with the Second, Third, and Fourth Folios (all four being the property of J. O. Halliwell), in 1855. The First had three leaves—the verses, title (lettering), and last page—in facsimile. It was bound in green morocco with gilt tooling of Grolier pattern.

ALDENHAM.

GENTLEMAN PORTER (8th S. xii. 187, 237, 337, 438, 478; 9th S. i. 33, 50).—MR. FYNMORE'S quotation (*ante*, p. 33) has led me to study the lists of the Royal Household,\* with the result of subverting my previous conclusion that Gentleman Porter, Groom Porter, and Serjeant Porter were designations of one and the same officer. I do not find that the term Gentleman Porter was used in the Royal Household until the present century, but, as indicated by D. at the last reference, it may have been sometimes applied to the officer usually and simply called "The Porter" at all important castles and fortified places. The knight Sir Nicholas Wentworth was in 1544 "Porter of Calais,"† and on the other hand the officer at the Tower of London was in 1559 called "The Gentleman Porter" ('Cal. State Papers, Dom.'). Coming down to the present century, there was in 1822 a Gentleman Porter at Carlton Palace (*sic*); and since c. 1830 there has been a Gentleman Porter with several subordinates in the Lord Steward's department of the Royal Household, apart from the Serjeant Porter and his under officers.

The Groom Porter and the Serjeant Porter were absolutely distinct individuals: the first was in the Lord Chamberlain's department, with a salary, in 1728, of 550*l*. per annum;

\* The earliest printed lists of the Royal Household are found in Chamberlayne's 'Anglie Notitia,' which in the British Museum Catalogue (press-mark P. P. 3360) is shown to have had its commencement in 1668, and to have been continued at intervals of three or four years until 1755. 'The Royal Kalendar' (P. P. 2506 g), originally called 'The Court Kalendar,' and containing similar information, commenced its course in 1733, and has been annually issued up to the present.

† In his will he styles himself "Chief Porter of Calais."

the second was in the Lord Steward's department, his annual pay 120*l.*, probably augmented by fees.

The Groom Porter's position is defined in the list of 1677 (the earliest I have seen) thus: "His office is to see the king's lodgings furnished with tables, chairs, stools, and firing; to furnish cards, dice, &c.; to decide disputes arising at cards, dice, bowlings, &c." This definition is quoted verbatim in Nares's 'Glossary' (1822), and from that work has been transferred to all the great dictionaries. It is supported by an extract from Ben Jonson's 'Alchemist' (III. iv.\*):—

Here's a young gentleman !.....

He will win you

By irresistible luck, within this fortnight,  
Enough to buy a barony. They will set him  
Upmost at the Groom Porter's all the Christmas,  
And for the whole year through at every place,  
Where there is play.

As this drama was written c. 1610, we are shown the officer existing long before the earliest date of the Household lists. There are several other mentions of the Groom Porter. Evelyn, 8 Jan., 1668, "saw deep and prodigious gaming at the Groom Porter's; vast heaps of gold squandered away in a vain and profuse manner." And Lady Mary Wortley Montagu in 'Town Eclogues' (1716), p. 26, wrote:—

At the Groom Porter's battered bullies play;  
Some Dukes at Marybon bowl time away.

Pope also, 'Dunciad,' i. 310, note, says: "The Groom Porter had a room appropriated to gaming." Kings George I. and II. countenanced the gamblers, and played hazard in public on certain days, attended by the Groom Porter (*Archæologia*, xviii. 317). But the more virtuous George III. abolished the gaming-tables and their superintendent, and after 1782 the Groom Porter appears no more in the lists of the Royal Household.

The Master of the Revels, also an officer in the Lord Chamberlain's department, has been in some degree confounded with the Groom Porter. Their duties may have approximated at the festive Christmas time, but the Master's control of the revels stopped short of the gaming-tables. His special duty, according to the Household list of 1700, was "to order all things concerning Comedies and Masks at Court." Originally the service was connected with that of providing and attending to the tents and pavilions required by the king on his journeys or progresses. This duty is referred to in the *Archæologia* article above

cited; and in 'Cal. State Papers, Dom.,' under 20 Jan., 1562, is indexed "Office of the Queen's Tent and Pavilions. Acct. of receipts and charges of the Revels." The office is discussed in the first volume of 'N. & Q.' (1849), and an announcement is quoted (p. 219) from the *London Gazette* of 7 Dec., 1685, commanding "all rope-dancers, prize players, strollers, and other persons showing motions and other sights, to have licences from Charles Killigrew, Esq., Master of the Revels." In 1743 the Household list comprises a Principal Master of the Revels, his Deputy, a Master of the Revels, his Deputy, and a Comptroller of the Revels, that is to say five persons; in 1756 the number had been reduced to three; and in 1782, when the office was abolished (as also that of Groom Porter), there were only the Master and his Yeoman.

The Serjeant Porter had his duties in a sphere entirely separate from that of the Groom Porter. He was chief of "Porters at the Gate," and had under him four or five Yeoman Porters and four Under Porters. Fuller ('Worthies,' 127) appears to be incorrect and misleading in connecting the Serjeant Porter, Thomas Keyes,\* with the gaming-tables, thus, as in my own case, creating the impression that Serjeant Porter and Groom Porter were one. They were clearly, as the lists show, in different departments of the Household, the Groom Porter in the Lord Chamberlain's, the Serjeant Porter in the Lord Steward's; and though our evidence does not reach back so far as 1565, we can scarcely think the arrangement then differed from that of 1610, when, according to Ben Jonson, the Groom Porter presided at the gaming-tables, as Evelyn also noted in 1668. The Groom Porter and his office have been extinct 116 years, but the "State Porters" in the royal list yet include the Serjeant Porter, five Yeoman Porters, and four Under Porters. W. L. RUTTON.

27, Elgin Avenue, W.

[For duties of Master of the Revels see Halliwell-Phillipps's 'Collection of Ancient Documents respecting the Office of Master of the Revels, &c.,' 1870.]

\* Should be Act III. sc. ii. There are only two scenes in the act.]

\* Thomas Keyes is interesting in history through his clandestine marriage with poor little Lady Mary Grey, younger sister of Lady Jane Grey. Their consequent troubles were related in 'N. & Q.' of 20 Oct., 1894. Probably Fuller, who wrote in 1662, nearly a century after Keyes's time, has misled Wright ('Q. Elizabeth and her Times,' i. 207) and Burke ('Extinct Peerage,' Grey), who both incorrectly call him "Groom Porter." That he was Serjeant Porter is beyond doubt from several contemporary mentions of him as such in the State Papers.



BOSWELL'S 'JOHNSON' (9th S. i. 385, 409).—MR. JOHN MURRAY says that I called attention to "some strange *misreading* [italics mine] of the inscription on Dr. Johnson's monument." I did not, however, call attention to a misreading of that inscription, but to a misprinting of it, and a repeated misprinting of it; which, I submit, is a very different thing.

Even if the inscription is correctly given in Croker's edition, this does not seriously affect the *gravamen* of my statement, since the erroneous inscription has appeared unchallenged in various editions, including the latest, that by Augustine Birrell of 1896.

In reply to J. S., I would observe as follows. Firstly, it is surely not very material whether the blunder first appeared in Boswell's text or in Malone's note, so long as it did appear in the volume cited by me. Secondly, for the purpose of my argument it is sufficient that the blunder appeared—and apparently unchallenged—in several editions, including the latest. Thirdly, that portion of the inscription which I denounced as "sheer gibberish" amounts to no fewer than six syllables out of a total of fifteen syllables which constitute the entire line. Surely that may well be called a great part of the line. Fourthly, as regards *δντάξις*, I am content not to go behind Liddell and Scott. Fifthly, I did not quarrel with the termination assigned to that adjective; I merely said that some persons might be inclined to do so. I defended it, expressing my belief that the line was a quotation from some late Greek writer; which now proves to be the fact, and I thank J. S. for giving us the genesis of the line, and confirming my conjecture. Finally, I distinctly implied that the line is on the scroll on Johnson's monument in St. Paul's (where else could it be?), and on this point I added: "Let the monument speak for itself."

I had no wish to correct Dionysius or Dr. Parr—peace to their dust! I merely wished to show the tenacity of life of a printer's blunder, and the indifference or blindness of the public in regard to such things, and I think I showed both. PATRICK MAXWELL.  
Bath.

TO PLAY GOOSEBERRY (9th S. i. 147, 293).—I have always heard it "to play old gooseberry" which is a euphuism for "playing the devil"; that is, to disturb, upset, or to make mischief. Though why the devil should be called so I cannot guess, unless, as a gooseberry bush is prickly, so the devil is "prickly," what with his horns, his sting at the end of

his tail, the fork which he carries, and the darts he is said to throw. As for "doing gooseberry," I never heard the saying.

"Gooseberry" reminds me of an evening I spent many years ago, where a "literary" Methodist big gun was a guest. After supper the servants were called in for family worship. He was one of those gifted men who "said nothing in one word if he could say it in three," which is a valuable quality in addressing the dull and ignorant. He proceeded to read a chapter in the Bible, and suddenly, where it had no appropriateness to the matter, he rolled his eyes round the room, and with a solemn air uttered these memorable words: "Hawl tha aingils in 'eav'n cawnt mek a strowberry! Hawl tha devils in hell cawnt mek a gooseberry!" The servants and women exchanged admiring glances.

On telling the tale some time afterwards in a neighbouring town, I found he had been there also, and had done just the same bit of "business." He was carrying it round. I wonder if he had read the anecdote in Izaak Walton about God being "doubtless able to make a better berry than the strawberry, but that doubtless God never did." R. R.

Boston, Lincolnshire.

"Playing gooseberry" or "to play gooseberry" is common enough in connexion with sweethearting. A lass arranges a walk with a lad, but for some reason she does not care to go alone, so she takes a friend, another girl, and the friend "plays gooseberry." Sometimes the girl who is invited to share the walk refuses, saying, "Nay! I'm not going to play gooseberry!" The girls speak of the lad in this connexion as "gooseberry fool." By the way, green gooseberries stewed with a little water, mashed, and sugar added, constitute "gooseberry fool."

THOS. RATCLIFFE.

Workshop.

The phrase "to kick up old gooseberry" has been known to me for over half a century, but with an altogether different meaning from the former. It means to "kick up a shine," to create a commotion in the room by romping or otherwise, by exhibiting an overflow of spirits or gaiety or boisterous fun. Is the expression known to any correspondent of 'N. & Q.' or can any one attribute an origin to it? I think my father must have known it in his youth, so it is, at any rate, a century old, and no mushroom slang.

TENEBRÆ.

ZEPHYR (9th S. i. 326).—Of course MR. LYNN knows all about the mythological

Zephyrus, represented in his temple at Athens as a youth of delicate form with two wings on his shoulders, and his head bestrewn with flowers; and does not this description explain the choice of the name Zephyrus for a genus of delicately beautiful butterflies? What could be more appropriate?

There seems no reason to doubt that Zephyrus is the same as the Latin Favonius, the *genitabilis aura Favoni* of Lucretius, the life-giving west wind. The Greek Ζέφυρος is usually given as = Ζωφόρος, life-bringing, though it is sometimes stated to be derived from Ζόφος, *tenebræ*, since the western regions of the world were always associated with the idea of darkness in the Homeric age. To trace Zephyr through the poets would be a fascinating business, but rather an arduous one. For myself I fail to see that Dyer's use of the word is at all unusual, being quite in accord with its familiar and traditional associations.

JAMES HOOPER.

Norwich.

While the wanton Zephyr sings,  
And in the vale perfumes his wings.

In these lines Dyer was imitating a passage of Milton, in which there is reference to the wind:—

Now gentle gales,  
Fanning their odoriferous wings, dispense  
Native perfumes, and whisper whence they stole  
Those balmy spoils.

Byron in the 'Bride of Abydos' refers, I think, to the wind in a line exceedingly like the couplet of Dyer:—

Where the light wings of Zephyr, oppress with  
perfume.

E. YARDLEY.

PORTUGUESE BOAT VOYAGE (9th S. i. 345).—The letter of "Caravel," quoted by J. D. W., misspells the Portuguese names and gives a very incorrect account of the feat of Diogo Botelho Pereira. Couto (5 Dec., liv. i. cap. 2) gives a short description thereof, and Gaspar Correa ('Lendas da India,' liv. iii. cap. 69) a much more detailed one, the two narratives differing in many particulars. The hero of the story was a bastard son of Antonio Real, at one time captain of Cochin, and had when quite young become skilled in chartography and pilotage. His only fault was ambition; and John III. ordered him to remain in India, lest he should, like Magalhães, offer his services to Spain. On the cession of Diu to the Portuguese in October, 1535, the idea entered his head of carrying the news to Portugal. How he carried out his design would occupy too much of your space to relate. Suffice it to say that, having obtained from the governor, Nuno da Cunha, full details of the

fort being erected at Diu, and made a plan and drawing thereof, Diogo Botelho set sail on 8 Nov., 1536, in a foist, which he had secretly built and equipped, with some dozen Portuguese sailors, a number of slaves, and a few native traders, for Melinde, which was his pretended destination. At this port the traders were landed, and the sailors were then informed of the real object of the voyage. No objections were offered by them; but near the Cape of Good Hope the slaves mutinied, killed one of the Portuguese, and were themselves nearly all slain. After much suffering from want of food, the little party reached Lisbon in May, 1537; and Diogo Botelho set off to Evora, where the king was, to give him the news and ask the royal pardon. On account of the importance of the former, the latter was granted; and when the Secretary of India, Simão Ferreira, arrived at Lisbon twenty days later, with dispatches from the governor, he found that (as he had suspected) he had been forestalled. So far from the foist's being burnt, it was beached at Sacavem, where it lay for many years, "the greater part of Europe," says Couto, "coming to see it with wonder." Neither Correa nor Couto mentions the exact size of the foist; but Faria y Sousa ('Asia Portuguesa,' tom. i. part iv. cap. 6) says that it was "only 22 spans [*palmos*] long, 12 broad, and 6 deep." These measurements Capt. John Stevens, in his translation of Faria y Sousa, transmutes into English feet, as given in the letter of "Caravel" (who has simply copied wholesale from Stevens).

DONALD FERGUSON.

Croydon.

The paragraph quoted by J. D. W. is a summary of an article called 'The Astonishing Adventure of James Botello,' in a book called 'Romance Dust from the Historic Placer,' by Wm. Starbuck Mayo, pp. 103-124; but the writer does not give the source of the story.

AYEAHR.

HENRY HUNT, M.P. (9th S. i. 308).—CLIO may find all that is required in Hunt's autobiography; I read it many years ago, and found it full of interesting matters. A copy may be found in the British Museum or in some old bookshops. It is rare. I never saw but one copy. If my memory does not deceive me, Henry Hunt married a Miss Holcombe, of Devizes. H. J. J. TAYLOR.  
Gloucester.

CORPUS CHRISTI (9th S. i. 327).—There can, I think, be little doubt that the expression "admitted of Corpus Christi," referred to by



F. E., meant in the fourteenth century and later "admitted members of the Guild of Corpus Christi." This was a very influential corporation throughout the northern counties, and especially in Yorkshire. In York it was instituted in 1508. Your correspondent will find a good deal about it in the writings of the well-known antiquary of York, Mr. Robert Davies, F.S.A.; some of them were published by the Surtees Society.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

May it not have been simply the emphasizing of the date on which Corpus Christi fell? This feast is always observed on the Thursday following Trinity Sunday, and therefore it is a movable festival, as is Trinity Sunday itself, depending upon the date of Easter.

GEORGE ANGUS.

St. Andrews, N.B.

The persons referred to were no doubt admitted into one of the guilds entitled of Corpus Christi in York or Beverley, or some other Yorkshire town.

W. D. MACRAY.

See the Surtees Society edition of the roll of the Corpus Christi Guild of York.

Q. V.

WEST WINDOW, NEW COLLEGE, OXFORD (9th S. i. 288).—The use of the mirror in the hand of Prudence, "the convex mirror showing her power of looking at many things in small compass," as adopted by Giotto, is noticed in Mr. Ruskin's 'Stones of Venice,' i. 247, ed. 1892.

EDWARD H. MARSHALL, M.A.

Hastings.

WALTER SCOTT'S 'ANTIQUARY' (9th S. i. 267).—Attention is drawn to the description of the sun setting on the sea, though the scene of the story is laid on the east coast of Scotland. Is it not more than probable that the author was correct? At Hunstanton, at Margate, and I have no doubt at other places on the east coast which really look north, the sun can be seen both rising and setting in the sea.

E. H. P.

"SHOT" OF LAND (9th S. i. 308).—"Shot" is the O.E. *sceat*, meaning a bit, portion, corner. "Shots" doubtless were the "offshoots," the bits outside the balks or ridges in ploughlands, varying in shape, and called in some parts by distinctive names. Hereabouts, *e.g.*, "pikes" are the "peaked" bits; "slings" or "slingety bits" are the "long" bits. Elsewhere "corner bits" would be called "cants," though "cant" has sometimes a wider meaning. A "cant" of wheat, *e.g.*, in Kent, is the

measured bit which a harvestman undertakes to reap for a certain price. "Butts" is another Worcestershire word for "ends" of land.

HAMILTON KINGSFORD.

Stoulton Vicarage, Worcester.

This term in this district means a straight furrow from one end of the field to the other. Should a side of the field be irregular, bowing, or making angles, those parts as they are ploughed are called "gores" or "scootes" (Anglo-Saxon *sceote*?). In these matters Mr. HOLLAND cannot do better than consult 'The English Village Community,' by Frederic Seebohm, 1883. There is plenty about the fields near Hitchin in it.

WM. GRAHAM F. PIGOTT.

Abingdon Pigotts.

An article in the *Gentleman's Magazine* for March, entitled 'The English Township,' gives on p. 263 the derivation of "shot" from *sceot*=a contribution or share. Bosworth's 'Anglo-Saxon Dictionary,' however, does not attribute this meaning to the word.

I. C. GOULD.

A "shot" is a plot of arable land lying in the same *cultura*, usually one that is ploughed with the furrows all parallel, by which one may recognize old "shots" in undulating downs.

ISAAC TAYLOR.

CARMICHAEL OF MAULDSLAY (9th S. i. 248).—The arms of the Carmichaels of Maudslays, descendants of Daniel, the third son of John, first Earl of Hyndford, were: Argent, a fess of five pieces wreathed gules and azure within a bordure of the second, charged with a mullet in chief or. Crest: same as Hyndford, charged with the same for difference. Motto: "Toujours prest." The last-named Daniel died in Portugal unmarried.

JOHN RADCLIFFE.

WILLIAM BLAKE (8th S. xi. 302).—I must confess to some surprise that my note has not resulted in eliciting any opinion on this subject from one of our collectors of Blake's engravings. It will be recollected that my point was this—that Salzmann's 'Gymnastics' has a number of plates which our booksellers have been in the habit of attributing to Blake, charging for the book accordingly. I contended that there could be no doubt these engravings are not the work of Blake, neither drawing nor engraving. The proofs at the Print Room that were formerly loose have now been inserted in the book, so that comparison is much facilitated. I have since been favoured with the opinion of the Keeper of the Prints at the British Museum, Mr. Sidney Colvin, who writes to me:—

"I am afraid I do not agree with the view expressed in your note as to the respective merits of the two sets of engravings. Those published with the book seem to me much the better in the vital matters of drawing and expression of the faces, the extremities, &c. These things in the loose set are done childishly. I should be inclined to think that the loose set were done first, and condemned as being too bad, and that the subjects were then given to be re-engraved by a better hand. I much doubt if either set is really by Blake, though the manner is obviously akin to his."

While on the subject of Blake I may mention that his work is occasionally to be found in unexpected places. For example, in the collection (a very extraordinary one, by-the-by) of Mr. West's theatrical prints in the Print Room is a set of plates entitled "The Principal Characters in the New Tragedy of Bertram, in 3 Plates." These appear to me to be Blake's, and they are well drawn and engraved. Plate 2 is undated—a most unusual thing with West's prints—but plates 1 and 3 are dated 1824. West often altered his dates, however, turning 1814 ten years after to 1824. Adams, in his 'Dictionary of English Literature,' gives the name of the author, C. R. Maturin. I suppose, therefore, that 'Bertram' was more celebrated than 'The Broken Sword' or 'The Libertine,' neither of which he gives. I have 'The Principal Characters in the Grand Melodrama of "The Broken Sword," as performed at the Theatre Royal, Covent Garden,' published 4 November, 1816. They are signed "W. B. ft." and are beautifully executed. I also have three plates in 'The Libertine,' by Pocock, first acted 20 May, 1817—first and third dated 6 July, 1817; the second is dated 7 July, 1824, the year having been altered, or perhaps the plate was re-engraved, as, having a fine "daemon" as one of the characters, it would have been in great demand.

I also have a folio sheet representing "Mr. Ducrow, the Celebrated Equestrian, at Astley's Amphitheatre, from Drawings made for 'Napoleon Buonaparte,' published Jan. 21, 1817, by W. West." Each of the four figures is signed "W. B. ft." There is a similar sheet, the 'Grand Equestrian Feat called the Peasant Frolic,' dated 14 April, 1821, but, though by the same hand, they are not signed.

The characters in [Terry's adaptation of] 'Guy Mannering' are in Blake's style. There are three plates. The third is dated 6 April, 1816; the first and second are dated 16 April, 1825. The novel came out in 1815; it was dramatized the following year.

Another sheet, entitled "West's New Theatrical Characters sold here—Magic—W. West

del: W. B. fecit," is, I think, by Blake. West's signature I believe to be merely a trick of trade (perhaps for copyright purposes), as West was no artist, though he may have made rough sketches at the theatres. Besides, we find West's name signed to all varieties of styles, and to some which are undoubtedly by William Hornegold (see Boase's 'Modern English Biography'), who did nearly all the best of the theatrical portraits. As an instance see 'Mrs. W. Barrymore as Maria Grazie, Wife to the Brigand,' which is by Hornegold, but signed by West.

RALPH THOMAS.

['Bertram' is much better known than Dimond's 'Broken Sword.' Kean played in it. It was published at four shillings, and ran through seven editions the year of its production.]

MONKS AND FRIARS (9th S. i. 364).—I thank J. B. S. for his courteous correction, and, like him, I set high value upon technical accuracy. The world may be said to care more for generalizations than for niceties, and, likely enough, in its eyes the use and possession by a religious body of men of a cloister, cells, and a special habit is warrant for their being called "monks," or, if they go out preaching and begging alms, "friars"; and so long as the originally broad distinction between the mendicant orders and the earlier monastics was preserved definitely confusion was not likely to occur. But that wide gap dividing those who shut themselves up and those who went forth to preach—the passive and the active orders—has gradually been filled up by societies and congregations which have assimilated many of the characteristics of both, like different children of the same parents. For instance, the "Passionists," under consideration, seem to me to inherit generously from both. It was an initial distinction of the mendicants that they should be *Fratres*, or Friars, in contrast to the monks, who styled themselves *Domini* and *Patres*, or Fathers. The Passionists call themselves Fathers, and also go out preaching. They meditate like monks and they preach like friars; yet so much more strict are they than the last-named that the opposite sex is as rigidly excluded from their doors as it is from the Chapel of St. John the Baptist in the Lateran or a Trappist cloister, for which reason ladies are denied access to the loveliest of Roman gardens—namely, those which cover the remains of Agrippina's temple to Claudius, overlooking the Coliseum.

In this manner, therefore, I am inclined to differ from J. B. S., and to sympathize with those who commit this particular literary



blunder concerning the designations of cloistered organizations, and accordingly be lenient towards them, for the confusion is due not so much to habits of inaccuracy as to difficulty of definition. Whether their vows are simple or solemn, revocable by the General of the Order or by the Pontiff only, is perhaps of very remote interest to the world, however significant to this or that religious body. ST. CLAIR BADDELEY.

The protest of J. B. S. against the prevailing looseness of expression in popular—and, indeed, learned—references to the different Orders of "Religious" is most timely and necessary. The evil is widespread, and is especially rampant among journalists, who usually flounder when they touch any ecclesiastical subject. Catholics, as might be expected, rarely err in the matter. A school-boy from Stonyhurst or Oscott would never talk of an Oratorian friar, yet Mr. Conan Doyle (born a Catholic, I believe) speaks, in his 'Adventures of Brigadier Gerard,' of a Capuchin abbot (!), which, I take it, is a trifle worse than a "Passionist monk." Even J. B. S., grateful as I am to him for his protest, errs on a point or two. He speaks of the Jesuits as if they were a Religious Congregation on the same basis as the Redemptorists or Fathers of Charity, whereas they are one of the eight bodies of Clerks Regular. And he is wrong in thinking that friars are not monks. All friars are monks, though not all monks are friars. It is quite permissible to speak of a "Dominican monk," though it is better to speak of a "Dominican friar."

The whole subject will be made clearer by a simple enumeration of the different kinds of bodies of "Religious," which are really five in number. First, then, there are (1) Canons Regular (*e.g.*, Augustinians, Premonstratensians); (2) Monks (Benedictines and their different "reforms," *e.g.*, Vallombrosans, Olivetans, Carthusians, &c.); (3) Friars (Augustinians, Carmelites, Trinitarians or Crutched Friars, Dominicans, and Franciscans, of whom the Capuchins are a "reform"); (4) Clerks Regular (Theatines, Barnabites, Jesuits, Clerks Minors, and four others); and (5) Congregations (*e.g.*, Oratorians, Oblates of St. Charles, Passionists, Redemptorists, Oblates of Mary, &c.). We shall escape a pitfall if after the names of all Societies of Clerks Regular and Congregations we simply add the word "Fathers," thus: Jesuit Fathers, Barnabite Fathers, Passionist Fathers, and Redemptorist Fathers. M. C.

BUNKER'S HILL (9th S. i. 387).—The derivation of this name has been often discussed in

the columns of 'N. & Q.' Correspondents have shown that places bearing the name of Bunker's Hill are to be found near Gainsborough, Devonport, in Warwickshire, Suffolk, two in Lancashire, Yorkshire, and Derbyshire. I know of another near Newtown, co. Wexford, one in Queensland, and two in America. It has been stated that a George Bunker of Charlestown, who died there in 1634, had a grant of land known as Bunker's Hill; but the general opinion appears to be that at least some of the places derive their name from the growth of the hemlock, for which *bunk* is the Icenian name, and which grows in most countries in Europe. See 'N. & Q.', 2nd S. v. 191; xii. 100, 178, 199, 299; 3rd S. i. 236, 437; 6th S. iv. 48, 255; v. 57, 175, 295. EVERARD HOME COLEMAN.

71, Brecknock Road.

LA MISERICORDIA: RULE OF LIFE OF THE THIRD ORDER OF FRANCISCANS (9th S. i. 408).—The Compagnia della Misericordia, Florence, was instituted about 1244. For its origin see Landini, 'Storia della Com. d. Misericordia,' p. 25. This religious society includes persons of all ranks. When on duty they wear a black monastic dress, with a hood concealing the face. The principal duty of the brotherhood, which is held in great respect, is to convey the sick to the hospital and to relieve their families during illness. The establishment is in the Piazza del Duomo, opposite the Campanile.

The most ample and circumstantial account of the Order of St. Francis is to be found in 'Annales Minorum, seu Trium Ordinum à S. Francisco Institutorum, autore Luca Waddingo Hiberno.' The second and best edition was published at Rome, 1731–44, in 19 vols. fol. See specially vol. i. pp. 66–79. Luke Wadding was an eminent Irish Roman Catholic, born at Waterford 1588, and founder of the College of St. Isidore for the education of Irish students of the Franciscan Order. He died in Ireland, after passing many years on the Continent, in 1657.

ROBERT WALTERS.

Ware Priory.

'Life in Tuscany,' by M. S. Crawford (Smith & Elder, 1859), contains an account of the Compagnia della Misericordia in chap. x. pp. 280–98. See also Murray's 'Handbook to North Italy,' part ii. p. 603 (1856), where there is a brief account with a reference to Landini, 'Storia della Compagnia,' &c. Two pages are devoted to the subject in letter vii. of Trollope's 'Impressions of a Wanderer in Italy,' &c. (Colburn, 1850).

C. LAWRENCE FORD, B.A.

COLD HARBOUR (8th S. xii. 482; 9th S. i. 17, 73, 373).—Now that *Cold harbour* is duly explained in the 'H. E. D.,' s.v. *harbour*, it is really time to consider this question as closed. There never was, at any time, the slightest doubt amongst scholars who are acquainted with the history of our language that *Cold harbour* is compounded of *cold* and *harbour*. Nothing but the love of paradox stands in the way. It is the old story; it took years to explain to people that *beef-eater* was a compound of *beef* and *eater*.

Dr. Murray gives no clear example. But in Hoccleve's 'Regement of Princes,' now being edited by Dr. Furnivall, at p. xiv of the preface, is a quotation from Ewald, 'Stories from the State Papers,' i. 42-3: "1410, March 18. Grant to Henry, Prince of Wales, of the house called *Coldherbergh* in the City of London." Seeing that *herbergh* is the old spelling of *harbour*, no further proof is required.

Another old spelling of *harbour* is *harbrough*, and this we find in Stowe's 'Survey of London,' ed. Thoms, p. 88, col. 2: "A great house called *Cold Harbrough*. Touching this *Cold Harbrough*, I find that, in the 13th of Edward II., Sir John Abel, Knight, demised or let unto Henry Stow, draper, all that his capital messuage called the *Cold Harbrough*, in the parish of All Saints ad *fœnum*," &c. Of course, there is not the slightest pretence for supposing that this large house stood on an old Roman road.

If *cold harbour* is derived from *caldarium*, whence came the *b*? And are we to suppose that Market Harborough is derived from *mercatorium*? We shall be told next that the A.-S. *herebeorga*, the German *Herberge*, and the French *auberge* all grew out of the Latin suffix *-arium*! It is so very likely.

WALTER W. SKEAT.

MUSICAL INSTRUMENTS (9th S. i. 388).—Probably your correspondent would find the information he requires in 'Musical Facts and Myths,' by Carl Engel, 2 vols., London, 1876, which he may consult in the Corporation Library, Guildhall, E.C. Dr. E. Cutts, in his 'Scenes and Character of the Middle Ages,' in the account of the feast given by the Corporation of Lynn to King Edward III., names trumpets, shalms, violin, and cittern, while Froissart, in his 'Chronicles,' gives trumpets only. EVERARD HOME COLEMAN.

71, Brecknock Road.

ROLLS IN AUGMENTATION OFFICE (9th S. i. 368).—The Augmentation Office was the place where the records of the Augmentation Court were kept after its dissolution by

1 Mary, sess. 2, c. 10. This court, established by 27 Hen. VIII., c. 27, for determining suits and controversies in respect of monasteries and abbey lands, took its name from the large augmentation of the revenues of the Crown resulting from the suppression of monasteries. (See 'Les Termes de la Ley,' or Cowell's 'Interpreter.') The Augmentation Office was in New Palace Yard, Westminster, until it was abolished by the Public Records Act, 1838, and the documents therein preserved transferred to the care of the Master of the Rolls. (See Walcott's 'Memorials of Westminster,' 1851, pp. 203-4.) Among keepers of the Augmentation records may be mentioned John Caley (see his life, 'D. N. B.').

MR. DUNNING's second query is a hard nut to crack. The "17th of Queen Mary" cannot possibly refer to a regnal year, and the only statute of Mary's brief reign affecting the Court of Augmentation was apparently that mentioned above. Nor do I understand how any possessions of a Stafford Duke of Buckingham could come under consideration in her reign, seeing that the last duke (Edward) of that house was beheaded under attainder in 1521, thirty-two years before her accession to the throne. The only way, perhaps, of solving the puzzle is to consult the roll.

F. ADAMS.

The office would be connected with the Court of Augmentation, instituted by Henry VIII. for determining suits relating to monastic lands. The office, as a deposit of documents, long survived the court. If "17th of Queen Mary" means the regnal year, and not the number of a bookcase, it is obviously incorrect, and Sir Harris Nicolas knows nothing of it.

EDWARD H. MARSHALL, M.A.

Hastings.

For a description of the Augmentation Office and its contents when held in the Rolls Chapel, Chancery Lane, subsequently removed to the Public Record Office, see 'N. & Q.,' 1st S. v. 201; 3rd S. vi. 346, 427.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE GLACIAL EPOCH AND THE EARTH'S ROTATION (8th S. xii. 429, 494; 9th S. i. 291, 335, 417).—I have felt all along that this is a subject scarcely suited to your columns. But as a charge of misrepresentation has been made, I must crave space for a few lines to show how groundless this is, and I have done. When I spoke of GENERAL DRAYSON's denial of the proper motions of the stars, of course I meant those which astronomers have deduced from repeated observations of stars after allowing for all known causes of their



apparent changes of position. It is, therefore, quite irrelevant to quote a passage in which it is stated to be possible, and even probable, that the stars have "some independent movement of their own." This "probable" movement GENERAL DRAYSON evidently considers to be quite inappreciable to our observations, for he undertakes to predict the place of a star in the heavens a hundred or a thousand years hence by the simple application of his so-called second rotation of the earth, which (whether his theory be true or false) could manifestly not be done if the star had a proper motion of its own perceptible to our observations. My argument was that the motions which astronomers have recognized cannot be due to any cause of this kind, because they frequently differ greatly in direction and amount in the cases of stars the apparent places of which are very near each other.

I should have quoted Prof. Payne's remark in full, given in answer to a query, in 'Popular Astronomy,' vol. iii. p. 42:—

"Mathematical astronomers are free to say that there is no such movement of the earth as that described by General Drayson. The discussion of the topic we have seen by himself, we must say, is extremely weak in the use of mathematics."

W. T. LYNN.

Blackheath.

[No more contributions on this subject will be inserted.]

DAME ELIZABETH HOLFORD (9th S. i. 208, 371).—The baronetcy is presumably that of Halford of Welham (not Wistow), co. Leicester, created 1706. I have a note that the will of Dame Elizabeth Halford (calling herself Holford), widow of Sir William Halford, Bart., of Welham, was proved January, 1720/1, in the C.P.C. Her burial as "Dame Elizabeth Holford" took place 17 Nov., 1720, at Allhallows Staining, but that of Sir William does not occur in Col. Chester's copious extracts from those registers. The burial there, 25 Feb., 1700/1, of "Henry Harbin, merchant," refers probably to her first husband; the baptism, 20 July, 1682, of "Henry, son of Henry and Elizabeth Harbin," and the burial, 23 Sept., 1703, of "Henry Harben," to a child by her first marriage. The long extract from the well-known 'Reliquiæ Hearnianæ' has now been twice given (see 2nd S. iv. 316), each time *in extenso*, in this work.

G. E. C.

so fully dealt with by specialists. I should like to point out to J. B. S. that in addition to the authors referred to by the Editor he will find a valuable list of such books as he wants, printed between 1564 and 1603, in Johnson's 'Typographia,' vol. i. p. 530 and onwards. I find there a list of forty-five printers, who printed 1,322 dated books in the period named, together with many others in the same time undated. If J. B. S. has any difficulty in consulting a 'Typographia,' and will communicate with me, I shall be pleased to lend him my copy.

WM. NORMAN.

4, St. James's Place, Plumstead.

"CROSS" VICE "KRIS" (9th S. i. 85, 317).—PALAMEDES expresses surprise at my putting a note of exclamation after Valentin's "Xavier" as an alternative for "Javiere," and refers to the interchangeability of *j* and *x* in Spanish and old Portuguese. But I would point out that, as I stated, "Javiere" represents the Sanskrit name *Jaya Vira* (=Conquering Hero), and has no connexion in the world with the name of the Apostle of the Indies. Hence my "!"

DONALD FERGUSON.

Croydon.

What evidence has PALAMEDES for asserting that "in old Spanish and Portuguese both *j* and *x* were used to represent the sound of French *j*?" He further adds that "the latter sometimes had the sound of French *ch*." I contend that the observation only applies to the latter language, and not at all to the former. In the Royal Spanish Academy's 'Ortografia de la Lengua Castellana' (Madrid, 1770), where each letter is separately and fully treated, not a hint is given as to any such pronunciation, which would be intolerable to the Spanish ear. Our word *Sherry* (Falstaff's *Sherris*) is most probably derived from Xerez, now spelled Jerez; if so, it is only our corruption of the sound, and has nothing to do with Spanish pronunciation, old or new. Compare Don Quixote, and Cardinal Ximenez, where the letter *j* has now taken the place of *x*. Lastly, I may add that St. Francis Xavier, when starting on his missionary journey to the East, went first to Goa, a Portuguese settlement, where his name, Spanish though it was, would naturally be pronounced by the people after the manner of their own nation.

JOHN T. CURRY.

LIST OF BOOKS (9th S. i. 368).—A list of books printed between 1564 and 1616 would, I think, take up more space than is desirable for a subject which has been already

"IN ORDER"=ORDERED (9th S. i. 408).—"It's in order, sir," is unassailable as to diction, as the sentence="Your wants are stated *in* your order still." By no means can "in order"=

"ordered"; for it is not the dinner that is ordered, but the waiter to bring it. The case seems to be eye to eye with "the law is still in force"; not "forced," though the law-breaker is forced. On the other hand, the more common expression "It's on order" is ungrammatical, seeing that the name of a thing stated in an order can hardly be external (on) to that order.

C. E. CLARK.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life in an Old English Town.* By Mary Dormer Harris. (Sonnenschein & Co.)

IN choosing as representative of English life in mediæval and Renaissance times the city of Coventry the editor of that "Social England Series" of which the present volume constitutes a part has made a wise—perhaps an almost inevitable—selection. For such a purpose Coventry was commended by its age (its bishopric was founded in the seventh century), its situation (almost in the centre of England), the manner of its development, and the character of its institutions. It cannot establish—whatever may be the boasting of its inhabitants—an antiquity equal to that of York, Colchester, or other English cities, and it was decidedly backward in such things as the introduction of printing. It has, however, a splendidly picturesque historical and mythical record, it preserves a fair number of edifices of antiquarian interest, and it illustrates in a striking manner the development of communal rights and the establishment of civic privileges. It has, moreover, special distinctions. Whatever may be its historical value or significance, Godfrey of Wendover's legend of Lady Godiva has taken hold of popular as well as poetical imagination, and won a certain amount of recognition at the hands even of history, while the presence of that fabulous monster Peeping Tom is as much felt in its streets as such things ever are. The Coventry mysteries or pageants, moreover, stand conspicuous among the performances of the guilds of different cities. In few places can the growth and establishment of an independent community be more conveniently studied. From the earliest recorded period the Coventry men were free from the most oppressive feudal burdens: they were quit of all personal service, and were not compelled, in order to carry in the crops of their lord's demesne, to quit their own affairs, nor were they bound to bake at his oven or follow him to distant wars. They had, however, no voice in the town government, and were, indeed, subject to three powers—the king, the Earl of Chester, and the Prior of Coventry. With Ranulf Blondvil, Earl of Chester, they made a bargain by which they obtained the same rights and privileges as were enjoyed by the burgesses of Lincoln. The charter granting them these rights is quoted by Miss Harris from the Corporation MSS. It is assigned by Dugdale to Blondvil, and was confirmed in 1186 by Henry II. A facsimile of a portion of the beautiful MS. is also given. This privilege, and others subsequently accorded them, prepared the way for the fierce struggles with the Prior of Coventry, which here, as in other places where a similar conflict of authority arose, were prolonged

and sanguinary. After a struggle of twenty years the Indenture Tripartite, between Queen Isabella, the Corporation, and the Priory, set the dispute at rest. On these and other matters Miss Harris writes learnedly and well, her book being one in which the antiquary will delight. It has some well-executed illustrations from photographs and old prints. A chapter of special excellence is that on "Daily Life in the Town." We know not, indeed, where the daily proceedings of Englishmen, which established England as Merry England and laid the foundations of our national greatness and prosperity, can be better or more agreeably studied.

*Index to the Prerogative Wills of Ireland, 1536-1810.*  
Edited by Sir Arthur Vicars, Ulster King of Arms. (Dublin, Ponsonby.)

WE have here a well-printed large octavo volume of upwards of five hundred pages, furnishing a complete key to the Prerogative wills of Ireland, published not at the expense of the Treasury, as we in our simplicity think it ought to have been, but at the risk of a private person. Wills have been rightly called the foundation stones of pedigree. Such is generally the case, even in England; but it is so to a far greater degree in the sister island. Old parish registers are there much rarer than in this country. During the greater part of the time that the penal laws were in force the Catholic priests dare not keep registers; and afterwards, when a change came over the popular feeling, many that had been kept were, from one cause or another, lost or destroyed. The late Mr. FitzPatrick, in his 'Life of Dr. Doyle,' gives an entertaining instance of how one of them came to be lost. It was during the insurrection of 1798 that a body of Royalists acquired and carried off, among other plunder, the register of a certain Catholic parish. Probably it was written in Latin. Whether this was so or not, it is clear that those into whose hands it fell could not read it, for they thought it to be a list of rebels, whom they at once set out in search of. Protestant parish registers of old date are not so uncommon as Catholic; but war, non-residence, and general neglect have played great havoc with them.

The Prerogative series of wills in Ireland may be compared with those proved in the Archbishop of Canterbury's court, known to our fathers as Doctors' Commons. Testamentary documents from every county of Ireland are to be found there, for if the testator had effects of the value of five pounds outside the diocese in which he lived, it was necessary that the will should receive probate in the court of the Archbishop of Armagh, Primate of all Ireland. The documents calendared here form by far the most important collection of Irish wills; but there are others from the various diocesan will offices, which are now preserved in the Public Record Office in Dublin. There are, we believe, no printed calendars of any of these except such as relate to the Dublin diocese. The rest should be taken in hand at once; and no better model could be followed than that of the volume before us. The type is clear and not too small, and the book seems from first to last remarkably free from misprints. We have, in fact, only detected one. Under the date 1743 occurs "Katherine, duchess dowager of Buckinghamshire and Normandy." This is a misprint for *Normanby*. The lady was an illegitimate daughter of James II. by Katherine Sedley. She was the third wife of John Sheffield, Duke of Buckinghamshire, and is believed to have caused



the monument to his memory in Westminster Abbey to be erected.

*The Growth and Influence of Music in Relation to Civilization.* By H. Tipper. (Stock.)

MR. TIPPER'S volume attracts attention rather as a rhapsody than as a scientific work. Within the space he has assigned himself Mr. Tipper cannot attempt to deal adequately with the music of China, Hindustan, Egypt, Israel, Greece, and with that of subsequent times and countries. He carries his argument no further than the death of Beethoven, and leaves the development of musical art in England for a subsequent volume. The appreciations of musicians, though short, are often commendable; but more space seems requisite for the due development of the subject.

*Did Cabot return from his Second Voyage?* By Henry Harrisse. (Privately printed.)

MR. HARRISSE has added an interesting brochure to his many contributions concerning the Cabots. From the new matter brought to light he answers his own question with a rather dubious affirmation. It is probable that John Cabot was in England in September, 1498, but the fact cannot be established. New light may, perhaps, even yet be obtained.

THE May number of the *Antiquary* is a good one. The instalment of 'Old Sussex Farmhouses and their Furniture' is especially interesting, being illustrated with some good representations of rush-holders, hanging candlesticks, and warming-pans. 'Notes of the Month' are full of interest and information.

THE most striking article in the number of *Mélusine* for March-April is the paper reviewing a portion of the first volume of M. Leheuguer's 'Histoire de Philippe le Long,' a book which shows that monarch to have been honestly desirous of promoting the interests of his people and of introducing reforms into the management of his realm, yet which in its tenth chapter testifies only too painfully to the superstition and barbarity which crippled both governed and governors in the earlier years of the fourteenth century. Terrible famines afflicted France at this period, and in addition to the grievous suffering caused by ignorance of agriculture and of the connected social arts, the people were maddened by all manner of superstitious crazes. They attributed the scarcity of food, war, and every other pressing evil to supernatural causes, such as the devil, sorcery, or "l'estoille comète," which for many days was seen in the sky threatening ill to the kingdom. Every unfortunate event of importance enough to strike the imagination became a source of the insanest surmises. Accusations of witchcraft were general, and even bishops and other persons of high position fell victims to the popular credulity. For example, Hugues Géraud, Bishop of Cahors, was tried for conspiring against his compatriot Pope John XXII. by magic practices, was submitted to countless insults, condemned, degraded, drawn "de palatio Pape ad pedes equorum per totam civitatem" flayed alive, quartered, and burnt at Avignon; after which his remains were enclosed in a sack, and hung on a gibbet as an example. It was in a condition of society wretched enough, morally and intellectually, to be capable of such savagery, that the "mental epidemics" known as the expedition of the Pastoureaux, the destruction of the lepers, and the

persecution of the Jews developed, the first being caused by the utterly miserable condition of the working classes, allied with mystic exaltation and fanaticism, and the latter two by the idea that the lepers were responsible for the terrible maladies affecting the underfed population, and that the social misery of the country had been brought about through Jewish usury.

THE *Intermédiaire* for 20 April contains two notes on the folk-customs of Luxemburg, one relating to Candlemas and the feast of St. Blaise, the other to the cakes and loaves used in connexion with St. Hubert's Day, All Saints', and other holy days. Several replies are also given relative to the *charivari*—or, to use an English equivalent, the "rough music"—with which it is customary to stigmatize a scandalous or an unpopular marriage. Further additions are made to the already long list of ornamental iron *plaques* which were formerly much used as chimney-backs; while in a later number it is shown that the reason why trains run to the left in passing each other in France, instead of to the right, according to the ordinary rule of the road, is that the first French railways were constructed by English engineers, who followed their own national custom of taking the left in driving, and constructed locomotives with a mechanism adapted to this habit. In playing whist, also, Frenchmen deal to the left, in the English manner, but in their own card games to the right.

OUR attention has been drawn to the fact that Mr. Gladstone communicated to 'N. & Q.' a signed article on No. 10, St. James's Square. See 8th S. ii. 310.

### 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.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. L. ("Gladstone Residences").—We believe Mr. Gladstone lived at No. 11, Carlton House Terrace, and not at No. 10.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, JUNE 11, 1898.

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Notes to Correspondents.

## Notes.

## CHRISTIAN NAMES.

THE index to Mr. J. H. Jeayes's 'Descriptive Catalogue of the Charters and Muniments.....at Berkeley Castle' contains several Christian names which one would not have thought of finding there. For example, among the witnesses of an undated charter of about 1150-1160 there occurs a Walter son of Albert (p. 7), and he appears again in a similar capacity some ten or twenty years later (p. 13). It is commonly believed that the name Albert was not used in this country before Albert the Prince Consort was known here. This is, of course, a mistake. It was rare before the Queen's marriage, but I have met with several instances of it in the seventeenth century, not only in the ordinary spelling, but also in the Northern form of Halbert.\* I do not, however, call to mind another mediæval example. It is always the safer plan to disregard what people say as to the antiquity of Christian names. I have been told that Joseph was unknown as a Christian name in England until after the Reformation; but Joseph, a priest, occurs here (p. 39)

witnessing a charter of the time of John, regarding land at Burton Lazars, in Leicestershire. The same statement is made regarding Ignatius, with the addition that it was introduced into this country among Catholics by the Jesuit missionaries in honour of St. Ignatius Loyola. That this is not so is demonstrated by the fact that Dom. Ignacius de Cleifun witnessed a charter relating to Berkeley, *circa* 1220-1243 (p. 93).

Names taken from Holy Scripture are not so common as in more recent times, but there are several of them. Absolom occurs once, Adam and Simon are common, and Elias and Helias very common. There are a few instances of Matthew and one Moses, or rather Moyses, who witnessed a charter of the time of Henry II. One Sampson occurs in the time of Henry III. I have noticed three ladies named Sara. Two flourished in the time of Henry III. and one in 1388.

There is also a late twelfth-century grant of land in Newington, Oxfordshire, in which Richard "novus homo" is mentioned (p. 28). This can hardly have been a surname, though it may have been on the way to develop into one. It would not be surprising if this Richard's children or grandchildren, if he had any, and they could be identified, were found bearing the name of Newman; but what had Richard himself done, or omitted to do, that caused him to be thus strangely distinguished? Can the solution of this mystery of seven hundred years be simply that the "novus homo" was a stranger in those parts, alike unknown in the parish and the manor; that he had come from a long way off, and was unknown to every one of the "old standards"—a foreigner, indeed, as they would call him? Perhaps, too, he may have been a reticent man who did not tell his new neighbours where he was born or what was the name of his father, so that they could not coin for him a cognomen after the pattern of Burton, Roberts, or Johnson.

A twelfth-century grant of lands in Wick, co. Gloucester, is witnessed, among others, by "Siuard Superbus" and "Umfridus Superbus" (p. 26). Are these the Latinized form of some such surname as Proud or Pride, both of which have existed and are probably in being now; or are they nicknames, indicating that those who bore them were of a haughty and insolent demeanour?

A grant from Thomas de Berkele of about 1220 (p. 58) is witnessed by a certain Walter, who is described as "homo persone." The interpretation of this I must leave to others.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

[\* Halbert Glendinning: Scott, 'The Monastery.']



## JOAN OF ARC.

*(Concluded from p. 443.)*

"In the year of grace 1571, the 15th day of March, were reinstated upon the bridge the images in bronze of Our Lady of Pity, holding the body of our Lord descended from the cross, of King Charles VII., and of Joan of Arc, Maid of Orleans, which had been removed nine years before by the Huguenots, enemies of images.\* This restoration was done at the expense of the inhabitants, who taxed themselves, as their ancestors had done (Manuscripts of the Abbé Dubois).

"This monument differed little from the first; but the artist had not the intelligence of his mission. In his desire to innovate, Lescot made a work without taste. We give the description of it after the engraving of Léonard Gautier. It appears to us of greater authenticity than other sketches that we possess.

"The Virgin was seated at the foot of a cross, at the arms of which were suspended a lance and a sponge; the summit was terminated by a kind of nest containing little pelicans that their mother nourished with her blood. The Virgin, clothed in a long tunic, her head covered with a veil, has her arms crossed upon her breast and looks sorrowfully at Jesus Christ stretched upon her knees. One easily perceives in the figure of the Saviour the rigour that it would have upon the cross; a linen [cloth] encompasses his waist; he has his hair and beard long; a radiant nimbus surrounds his head; the crown of thorns is at his feet. The nimbus of the Virgin is a simple disc. Charles VII. is at her right; his helmet crowned is at his feet, and on her left rises a lance. On the left, Joan of Arc, kneeling, her head bare, looks at the king; her long hair descends upon her shoulders, and her lance, surmounted by a little standard with the arms of Orleans [thereon], rises at the left. The two statues are clothed in complete armour and have the hands put together [in prayer].

"A gross fault was committed by the author of this second work. After having placed before Charles VII. the shield of the arms of France, he has surrounded it with the collar of the Order of St. Michael, which was not instituted till 1469 by Louis XI., his son, forty years after the raising of the siege. [Qy. Of some other Order?]

"The pedestal is composed of three square compartments, each containing a table designed to receive an inscription. A very rare volume is devoted exclusively to inscriptions proposed for these tables; but none has ever been traced there.†

"It is this monument, little different from the first, that authors have described and copied; it is that which Lafontaine saw in 1663, and that he found *mean, of insignificant appearance, and sharing the poverty of its age*. 'I saw the Maid,' says he in a letter to Chapelain, 'but, faith, it was without pleasure; I found in her neither the look nor the size of an amazon; the Infanta Grandafilé is worth ten such as she. If it were not that you were her chronicler, I do not know that I should make men-

tion of it; I looked at it, for love of you, longer than I should [otherwise] have done.\*"

"The restoration of Pierre Lescot, notwithstanding its imperfections, existed during almost two centuries. In 1739 a violent hurricane battered down the bronze cross of the monument, and it was soon replaced by a cross of wood. At the commencement of the eighteenth century the bridge of the Middle Ages began to succumb under the weight of years, and under the oft-repeated assaults of great floods and breakings-up of the ice. In May, 1745, the arches adjacent to the monument of the Maid were ready to fall. It was taken away and deposited during twenty-five years in an underground storehouse of the Hôtel de Ville, Rue Ste. Catherine, in order to facilitate the urgent reparations of the bridge.

"In the month of June, 1771, the Aldermen [of Orleans], at the suit of M. Hector Desfriches, a distinguished designer, entrusted him to transfer the monument to the angle formed by the streets Royale and Vieille Poterie. This artist should have respected the work of Lescot. The alterations of which he is the author turned, besides, to the embellishment of the monument. Here is the description given by a contemporary historian, Polluche, in the 'Essais Historiques sur Orléans':

"This monument, borne upon a stone pedestal of nine feet in length, by as much in height, is composed of four figures of bronze, nearly of natural size, and of a great cross of the same metal. The Virgin is seated at the foot of the cross, upon a rock or calvary in lead, which unites all the figures. She holds upon her knees the outstretched body of Jesus Christ: above the head of the Saviour, at some distance, is a cushion which carries the crown of thorns; on the right is the statue of the King Charles VII., and on the left that of Joan of Arc, both kneeling upon cushions which have been added to the new monument. These two figures, which have the hands put together [in prayer], are fully armed, with the exception of the helmets, which are placed a little forward; that of the king is surmounted by a crown. The shield of the arms of France is between the two, set upon the rock, without any support, without crown or other ornament. The lance of the Maid is stretched across this monument. This celebrated girl is in man's attire, and distinguished solely by the form of her hair, which is tied with a sort of ribbon, and falls below the waist. Behind the cross is a pelican which appears to nourish her young with her blood. They are contained in a nest or basket, and were formerly at the top of this same cross, at the foot of which, upon the fore part, a serpent holding an apple has been added.

"The pedestal, which serves as a base, is adorned with scrolls and tables of black marble, upon which are engraven, in letters of gold, two inscriptions. Upon the first table, which faces the Rue Royale, one reads as follows:—

Du Regne de Louis XV.  
Ce Monument, érigé sur l'ancien Pont  
Par le Roi Charles VII., l'an 1458,  
En action de grâces de la délivrance  
De cette Ville, et des Victoires remportées

\* "Histoire et Antiquités de la Ville et Duché d'Orléans," by François Lemaire (Orleans, 1648)."

† "See the 'Recueil' of Du Lys, already named by us."

"We have borrowed this interesting passage from the 'Notice des Œuvres Littéraires et Artistiques inspirées par Jeanne Darc,' by M. F. Dupuis (Orleans, Alex. Jacob, 1852)."

Sur les Anglois par Jeanne d'Arc,  
Dite la Pucelle d'Orléans,  
A été réétabli dans sa première forme,  
Du vœu des Habitans, et les soins de  
M. Jacques du Coudray, Maire.

MM.	{ Isambert de Bagnaux, Vandebergue de Villebouré, Bollève de Domey, Deloynes de Gautray,	} Echevins.
MM.	{ Desfriches, Chaubert, Colas de Malmusse, Arnault de Nobleville, Boillève, Lhuillier de Planchevilliers,	

L'an M.DCC.LXXI.

"The inscription on the other face is remarkable for its noble simplicity:—

D. O. M.  
Pietatis in Deum,  
Reverentiæ in Dei-Param [sic],  
Fidelitatis in Regem,  
Amoris in Patriam,  
Grati animi in Puellam,  
Monumentum  
Instauravere Cives Aureliani,  
Anno Domini M.DCC.LXXI.

"The drawings of the pedestal and of the simple and elegant iron rails which enclose it are by M. *Soyer*, engineer of the river-banks and moles; and the whole of this monument is due to M. *Desfriches*.

"It is by mistake that the inscriptions in letters of gold on the restored monument have been attributed to M. Jacques Ducoudray, then Mayor of Orleans; the author is M. Colas, of Guienne, priest and canon of the royal church of St. Aignan.

"The monument erected in 1771 differs much from that of 1458. It has, moreover, neither the same dispositions, nor the same costumes, nor the same armour. A single lance is laid upon the ground at the foot of the monument. The Maid, instead of having her hair floating, has it tied near the neck-stock. The helmets appear in full front, whilst they are in profile in the first monument. In the space which separates them is placed an escutcheon of the arms of France. The two statues are kneeling upon cushions. As for the rest, there is not any resemblance between the armour of the king and of the Maid in the two monuments. The swords particularly have a different appearance; they are hung upon a hook at the sword-belt without the intermediary of a shoulder-belt, and are found thus suspended at the top of the thigh.\*

"The restored monument by Desfriches remained standing until 1792. On the 23rd of August the members of the section of St. Victor addressed to the Administrators composing the permanent Council of the Loiret a petition to have the monument of Charles VII. demolished, as insulting to the liberty of the French people. They proposed to convert it into cannon.† The municipal authority

came to a courageous resolution. It declared that the monument of the Maid, far from being able to be regarded as a sign of feudalism insulting to the liberty of the French people, was on the contrary announced as an act of gratitude towards the Supreme Being, and a glorious testimony of the valour of our ancestors, who delivered the French nation from the yoke that the English wished to impose on them, and it was its opinion that the monument ought not to be destroyed. But on 27 September, at an evening sitting, the Council-General of the Commune resolved unanimously that the figures in bronze forming the monument of the Maid should be employed in the making of cannon and that, in order to preserve the memory of it, one of these cannon should bear the name of Joan of Arc. Such was the outrage that the influence of Léonard Bournard made our heroine undergo. She preserved at least, after this profanation, the noble destiny of overthrowing the enemies of France. At last, by decree of the 20th of July, 1793, the iron rails which enclosed the pedestal of the monument of the late Maid were converted into pikes."

Upon reference to the original authorities quoted above, and considerable further research, I fail to find, notwithstanding the statements of our author and the Abbé Dubois, any engraving, drawing, or painting which represents, or purports to represent, the monument in question, either in its original or its first restored state, except the picture in the Mairie at Orleans, which (having, like so many other ancient pictures of the kind, apparently been executed from memory) is incorrect in detail and unreliable, and, as regards the original monument, practically contradicts the evidence of contemporary witnesses of high authority. The engraved title of Gautier alluded to is not intended to represent the monument, although certain figures delineated therein, as also those on the reverse of the gold medal engraved in the 'France Métallique,' and the engraving in De Serres's 'Histoire de France,' as above mentioned, were no doubt suggested by such monument. In any case they only serve to support my conclusions in this matter.

pikes all the citizens who cannot pay for muskets: these citizens thus armed will be of little defence if they are not supported by an imposing artillery. The City of Orleans, forming seven battalions, possesses but two field-pieces, the two other cannon not belonging to it and not being able to serve as pieces for ramparts. It would then be essential to find means to augment our artillery. In order to obtain it, the section of St. Victor proposes to you to have the monument of Charles VII. demolished, a monument which is insulting to the liberty of the French people, and which is only adapted to irritate men who have too long groaned under the servitude of kings. The bronzes that will be taken off will give, from the artists, two or three pieces of four pounds shot: these are now the only monument which ought to exist amongst a free nation, to make tyrants tremble!"

\* "Appreciation of M. Jollois."

† "Petition: 'Administrators, having justified the confidence of the permanent section of St. Victor by the zeal that you have brought to do right to the petitions presented by your citizens, this is directed to you for an important object that they submit to your discussion. The National Assembly has issued a decree for arming with



I also meet with no acceptable evidence to uphold the contention that the original monument differed in any important particular from the same as restored by Lescot. On the contrary, his contract, which makes no mention of a figure of Christ (except, probably, as to "putting a large piece to the stomach"), was for repair and restoration; and it seems to me impossible for any reasonable person to imagine that he, having the partly broken and battered remains before him, would have gone to the unnecessary trouble and expense, either of employing a competent artist to remodel, in a new and entirely different form, and of recasting, some of the principal figures in the group, or of adding thereto anything of consequence; and it is not at all likely that he would have unnecessarily altered the disposition of the figures. Moreover, the sum he was to receive for the work, even at the then value of money, entirely precludes such an idea.

The drawing in my possession represents the monument as a whole *in situ*, having on its unenclosed carved stone pediment neither inscriptions nor "tables" for the same, but with the cross, group of figures, and accessories almost precisely as before described to have been on its first restoration (by Lescot), except that there is no nimbus to Christ or the Virgin; that the chaplet of thorns is not at Christ's feet, but at the junction of the cross; and that the helmets of Charles VII. and the Maid are not in profile, but in full front, that of the king surmounting his shield of arms, and not at his feet. From the representation of the restoration of 1771 it, however, I need hardly state, differs considerably. All the details are shown in their proper colours, and the figures, helmets, shield, &c., gilt as they probably were in the original.

After the fullest and most careful consideration I can come to no other conclusion than that my drawing represents the monument in its original state; that it was executed on the spot, and is therefore contemporary; that it is the only reliable representation known (either drawn or engraved) of the same at any period prior to the second restoration, and consequently of inestimable value in every sense. W. I. R. V.

A READING IN MILTON.—Mr. A. J. Wyatt has edited 'Paradise Regained' for the "University Tutorial Series" (Clive). He has revised the text with the aid of the first edition, and one of his editorial decisions is seen in the restoration of *he* for the commonly accepted *here* of II. 309. He thus gives, no

doubt, the reading of Milton's edition; but the question remains whether in so doing he expresses the idea the poet meant to convey. May not Milton himself have overlooked the point, and so have left what Todd considers "an unnoticed error of the press"? This seems quite likely. It is hard to attach an exact meaning to the reading of the original edition which Mr. Wyatt adopts. Hagar and Ishmael (poetically introduced under the name of his eldest son) are thus depicted in modern texts:—

The fugitive bond-woman with her son  
Out-cast Nebaioth, yet found here relief  
By a providing angel.

What editors have had to face is the presence in the poet's edition of *he* in the second line, the clause thus running "yet found he relief," &c. It was, of course, Hagar to whom the relief came in her great despair, Ishmael himself being incapable of realizing the nature of the situation in which his mother and himself were encompassed. Then *here* recurs prominently in the context. "The race of Israel," says the speaker, "here had famished"; and he adds "that prophet bold .....wand'ring here was fed," concluding with this personal reference:—

Of thee these forty days none hath regard,  
Forty and more deserted here indeed.

Altogether *here* seems to be the preferable reading in the doubtful passage. It is in accordance with the drift of the Scriptural narrative; it is consistent with the method of the context; and it gives a distinct and precise meaning, which the earlier reading fails to do. *Here* was introduced into the edition of 1692. THOMAS BAYNE.

Helensburgh, N.B.

OBSCURITIES OF AUTHORS.—Being an author myself, I am unwilling to be hypercritical; but, for the honour of the brethren in the craft, I must repudiate what tarnishes its fairness. Authors are often obscure in style and allusion and quotation. Thus Mr. Le Gallienne has published some passable volumes, and, though his style has been (with some justice) severely handled by competent critics, I am far from "kicking a man when he is down," yet there are some slips which even the freemasonry of letters cannot possibly let pass. Now Mr. Le Gallienne, in his 'Quest of the Golden Girl,' quotes—I presume they are quotations—the following sentences—one at the commencement, the other at the close of his volume—"Genuem de Meage til Eu!" and "Tout par soullas," and, I submit, it is very questionable taste to adorn his book with such (to the majority of readers)

unmeaning texts. Though the fortunate owner of seven languages myself, I am entirely at a loss to delve the meaning out of such mystifying citations. How, then, can others not similarly blessed be expected to enjoy Mr. Le Gallienne's scholarship? Besides, when an author attempts a little Latin on his own account, one has a right to demand that it shall be correct. But the phrase at p. 105, "Incipit Vita nuova," is anything but correct. Mr. Le Gallienne was perhaps thinking of the 'Vita Nuova' of Dante when he penned that unfortunate attempt at Latinity. The shallowest acquaintance with Eton's Latin grammar would discover to him his inaccuracy. J. B. S.

Manchester.

[There is a scarce work, printed in Paris in 1552, and more than once reprinted, called 'Recueil de tout Soulas et Plaisir.' We have not seen the word *soulas*, which has various forms in Littré, spelt with double L.]

THE THREE DUCHESSES OF PERTH.—The following extract from the *Perth Magazine* of 12 February, 1773, contains an interesting notice of three noble ladies, the widows at one time of three successive Dukes of Perth:—

"Perth.—Jan. 30th. Died at Stobhill, in Perthshire, in an advanced age, Jane, Dutchess Dowager of Perth, Lady of James, Duke of Perth, eldest son of John, Chancellor of Scotland, who followed the fortunes of James VII. and was created Duke by that Prince during his residence at St. Germain's. She was daughter of George, first Duke of Gordon, and is great Grand Aunt to the present Duke.

"Feb. 4th. At her lodgings in Cannongate, Mary, also Dutchess Dowager of Perth, Lady of Lord John Drummond, also son to the Chancellor, who, on the death of James and John, Dukes of Perth, sons of James above mentioned (who were both engaged in the Rebellion, 1745), took the titles of Duke of Perth. She was daughter of Charles, fifth Earl of Traquair, and sister to John the present Earl. It is pretty remarkable, that another Dutchess Dowager of Perth is still alive. She is Lady of Lord Edward Drummond, also son to the Chancellor, who on the Death of Lord John last above mentioned took the titles of the Duke of Perth and who died at Paris, 1760. She is daughter of Charles, Earl of Middleton, who in the 1688 likewise followed the fortunes of James VII. and resided at St. Germain's till his death. This Lady still continues in France."

A. G. REID.

Auchterarder.

CHARLES INGLIS AND THOMAS PAINE.—The circulation of Paine's pamphlet entitled 'Common Sense' at the beginning of the year 1776 had a very large share in setting the minds of the dominant party in the American colonies upon separation from the mother country, to which they were previously opposed. Prof. Tyler in his recent work 'The Literary History of the American

Revolution' speaks very highly of an answer to it of which the title was 'The True Interest of America impartially stated, in Certain Strictures on a Pamphlet entitled "Common Sense."' The first edition of the latter was stated to be by "An Englishman," and the answer purported to be by "An American." Prof. Tyler says that its author was undoubtedly Charles Inglis, then assistant rector of Trinity Church, New York, and from 1787 to his death in 1816 the Bishop of Nova Scotia. He was the first bishop of that see, and, in fact, the first colonial bishop of the English Church; his son became third bishop of the same see, and *his* son, Sir John Eardley Wilmot Inglis, defended Lucknow until Havelock's arrival during the Indian Mutiny in 1857. Where can one find a copy of the above pamphlet by Charles Inglis? Prof. Tyler says that the first edition, published in New York early in the spring of 1776, is said to have been seized and burnt by the Sons of Liberty there, but soon afterwards a second and a third edition were printed in Philadelphia. The writer declares, amongst other things, that he disapproves as much as any one of the expedition to Lexington in April, 1775, but that "it was opposed both to the letter and to the spirit of the king's order to General Gage," so that there was no reason why it should render peace and reconciliation on constitutional grounds impossible. It is proverbially useless crying over spilt milk, and may seem to some absurd when the spilling took place more than a century ago; but it is hardly possible even now to repress a sigh that Inglis's publication did not at least nullify the effects of that of Paine, and that what need only have been a temporary difficulty between the colonies and the mother country produced permanent separation, though assuredly not permanent alienation. I cannot find a copy of Inglis's pamphlet in the British Museum, and should be glad to know where one could be seen.

W. T. LYNN.

Blackheath.

RECOVERING DROWNED BODIES.—The following recently appeared in the correspondence column of a popular weekly:—

"O. B. D. writes: 'I have from time to time heard of peculiar methods being adopted by different people for the purpose of locating the body of a person who had been drowned. Some time ago, however, whilst staying in Norway, I witnessed a somewhat novel proceeding, and one which I was assured was frequently practised in certain parts of that country. A cock was put into a boat and rowed about a lake where a man had recently been drowned. The belief was that as soon as the boat passed over the place where the body lay the cock



would begin to crow. I stayed for a considerable time watching the operation, but up to the time of my departure the bird had seen no reason for exercising his vocal powers."

H. ANDREWS.

BOSWELL'S LAST LONDON RESIDENCE.—The house No. 122, Great Portland Street, now in course of demolition together with some adjacent houses, is said to have been the one in which Boswell spent the last few years of a life that, on the whole, does not appear to have been a happy one. The 'D. N. B.' states that "in the spring of 1795 he came home 'weak and languid' from a meeting of the Literary Club. His illness rapidly proved dangerous, and he died at his house in Great Portland Street on 19 May, 1795." There is no mention of the number in this account. In a letter preserved in Mr. Murray's Johnson collection, addressed by Mrs. Ogbourne, of Great Portland Street, to the late John Thomas Smith, author of the 'Life of Nollekens' and other works, Boswell is said to have died at No. 47. The difference appears to have been due to the thoroughfare having been renumbered and in part renamed, it having been formerly known under three different names. The lower part, from Mortimer Street to Oxford Street, was John Street, and the northern part was named the Portland Road. The *British Architect* of 4 February, in noting that the house was "marked for immediate demolition," observes that it was never marked by a tablet, although "Boswell has very distinct claims upon our permanent literary calendar." The writer thinks that something might yet be done to mark the spot. So many of our ancient London landmarks have disappeared, and others are continually disappearing, that some attention ought to be given to marking the changes, if only for the benefit of future generations who may take an interest in the history of our ancient city. The Society of Arts has done a little in this direction by placing tablets on some houses where notable individuals have resided; but the duty seems to belong to some central authority such as the County Council, if it could be induced to take it in hand. The house in which Boswell died is said to have a second claim to recognition as having been the home of Kossuth, the Hungarian patriot, during his residence in England, where he arrived on 17 October, 1850.

B. H. L.

MR. GLADSTONE'S HERALDRY.—In the *Athenæum* of 28 May, p. 695, is given a story, told by a Brighton bookseller, as to the keenness of Mr. Gladstone's collecting eye, even in old age. He took up a French book, from,

said the bookseller, the library of Catherine de Médicis. "But there's no fleur-de-lis in the top lozenge," objected Mr. Gladstone. Lozenge? The arms are six balls in orle (sometimes 3, 2, 1) gules; but in 1465 the red ball in chief was changed for one of France, Azure, three fleurs-de-lis or. I suppose it is to this that Mr. Gladstone alluded.

GEORGE ANGUS.

St. Andrews, N.B.

NATURE'S PORTRAIT OF MR. GLADSTONE ASLEEP.—Has it been observed by travellers approaching Terracina from the north that the outline of the mountain peninsula, evidently once an island, called Promontorio Circeo, near the Roman Archipelago, forms the silhouette of Mr. Gladstone as if lying in effigy on a tomb? The likeness is quite as striking as that of Washington at the Isla de San Vicente in the Cabo Verde group.

PALAMEDES.

MR. GLADSTONE'S DEATH.—It is a remarkable coincidence that Mr. Gladstone died on 19 May, being St. Dunstan's Day and also Ascension Day. These dates have coincided only three times in the last ninety-five years, viz., in 1814, 1887, and 1898.

WALTER LOVELL.

Chiswick.

"MESS OF POTTAGE."—Probably ninety-nine persons out of a hundred believe that the familiar expression "Esau sold his birthright for a mess of pottage" is Scriptural; but they will look for it in vain in the Authorized Version. It occurs in the chapter heading of the Genevan version of Genesis xxv.; and it is owing, no doubt, to the popularity of that version that the phrase has obtained so wide a currency. A. SMYTHE PALMER, D.D.  
South Woodford.

SOME AFRICAN NAMES OFTEN MISPRO-  
NOUNCED.—The following lines occur in Scott's 'Bridal of Triermain':—

Dread the race of Záhara,  
Fear the spell of Dáhomay.

Again:—

Mount the winds, hurrah! hurrah!  
Záhara and Dáhomay.

We have here the old spelling, and the old and correct accentuation, of the names now miscalled Sahára and Dahómeý. In English, as PROF. SKEAT has already shown (3rd S. ix. 380), the tendency is usually to throw the accent back from the second to the first syllable. Here we have the reverse, viz., a progress from the first to the second. What is still more curious, there are numerous other examples. Even the accurate Smith ('Cyclopædia of Names') has Bagída (where Nachti-

gal hoisted the German flag in 1884), Heréro, Kanúri, Kumássi, Logóne, Sokóto, all wrong. And in Coomássi, as the capital was written during the Ashantee war of 1875, or Kumássi, as the newspapers learnt to spell it during the war of 1895, the double consonant may have attracted the accent; the recognized authority on Ashantee names, the Rev. J. G. Christaller, places it upon the first syllable. A recent poem in the *Globe* humorously expresses puzzlement as to which is right, Sokoto or Sokóto; according to Dr. Barth it is the former. Ogilvie accentuates incorrectly Kumássi, Sokóto, Suahéli. I have failed to discover how Smith pronounces this last name; under 'Suahili' he says "see Swahili," under 'Swahili' "see Ki-swahili," under 'Ki-swahili' "see Suahili." The late Sir R. F. Burton showed, from the derivation of the word, it should be stressed on the antepenultimate.

JAS. PLATT, Jun.

### 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.

"DOON."—In Brogden's 'Lincolnshire Provincial Words' (1866) this word occurs in the sense of "a place of confinement for prisoners in a village." I wonder if any of your readers can send me the name of any village where "doon" is known to have been used in this sense.

A. L. MAYHEW.

CONSTABLE FAMILY OF BATTERSEA.—Can any one kindly tell me where to find historical information as to the descent of the Constable family, formerly of Oak House, Battersea, from the Constables of Yorkshire? The Oak House property originally included Battersea Park, the last actual owner of which, John Charles, married, *circa* 1798, Letitia de Morgue, a relative of the Duc de Richemont. The last member of the family to be born at Oak House, Marmaduke, married Ethel, daughter of Paley of Langcliffe, co. York.

LONSDALE.

SAMSON: SAMPSON.—Why is it that in the earliest English translations of the Old Testament the name Samson appears with a *p* as Sampson? This is the Greek form in the Septuagint, where the son of Manoah is called Σαμψών; but the Vulgate gives it according to the Hebrew—Samson. Most editions of Shakespeare ('Love's Labour Lost' and 'King Henry VIII.') spell it Sampson, and the modern name usually takes that

form (as in the case of the admiral of the American fleet now in the West Indies); but why was the Greek rather than the Latin spelling adopted in the early English versions of the Book of Judges? On the other hand, most copies of the Authorized Version of the New Testament spell the name, when translating from the Greek in Hebrews xi. 32, in the Hebrew rather than the Greek form. Would that they had done so in all other Old Testament names, particularly in the case of Joshua (as it should be) in Acts vii. 45 and Hebrews iv. 8!

Blackheath.

W. T. LYNN.

BARBERS.—Can any of your correspondents kindly assist me in making a list of famous barbers? I desire place of birth and death, particulars of achievements, and where notices of their careers are published.

WILLIAM ANDREWS.

Hull Press, Hull.

A COINCIDENCE IN REGARD TO THE WASHINGTON FAMILY.—In 'A Key to English Antiquities' (Sheffield, W. Townsend) there is an interesting account of the tombs of the Washington family at Adwick-le-Street. The oldest is dated 1579, to "Dominus Jacobus Washington, armiger," and on his breast he bears a shield with stars and stripes upon it. As it can hardly be a mere coincidence that the flag which owed its being to a greater Washington two centuries later bore the same emblems on its folds, I doubt not that 'N. & Q.' will kindly point out the connexion.

C. E. CLARK.

GORGOTTEN.—Can you tell me if anything is known of the artist of this name who married the sister of Isaac Nathan, the well-known musical composer and historian?

L. C. F.

SIR HERCULES LANGRISH.—Where does this character occur?

S.

REV. NATHANIEL NELSON.—He was vicar of Preston-next-Wingham, 1608-16, and married in 1610 Mary Genvey, and a son and two daughters were baptized at Preston before he resigned in 1616. Any information acceptable. Was he of the same family as Lord Nelson?

ARTHUR HUSSEY.

Wingham, Kent.

TROPENELL.—Can you tell me the origin of the name Tropenell, its meaning, its probable antiquity, and language?

R. W. TRAPNELL.

ST. KEVIN AND THE GOOSE.—Can any one give me information respecting a song



about St. Kevin, King O'Toole, and the latter's goose? The legend of the bird's marvellous restoration to health and strength by the saint is well known in Kerry and elsewhere. A gentleman tells me that he has heard the song in question sung by the boatmen on the lakes. I should be glad to be told if it has ever been printed, and, if so, how and where I could obtain a copy.

GLENDALOUGH.

WADA.—He was a hero of Scandinavian mythology, and he is referred to by Chaucer and other writers in connexion with a wonderful boat he constructed, called "The Guingelot."

What particulars are known of the story of 'Wada and the Guingelot'? Some bare outlines of the story are contained in a pamphlet entitled 'Lettre à M. Henri Ternaux Compans sur une Tradition Anglaise du Moyen Age,' par M. F. Michel; but I have been unable to get this pamphlet. What are the facts of the story of 'Wade and his Cow' and 'Wade and his Mill,' in connexion, I believe, with Scarborough traditions? What is known of the Northumbrian Earl Wada who headed the revolt against King Eardulph in 798? I am informed that a collection of early instances of the name of Wade is to be found in two works, by a Mr. Charles Hardwick and a Mr. Samuel Harnett respectively; but I have been unsuccessful in finding the works. Can any reader give me the titles to the two books? Is the name Wada purely Scandinavian? I have reason to doubt this, as there lived in Japan in the twelfth century a celebrated general who was a noted archer, whose name was "Wada Yoshinori," and who served under Yoritomo.

NEWTON WADE.

NEW VARIETIES OF CATTLE AND SHEEP FOR PARKS.—I believe there is a herd of wild Spanish sheep in a park near Stratford-on-Avon. I have seen a photograph of a herd of zebras or Indian humped cattle, but cannot say where they are kept; and I have also read that herds of gayals are kept in several English parks. Could any of the readers of 'N. & Q.' inform me of any parks, &c., known to them in which foreign cattle or sheep of any variety are kept and preserved?

R. HEDGER WALLACE.

HARE PROVERB.—The latest issue of the 'H. E. D.' contains a list with examples of several proverbs and phrases in which the hare appears. Among these is to hunt or to catch a hare with a tabor, which seems to be the worn-down remnant of a folk-tale. The

examples given are of the years 1399 and 1546. I am pretty sure that I have seen this graphically represented in some mediæval carving, probably on a miserere. Can any one point out where such a carving exists? A learned friend tells me that the same idea is to be seen pictured in illuminated manuscripts.

K. P. D. E.

ORIGINAL OF ENGRAVING.—Can you give me any information respecting the locale of the original of an engraving, the subject of which is 'The Interior of the House of Commons during the Sessions of 1821-3,' the architectural drawing by Pugin, the portraits by Robert Bowyer, and the whole engraved by James Scott and published by Mr. Parkes, 22, Golden Square, London, 1 January, 1836?

ST. DAVID KEMEYS-TYNTE.

CATALOGUE OF ALTON TOWERS SALE, 1857.—Can any one tell me where I can see a priced catalogue of the sale of Lord Shrewsbury's pictures at Alton Towers in 1857? I want particularly to know the price and purchaser of a picture of "a boy holding the head of John Baptist on a dish" by Guido Reni. It is described by Dr. Waagen. Search has been made in vain at the British Museum. Please send replies direct.

INCUS.

30, Montpellier Villas, Cheltenham.

REV. GEORGE BUCKERIDGE.—In a pedigree of Buckeridge of Pangbourne, co. Berks, in Sir Thos. Phillipps's collection, I find a George Buckeridge stated to have been vicar of Walham Green, London, but I can find no trace of his having been so, or even the name at Walham Green Church. His brother, according to the pedigree, died at Pangbourne in 1835. Any information as to this George Buckeridge, or where he was vicar, I should be most grateful for.

A. S. DYER.

3, Blomfield Street, W.

BIRKIE AND BEGGAR-MY-NEIGHBOUR.—Birkie is mentioned by Sir Walter Scott in his 'Bride of Lammermoor,' chap. xxii. It is described in Brand's 'Popular Antiquities' (ed. 1849, vol. ii. p. 396), quoting from Jamieson's 'Etymological Dictionary' (Supplement), as "a childish game at cards, in which the players throw down a card alternately. Only two play; and the person who throws down the highest takes the trick. In England it is called beggar-my-neighbour." Is this last statement correct? By the description given of the former, the two games appear to be different. Do any of your correspondents know if birkie is a game extant; have they played it; and can they give par-

ticulars? If too long for insertion in 'N. & Q.,' I should be glad to hear direct from any one who would be kind enough to write.

Regarding beggar-my-neighbour, although I have a considerable and varied collection of books (upwards of two hundred) on card games, ranging over the present and two previous centuries, strangely enough, in only one book (Cassell's 'Sports and Pastimes') do I find that game described. There, instead of the two players playing their cards alternately until a prize card (knave, queen, king, or ace) appears, one player is directed to play continuously until he produces a prize.\* I have never seen the game manipulated in this way. Which is the correct and general mode of play? Some of your correspondents, doubtless, made acquaintance with the game in their youthful days, and others may have young friends who could inform them. I should also be glad to know where the earliest description of the game is to be found.

J. S. McLEAR.

Bangor, Down.

OLD NORSE.—In this language can any meaning be attributed to the name *Hafrstein*? Possibly *stein* is stone and *hafr* a prefixed adjective. H.

"THE BONNY BOY IS YOUNG, BUT HE'S GROWING."—In 1883 I spent summer in the parish of Schull, barony of West Carbery, co. Cork. There, amongst the younger and English-speaking generation, I frequently heard sung a quaint ballad, which I have ever since regretted not having taken down in writing. It was sung to a plaintive melody which I well remember; but I never caught more than the following lines of the ballad itself:—

As I was a-walking down by the college wall,  
I saw four-and-twenty college boys playing at the ball;

And *he* was there, my own love, the fairest of them all—

For the bonny boy is young, but he's growing.†

In his college cap so fine let him wear the bunch of blue,

For to let the ladies know that he's married.

Can any one supply information as to this ballad? I am reminded of it by the first quatrain of the verses communicated by Miss FLORENCE PEACOCK, *ante*, p. 277.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

[\* We played in youth until one took the trick by laying down a card which the adversary, according to the rules, could not capture.]

† This line was repeated at the end of each verse.

## Replies.

### ARMS OF THE UNITED STATES.

(8th S. xi. 347, 441.)

My absence from this colony for some little time has made me terribly behindhand with my 'N. & Q.,' and I have not had an opportunity of replying to Mr. NEILSON's query before.

In his interesting communication with reference to the ancient table-napkin bearing the arms of the United States, he asks, "Where shall I find an account of the earlier forms, if there were any, of the American eagle when it was mewing its mighty youth?"\*

In that most excellent work (the best that has been vouchsafed to heraldic students for many a long day) entitled 'A Treatise on Heraldry: British and Foreign' (1896), by the Rev. Dr. Woodward, it is stated (vol. ii. p. 287) in reference to the arms of the United States of America: Paly of thirteen gules and argent, on a chief azure as many stars (of five points) argent as there are States in the Union:—

"These are supported by an eagle displayed, holding in the dexter claw a laurel wreath proper, and in the other three silver arrows.† This is the ordinary manner in which the arms are now depicted, but in the Act of Congress authorizing the arms to be borne on the Great Seal of the United States they are thus described: Paleways of thirteen pieces argent and gules, a chief azure, the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll inscribed with the motto 'E pluribus unum.' For the crest (!) over the head of the eagle a glory bursting through a cloud proper, and surrounding thirteen stars, forming a constellation argent, on an azure field. The stars, like the bundle of arrows, were then equal in number to that of the States forming the Union. The stars are now made equal to the number of States presently included, and are usually arranged on the chief. This is, apparently, without the authority of Congress. On the coinage the chief is uncharged, but the paly field now commences with a stripe of gules."

And at p. 338 of the same volume appears an excellent representation in colours of the above arms.

At pp. 313-4 Dr. Woodward has the following interesting note on the American flag, the well-known "Stars and Stripes," which may be of value to Mr. NEILSON:—

\* I presume Mr. NEILSON uses the word "mewing" in the sense applicable to the *Falconidae* rather than to the *Felidae*.

† These latter are, no doubt, what Mr. NEILSON, describing what he saw on the napkin, styles "a thunderbolt."



"In June, 1777, the American Congress resolved: 'That the flag of the thirteen United States be thirteen stripes, alternately red and white; that the "union" (i.e., the upper quarter of the flag nearest to the staff) be thirteen stars white in a blue field.' This resolution was officially promulgated on 3 Sept., 1777. In 1794, on 13 Jan., Congress enacted that the number alike of stars and of stripes should be raised to fifteen, in order to include the two new States of Kentucky and Vermont. The flag thus modified was the American ensign up to the year 1818. On 4 April of that year it was determined to revert to the original number of stripes (i.e., thirteen), and it was agreed that these should remain constant, but that whenever a new State was admitted a silver star should be added to the group in the 'union,' on 4 July next after such admission. In the Mexican campaign the stars numbered twenty-nine; in the Civil War thirty-five; they are now (1896) forty-five in number."

From the representation of the arms before alluded to it will be noticed that whilst the escutcheon, as borne at the present day, shows on its chief a star for each State now composing the Union (presumably, forty-five as in the flag), yet the number of stars in the somewhat complicated crest is restricted to the number forming the original States at the time Congress authorized the assumption of the arms (i.e., thirteen).

Further, it seems to me that the object grasped in the dexter talon of the eagle is not the "laurel wreath proper," as given by Dr. Woodward (p. 287) as "the ordinary manner in which the arms are now depicted," but, unless I am very much mistaken, the "olive branch" as there stated by him to have been authorized by the Act of Congress.

This, indeed, would accord more with Mr. NEILSON's description of the arms on the table-napkin: "The bird of freedom clutches in its dexter claw an olive branch and in its sinister a thunderbolt,\* just as it does officially at this day." May not Dr. Woodward be in error in describing it as a "laurel wreath"?

There is one other point which I should like to mention, which is rather more technical. In the official description of the American arms the "field" is mentioned as Paleways of thirteen pieces argent and gules, though, as Dr. Woodward says, that has been changed (contrary to the usual heraldic custom of placing the metal first) and the "paly field now commences with a stripe of gules."

But is it, heraldically speaking, correct to call the field "paleways" or "paly"? I have always been taught to believe that "paly" betokened, in common with "barry" or "bendy," the division of the field into an even

number of pieces. Would not the more correct description of the present American arms be: Gules, six pallets argent, &c.?

America may be a new country, perhaps more especially so from an heraldic point of view, but I can hardly imagine that she has "broken another record" and that this can be an isolated case.

I shall be glad if any of your heraldic readers can refer me to any other authorized instance or can give me any authority for such, to me, unusual manner of blazoning.

J. S. UDAL.

Fiji.

ROTTEN ROW, NOTTINGHAM (8th S. xii. 347; 9th S. i. 217, 314, 372).—I think I have discovered the meaning of this very common street-name. I have little doubt that it means "ruinous street."

In reading old surveys one very frequently meets with accounts of ruined houses, of tofts which are built on, and of other tofts where the houses are in ruins. The 'Black Book of Hexham'\* contains many such accounts. Thus (p. 18) we are told of "partem de Wardhog-hall cum tofto edificato et crofto." On p. 13 we have: "Tenent etiam situm rectorie, et omnino est vastum." In such surveys one meets again and again with such descriptions as "cotagia vasta" and "cotagia edificata." Houses built of wood and plaster, or of mud, would easily fall into decay.

Whole streets as well as single houses fell into decay, and then they occasionally became the subject of statutory enactments. Thus the statute 27 Henry VIII. c. 1, has the following preamble:—

"Forasmuch as diuers & many houses mesuages & tenementes of habitacions in the townes of Notingham, Shrewsbury, Ludlow, Bridgenorth, Quinborow, Northampton, & Gloucester, now are & of long time haue been in great ruine and decay, and specially in the principall and chiefe stretes there being, in the which chiefe stretes in tymes passed haue been beautifull dwelling howses, then well inhabited, whiche at this day much parte thereof is desolate, and voyde grounds, with pyttes, sellers, and vaultes, lying open and vncovered, verry peryllous for people to go by in the nyght, without iecopardy of lyfe: whiche decayes are to the great impouerishing & hynderance of the same townes. For the remedy wherof, it may," &c.†

About 1479 the 'Black Book of Hexham' mentions an acre lying "in campo de Ratonraw, ex parte orientali le lonyng ibidem, et vocatur le Cros-acre" (p. 24). This was in the town of Hayden, now, I suppose, Aydon, where the castle is. So it seems that in Hay-

\* Query, three silver arrows?

\* In Raine's 'Hexham Priory,' ii. 1, *et seq.*

† Rastell's 'Statutes,' 1557, i. 439b.

den there was a "lonyng" or lane called Raton Raw, and that the lane gave its name to the open field, or *campus*, which adjoined it.

In my 'Sheffield Glossary' I have mentioned Rotten Spot as the name of a small field at Greystones, near that city. This must have been the site of a ruined house or cottage, or what the surveys call "*cotagium vastum*" or "*toftum vastum*." References to "*cotagia vasta*" may be seen in the 'Feodarium Prioratus Dunelmensis' (Surtees Society), p. 67.

It appears, therefore, that the word *rotten* or *ratten* in these place-names is the Icel. *rotinn*, decayed. S. O. ADDY.

P.S.—I have just met with the following phrase in Hexham's 'Nether Dutch Dict.', 1675: "A rotten or ruinous house ready to fall." This will be found under the word 'House,' and it makes the etymology certain, for the people who spoke of a "rotten" house must also have spoken of a "rotten" street.

PROF. SKEAT says, "No English dialect turns the true Teutonic *d* into *t*." May I point out that this statement is too sweeping? It needs qualification. Under certain conditions this change does certainly occur. For instance, the original *d* becomes *t* by assimilation when it immediately precedes an unvoiced sound. The "Radcliffe" of Stow's 'Survey of London' has become the "Ratcliff" of the present 'Post-Office Guide.' Again, in many Scottish texts—as, for example, in Barbour's 'Bruce'—the original *d* of the past participle appears regularly as *t*—for instance, *amendit* (amended), *anoyit* (annoyed). A. L. MAYHEW.

Oxford.

My red rag has unduly provoked PROF. SKEAT, the exercise of whose careful and characteristic methods is here quite thrown away. He has "plentifully declared the thing as it is," and painfully proved that which nobody doubted. His poor opinion of me might perhaps justly be poorer; but I certainly neither thought nor wrote that *red* could turn into *rotten*. Nevertheless, is it not possible that if *rothen* can exist as *rotten* in the name of one English place (Rotten-herring-staith) it could equally remain in the same form in the name of another English place, Rotten-row? Some of us are too ready to guess; even that mighty *malleus conjectorum*, PROF. SKEAT, may be too ready to guess that we are guessers. W. C. B.

PATTENS (9th S. i. 44, 336, 413).—Two different kinds of foot-gear are being spoken

of under one name, and confusion is the consequence. There are (1) the clogs I wrote about, overshoes consisting of wooden and, if I rightly recollect, jointed soles, with leather toe-caps and heel-pieces, secured to the wearer by straps connected with the heel-pieces and buckling over the ankle. The heel should be raised from the ground by a little bit of ironwork fixed in the sole beneath it. (2) There are the clogs W. C. B. describes and varieties of them; not overshoes, but shoes proper—English substitutes for *sabots*. I shall never forget first hearing "the clang of the wooden shoon" in the streets of Barnard Castle. In the new number of the 'English Dialect Dictionary' Prof. Joseph Wright observes: "The clattering noise made by two or three hundred people when they loose from the mill and run through the streets is very peculiar."

For five guineas one may buy a pair of Turkish clogs, said to be for the use of a bride on her way to the bath, and thus described: "Of wood, covered with red leather, red leather straps, all overlaid with pierced, chased, and engraved silver in floral arabesques of Armenian workmanship; length of footboard  $9\frac{1}{2}$  in., heels  $3\frac{1}{2}$  in. high."

I feel sure that *patten* has no etymological connexion with any sweet Patty of them all. It is akin to *pad*, *pie*, and to *patin*=a high-heeled shoe. ST. SWITHIN.

"STRIPPER" (9th S. i. 287).—In Halliwell's 'Dictionary of Archaic and Provincial Words' we find:—

"*Strip*.—To strip a cow is to milk her very clean, so as to leave no milk in the dug. In the dairy districts of Suffolk the greatest importance is attached to stripping the cows, as neglect of this infallibly produces disease. It is the same as the Norfolk *stroking*.—Forby's 'East Anglia,' p. 330."

Halliwell also gives:—

"*Strippings*.—The last milk drawn from a cow in milking. *Var. dial.*"

H. ANDREWS.

Wright in his 'Dictionary of Obsolete and Provincial English' says *strip* is equivalent in Norfolk to milking a cow dry, with which explanation Annandale, in the 'Imperial Dictionary,' and Brockett, in his 'Glossary of North-Country Words,' agree.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This term, or its equivalent "stripping cow," will usually be found in the newspaper report of the Carlisle Saturday cattle market. Thus, in the *Standard* of Monday, 4 April, on p. 10, the report begins: "The supply of Irish store cattle consisted of between 500 and 600 heifers



and stripping cows." Carlisle Market is largely supplied from Ireland, and Irish dealers and drovers come over with the cattle; hence the use of the Hibernian term there.

W. R. TATE.

Walpole Vicarage, Halesworth.

This word is used in the same sense in Nottinghamshire and some adjacent counties, but is most frequently heard as "stropper." Milking a cow that is "going dry" is called "stripping" or "stropping" her. C. C. B.

THE STANDING EGG (9th S. i. 386).—Noting the reference to the old story of Christopher Columbus and the egg in your issue of 14 May, it seems strange to me that the fact that an egg—at least most eggs—can be stood on end on a flat surface is so little known, though it requires some patience and a steady hand to perform the operation. Out of curiosity I tried the experiment once with a basket of newly laid eggs, and managed to balance nearly every one of them, first on the breakfast table without cloth, then on a marble mantel-piece. Since then I have frequently repeated the experiment with a similar success, and have convinced doubters that the feat can be accomplished without the clumsy expedient of breaking one end.

J. J. HISSEY.

Thatched House Club.

VALETTUS (8th S. xii. 447).—This is *valet* in its Latin form, and "was anciently a name specially denoting young gentlemen, though of great descent or quality," &c. (Jacob's 'New Law Dictionary,' 1732).

EDWARD H. MARSHALL, M.A.

ORDERS OF FRIARS (9th S. i. 168, 338).—I have to thank the correspondents of 'N. & Q.' who have noticed my inquiry. It was of the Bonhommes, and not of the Observants, that I said they had only two houses in England. It is well known the Observants had houses at Canterbury, Richmond, Newcastle, Southampton, and other places, as well as at Greenwich. Henry VII. seems to have encouraged the Observants by refounding Franciscan houses, and I suppose his three convents of friars, of which Lingard says they "fell in the next reign," were of this order. Bacon, in his 'Historie of Henry VII.,' says, towards the end: "He built and endowed many Religious Foundations besides his memorable Hospitall of the Savoy" (p. 233, ed. 1629); but he does not say to what order they belonged. See the article 'Observants, a Reformed Order of Franciscan Friars,' in Dr. Cutts's 'Dictionary of the Church of England'; but he gives no authorities.

Fuller, in his 'Church History' (vol. iii. ed. Brewer), gives an account of the abbeys in England, and mentions the two houses of the Bonhommes (not the Observants) at Ashridge and Edington, saying he believes they had no more. Bale, afterwards bishop, was a Carmelite friar, and hence, perhaps, we know more of that order than of the others.

Has not the picture of St. Dominic, mentioned by Dr. Cutts in his 'Scenes of the Middle Ages,' been removed from the National Gallery? That by Bellini (d. 1516) is not, I believe, that which Dr. Cutts refers to.

S. ARNOTT.

Ealing.

'The History of the College of Bonhommes at Ashridge' was written by the Rev. H. J. Todd, and privately printed by the Earl of Bridgewater in 1823. The college was completed in 1285, and was founded expressly in honour of the Blood of Jesus, for it received two portions of the Holy Blood, brought out of Germany by Edmund, Earl of Cornwall, who founded the college for a rector and twenty canons, of whom thirteen were to be priests. Only seventy copies of the 'History' referred to above were printed, at a cost, it is said, of 5,000*l*.

Perhaps MR. ANGUS can say to which section of the Boni Homines those of the Buckingham college belonged. Probably they were "religious observing the rule of St. Austin." John Skelton speaks highly of these "religious":—

Of the Bonehoms of Ashrige besyde Barkhamstede,

That goodly place to Skelton most kynde,

Where the sank royall is, Crystes blode so rede,

Wherevpon he metrefyde after his mynde;  
A pleasaunter place than Ashrige is, harde were to fynde,

As Skelton rehersith, with wordes few and playne,

In his distichon made on verses twaine:—

Fraxinas in divo frondetque viret sine rivo,

Non est sat divo similis sine flumine vivo.

'The Garlande of Laurell,' vv. 1461-9.

In Cassell's new 'Gazetteer' Ashridge is described as a hamlet in the parish of Chesham, from which place it is two miles distant.

JAMES HOOPER.

Norwich.

GOUDHURST, IN KENT (9th S. i. 87, 154, 337, 374, 418).—I think MR. JULIAN MARSHALL is needlessly hard upon me. Is it the case that I am never kind, reasonable, or helpful? I have letters from all parts of the world that speak in a very different tone. I hold that it is a legitimate matter for complaint that we should be asked to solve place-names (always a very difficult thing to do) by correspondents who do not care to make any previous

inquiry, and who practically withhold all assistance by avoiding research on their own account. No one can fairly expect help as to a place-name till he takes the preliminary trouble of ascertaining the present pronunciation and the old spelling. These may not help much, but they are all we have to go upon; and it frequently requires local knowledge or acquaintance with some county history to which the unfortunate student—otherwise very ready to help—has no convenient means of access.

We now know something. The prefix *goud-* rimcs to *loud* or to *mood*; and is found in old documents with the spelling *gut-*, or, as I am privately informed, *gout-*. This enables us to say, definitely, that the A.-S. form must have begun with *gū-*. Long *u* is denoted by *u* or *ou* by Norman scribes, and comes out in modern English as *ou* in *loud*, or (very rarely) as *oo* in *mood* or *room*. Beyond that, all is guesswork. I can only say that the A.-S. *gūth*, war, which occurs in over seventy compounds, is a possible source; but the sense is not satisfactory. Another possibility is that it represents a personal name formed from the same root.

WALTER W. SKEAT.

Are not Goudhurst (Kent), Gayhurst (Bucks), and Goathurst (Somerset) all derived from a common origin? Of this last parish Collinson, in his 'History of Somerset,' vol. i. p. 79, states that "in the Norman survey the name of this place (which is obviously compounded of the Saxon *Gar*, a goat, and *Hyrre*, a wood, the village having large woods abounding formerly with that animal) is limpingly written *Gahers*; the French transcribers having been unable either to pronounce or indite so rough a word as *Gathurst*." Curiously enough, when paying a visit last summer to my sisters, who had gone to reside at Gayhurst, in Buckinghamshire, I found that the original name of that village (immortalized by its connexion with the Gunpowder Plot) was *Goathurst*; and now CANON TAYLOR tells us that "in 1291 Goudhurst appeared as *Gutherst*" (p. 375). I think it is pretty evident, therefore, that all three places have one origin and one meaning. I may add that the yokels of this village, caring little for Anglo-Saxon derivations, facetiously call it *Goathurst*, from the fact of it having no public-house within its area.

ST. DAVID KEMEYS-TYNTE.

Sherwood, Goathurst, Bridgwater.

"SPALT" (9th S. i. 268).—This word may be found in the East Anglian glossaries of Nall and of Rye. The former gives a variety of de-

finitions and cognate words. Mr. Rye simply has, "*Spalt*, brittle (Cull., 'Haw.'). Used in Cambridgeshire." The reference in parentheses is to Cullum's 'Hawsted' (Suffolk), 1813. For the derivation of the word, Nall suggests Ger. and Dan. *spalt*, Dutch *spalten*, &c. Mr. Rye's 'Glossary of Words used in East Anglia,' founded on that of Forby, was published for the English Dialect Society in 1895. I am tempted to add that East Anglians reprehensibly neglect their local literature.

JAMES HOOPER.

Norwich.

Your correspondent will find *spalt* in the 'Encyclopædic Dictionary,' with the meaning "brittle; liable to break or split," and it is stated that it is "probably allied to *spall*, *split*, &c." The following quotation is also given:—

"The park oke is,.....far more *spalt* and briclike than the hedge oke."—Holinshed, 'Descript. Eng.,' bk. ii. ch. xxii."

C. H. C.

"NOBLESSE OBLIGE" (9th S. i. 228).—The more interest attaches to the note of the REV. R. M. SPENCE from the circumstance that in some remarks of Count de Laborde, at a meeting of the Société de l'Histoire de France, on 4 April, 1865, upon the history of this proverb, there is the statement of an instance of its use in 1808, which he supposes to have been the earliest ('N. & Q.,' 3rd S. x. 4). Littré supplies no better information.

The late Archbishop of Canterbury, in his 'Cyprian, his Life, his Work, his Times' (Lond., 1897, p. 245), makes this reference to the proverb:—

"At Carthage, so soon as the usual street-scenes and house-scenes began, in a speech which his deacon wished the whole city could have heard from the rostra, he developed the duty of divineness of prayer and labour on behalf of persecutors. In this light he appealed to their Christian belief in their veritable sonship to God. His epigrammatic '*Respondere natalibus*' is a nobler version of *Noblesse oblige*, and no less defies rendering."

In a note there is, "Pontii 'Vita,' ix.: '*Respondere nos decet natalibus nostris.*'"

ED. MARSHALL, F.S.A.

VALENTINES (9th S. i. 248, 410).—These love epistles have a different meaning in Scottish legal phraseology. In contradistinction to letters patent or open sent by the sovereign, the term is used to denote letters closed or sealed. By the Act of James VI., 1587, c. 103, it is enacted

"that the Justice Clerk sall twise in the yeir procure the Kingis Majesties close Valentines, to be sent to the Maisters, Landis-lords, Baillies and Chieftaines of all notable limmers and thieves, chargeing to present them, outhre before his



Majesties self, or before the Justice, and his deputies, at the day and place to be appointed, to underly the lawes, conform to the lawes and generall bande, and under the paines contained in the same, and to try quhat obedience beis schawin be the perones, quhom unto the saidis Valentines sall be directed."

A. G. REID.

Auchterarder.

I have a very interesting specimen of one of these pleasing love missiles. It measures  $1\frac{1}{2}$  in. square, and is beautifully cut with a knife into an elaborate lace pattern, folded into eight divisions crossway. There are four amatory verses to "My Valentine," clearly written, though small, by W. S., and dated 18 February, 1748, so that it has now passed its hundred and fiftieth birthday.

J. ASTLEY.

'READING MERCURY' (9th S. i. 428).—There is no perfect collection of this valuable old county newspaper—not even at the office itself. It was issued 1723. Are there any other old county newspapers prior to 1800?

E. E. THOYTS.

[Consult General Indexes to 'N. & Q.']

INDEXING (9th S. i. 45, 237).—In 'The Year-Book of the Episcopal Church of Scotland' there is the following entry: "im Thurn [with a small *v*] Colin Campbell." I fancy this is a correct method of indexing, just as we Scotch folks index all the Macs under *M*, our Irish friends all the O's under *O*, and our Welsh friends all the Aps under *Ap*. At the same time there seems to be no absolute rule. I see that in Cates's 'Dictionary of General Biography' Von Humboldt is entered under *H*, and not under *V*. I should like to be enlightened on this point. Is the *Von* of the German not just the equivalent of the *son* of the English, the *O'* of the Irish, and the *Ap* of the Welsh? Or does it imply a territorial title, as meaning of the castle of So-and-So, or of the lands or estate of So-and-So? With us in Scotland it has long been the custom for not only a laird to be addressed by the name of his property, but also for a tenant-farmer to be addressed by the name of his farm, as if he was Von So-and-So. It certainly is not a bad custom, for where there are "a hundred Campbells an' a'an' a'" in one parish, it is useful to have a distinguishing mark for each.

J. B. FLEMING.

Kelvinside, Glasgow.

BIBLIOPHILE should ere this have learnt that in the common estimation any one can make a catalogue or index. The average paid index-maker must be cheap, and the author, judged by results, does not appear generally well qualified to complete his work

by the compilation of a good index. In such popular works of reference as BIBLIOPHILE quotes it can hardly be expected that the index of personal names should be formed on a scientific plan. *Im* is, of course, the contracted form of *in dem*, and would be treated like *de la* and *van der*.

JAMES DALLAS.

Will Sir Thomas More, asks PELOPS, be placed under *Thomas*? Why not? It is the time-honoured custom. Thomas of Canterbury, Thomas of Hereford, Thomas Aquinas, Thomas of Villanova, and so on. Some people in the Church of England want to canonize Charles I. and Archbishop Laud. Charles will go under his Christian name, I suppose, and the Archbishop surely will be William of Canterbury. But "Cardinal Borromeo hides under his Christian name of Charles." Yes; because he is venerated and mentioned in Mass and Office not *quid* Cardinal, or Archbishop of Milan, but *quid* Charles, Confessor Pontiff.

GEORGE ANGUS.

St. Andrews, N.B.

Stanley gives the proclamation of Henry VIII. ('Memorials,' p. 253), from which it appears that the name of St. Thomas was to be "rased and put out of all books," including, it would seem, the calendar. What was the legal force of this order? Im Thurn (Von Thurn in "Story of the Nations": 'Bohemia') is the name of a well-known Bohemian family, and certainly should be indexed under Thurn.

EDWARD H. MARSHALL, M.A.

Hastings.

DERIVATION OF FOOT'S CRAY (9th S. i. 169, 338).—The spelling Fotescraye, used in 1291, confirms the etymology given at the above references.

ISAAC TAYLOR.

WILLIAM PENN (8th S. xii. 488; 9th S. i. 50, 192, 298).—A list of the companions of William Penn may be found appended to Armstrong's 'Address on the Occasion of the One Hundred and Sixty-ninth Anniversary of his Landing at Upland.' The same list may also be found on pp. 99-100 of Scharff and Westcott's 'History of Philadelphia,' and pp. 37-39 of Watson's 'Annals,' vol. iii. The Welcome sailed from Deal. GASTON DE BERNEVAL.

Philadelphia.

"ON" OR "UPON" (9th S. i. 205, 296).—In reference to the city of Kingston-upon-Hull, it may be well to note that to speak of it as Hull only is by no means the result of a modern craving after simplicity. In some injunctions issued by John Longland, Bishop of Lincoln, which were communicated by me to the Society of Antiquaries, and printed in

vol. xlvii. of the *Archæologia*, there is one dated 1531, in which the nuns of Cottam are rebuked for wandering abroad in such a manner as to give cause for scandal. Hull is mentioned among the places visited by these ladies.

EDWARD PEACOCK.

Of course Kingston (or King Stone) on Thames is far older than Kingston-on-Hull, being named after Saxon kings, whereas Kingston-on-Hull was only founded by Edward Plantagenet, now commonly called the First, really and in his own time called Fourth. Among places thus named on rivers, Stratford-on-Avon is peculiarly unlucky, there being another Stratford in Wiltshire, on another Avon, namely, where the street from Old Sarum to Wilton crosses the Salisbury Avon.

E. L. GARBETT.

HUGH FITZ GRIP AND THE MARTELS (9th S. i. 221).—At the above reference mention is made of Hugh Fitz Grip and the Martels as regards certain English counties. There appears also to have been a family of Martels settled in early Norman times in Pembroke-shire. Fenton, in his history of that county, says (p. 339):—

"I cross the river Sealy to Little Newcastle, leaving on the right, just above the margin of that river, barely the site of Martel, the ancient residence of the family of Symmons before they came to inhabit Llanstinan, and prior to them of Martel or Marketil, their ancestor, who gave name to the place."

Is anything known of this branch?

G. H. M.

"IT BLOWS RAYTHER THIN" (9th S. i. 226).—I have never heard this expression in the north of England; but "It's a bit thin" is frequently in evidence in and around Oxford to describe a keen or cold wind.

T. S.

PORTRAIT OF HENRIETTA, LADY WENTWORTH (9th S. i. 347).—I have an oil portrait on copper, 6½ in. by 5½ in., of a Mrs. Wentworth, painted by Mrs. Verelst, on the back of which is written in ink the following in a contemporary hand: "The Hon<sup>ble</sup> Mrs Wentworth, Given me by her Ladyship, 1724, by Mrs Verelst" (*sic*). Although not the portrait EBOR is seeking, he may feel interested to know of its existence. I suggest it represents Ann, the wife of Sir Thomas Wentworth, Earl of Strafford. Will EBOR give me his opinion? The age of the lady appears to be about thirty-five to forty.

HUMPHREY WOOD.

Chatham.

"TWO PENCE MORE AND UP GOES THE DONKEY" (9th S. i. 328).—I have just been hunting

among some newspaper cuttings, only recently made, for a press notice which gave some particulars of the origin of this common saying. But unfortunately it has strayed. From what I remember of it, the origin of the phrase was due to a travelling showman with whom "Lord" George Sanger, the famous equestrian and circus proprietor, began his showman's career. Part of the performance used to consist in the hoisting of a donkey on a pole or ladder—a part of the programme very popular with the spectators. But before the due performance of the act a certain amount by way of subscription was always requested of the bystanders, and generally "twopence more" was demanded. And so arose the saying "Twopence more and up goes the donkey." In the newspaper article—it appeared in the *Daily Mail*, some two months ago—Mr. Sanger, as already stated, claims the origin of the saying for his then employer, whose name has escaped me. But the expression caught on, and was very soon known all over London and elsewhere. Naturally, the business was copied by other itinerant entertainers, and to quote the 'Slang Dictionary,' which notices the phrase, it became "a vulgar street phrase for extracting as much money as possible before performing any task."

C. P. HALE.

There is a very good article—may I call it?—in G. Cruikshank's 'Omnibus,' published 1842, p. 54, on this matter, entitled 'The Ass on the Ladder.' I can remember a song called 'Joe Muggins and his Donkey,' written about this time, in which are described Joe Muggins's training and balancing the donkey, the donkey's fall, the appearance of officers for the prevention of cruelty to animals, Joe Muggins's appearance before the magistrate, and the magistrate's dismissal of the case after the culprit's eccentric account of the so-called accident. It is rather too rough for print.

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

THE WORD "SCOTCH" (9th S. i. 369).—There is no reason why this should be more "hideous" to a Southerner than any other naturally contracted form.

The M.E. form was *Skottish*, and we find this form in 'Political Songs,' ed. Wright, p. 222. Later, we find *Scottish(e)* in Skelton and in Minsheu (1627), and the form is still in use. Of this form *Scotch* is the perfectly natural, legitimate, and necessary contraction. It should, perhaps, rather be spelt *Scotsh*; but we all agree, conventionally, to use *tch* instead of *tsh* in similar combinations. *Dutch* is a similar contraction, only borrowed from



abroad. The German *Deutsch* is a contraction from the O.H.G. *diut-isk*. So also *French* for *Frankish*, *Welsh* for *Wale-ish*; cf. *Dansk* for *Danish* in the 'H. E. D.'

The Northumbrian dialect sometimes substituted final *s* for *sh*; hence Barbour has *Scottis*, adj., for *Scottish*, *Inglis* for *English*, and *Walis* for *Welsh*. The form *Scottis* has been shortened to *Scots*, which has the misfortune of being ambiguous, since it coincides as to form with the plural of *Scot*.

No doubt it is a point of honour with natives of Scotland to adhere to the Northern form, though I do not find that they are so consistent as to call Southerners *Inglis*, though they use it as a proper name, as also they do *Wallis* for *Wale-ish* (foreign).<sup>\*</sup> But in the South, where only the form *Scottish* has been customary, the contraction to *Scotch* is, as I have already said, natural and easy. It goes with *French*, *Welsh*, and *Dutch*, in all of which *i* has been dropped.

Hence it will not be surprising if the form *Scotch* should turn up at a tolerably early date. At present my oldest example is from the First Folio of Shakespeare (1623), in which all three forms occur. In '1 Hen. IV.,' I. iii. 259, I find "your Scottish prisoners." In 'Much Ado,' II. i. 77, I find "a Scotch iijge" (misprint for *jigge*). In 'Hen. V.,' III. ii. 79, I find "the Scots Captaine."

WALTER W. SKEAT.

See 'N. & Q.,' 3rd S. iv. 454, 523; v. 21; 6th S. i. 118, 154, 364; ii. 14; x. 308, 353, 526; xi. 90, 194; 7th S. viii. 87, 171, where this once vexed question is completely thrashed out. Dr. J. A. H. MURRAY's communication at 6th S. xi. 90, I think, settles the whole matter satisfactorily. It is almost worth reprinting, for the question is constantly cropping up, and "Non cuivis contingit adire Corinthum," which may be freely translated "Not every one happens to have a complete set of 'N. & Q.'"

J. B. FLEMING.

Kelvinside, Glasgow.

[Many contributions taking the same view as PROF. SKEAT are acknowledged.]

ALDRIDGE, CO. STAFFORD (9th S. i. 427).—There is a copy of Prefendary Finch Smith's 'Notes and Collections,' 1884-89, two parts, in the Reference Library, Manchester.

E. A.

<sup>\*</sup> Besides *Wallis*, which is a Northumbrian form, we find the Anglo-French form *Waleis*, or familiarly *Wallace*. It is not irrelevant to remark that the verb to *punch* is merely a popular and regular contraction of *punish*, i.e., in such a phrase as "to punch his head." To *punch* a hole is a different word.

GREAT EVENTS FROM LITTLE CAUSES (9th S. i. 209, 355).—Readers of 'N. & Q.' who are attracted by pictures of war are no doubt acquainted with one which represents a charge of the French cavalry at Waterloo. They have ridden evidently up a slope, and have come quite unexpectedly to a hollow road—the road to Ohain it is—into which the foremost fall head first, and others come tumbling on them till the whole hollow is choked with prostrate men and horses, whom the rest of the cavalry ride over without interruption. Victor Hugo narrates the reason of this awful massacre in 'Les Misérables.' Napoleon was meditating a charge which was to annihilate the allied armies. Rising in his stirrups, he attentively examined a part of the field which mounted gradually until it reached the sky-line. One spot particularly he noted with especial care, turning his glasses on it several times, and then, stooping down, addressed a question to his guide—a reluctant native, I believe, who was standing by. The guide shook his head, probably with intent to mislead. The order for the charge was given, and Napoleon unwittingly sent hundreds of men to die in this unexpected fashion before ever they reached the enemy.

T. P. ARMSTRONG.

[Victor Hugo's account is untrustworthy. See 'N. & Q.,' 8th S. v. 14.]

I was told long, long ago that the war between Great Britain and America in 1812 was caused by a pig. A member of Congress from Rhode Island, who was an opponent of the then existing administration, owned a pig which was guilty of trespassing repeatedly upon the garden of his neighbour, who was a supporter of President Madison. Out of this grew such animosity between the two neighbours that the Madison man sought and secured a nomination and election to the other's seat in Congress, where his single vote decided for the war. I have not examined any records or authorities upon the subject for fear that they might spoil a good story.

F. J. P.

The final of MR. C. E. CLARK's instances of notable events from minor causes recalls to mind an excellent *bon-mot* made recently by Mr. Gerald Loder, M.P., to the effect that by this time Spain is sorry she ever discovered America. Some great events, it will be seen, lead to others equally noteworthy.

C. P. HALE.

See an article on this subject in 'Gleanings from the Curious from the Harvest Fields of Literature,' by C. C. Bombaugh (London, Sampson Low & Co., 1875), pp. 800-4. See

also 'Lucky Accidents' in T. F. Thiselton Dyer's 'Strange Pages from Family Papers' (London, 1895); and 'The Romance of Accident' in *Chambers's Journal* for 29 December, 1877.

H. ANDREWS.

LANCASHIRE NAMES : SALFORD (9th S. i. 408).—Salford is probably from A.-S. *sealh*, a fallow, and denoted a ford near fallows. Salterford, Notts, D.B. *Saltreford*, must be a ford at a fallow tree. (See 'Names and their Histories,' p. 378.)

ISAAC TAYLOR.

"To SUE" (9th S. i. 206, 316, 354).—Almost the last time I was in Burgundy the village innkeeper had occasion—I do not remember in what connexion—to speak to me of a heron; but, whether it was that the name was unfamiliar to me or that he mispronounced the word, I could not catch his meaning. At last he doubtfully tried me with *héronceau*, when my familiarity with the etymology of "hand-saw" at once enlightened me.

THOMAS J. JEAKES.

As PROF. SKEAT and another gentleman have told us that *heronsue* is only *héronceau*, and that *héronceau* is "little heron," perhaps they will kindly enlighten us further as to what *héron* is, i.e., What is the origin of the word; and why does it mean the bird alluded to?

W. H—N B—Y.

*Apropos* of the discussion concerning this and cognate terms, the following from 'A Glossary of Yorkshire Words and Phrases' may be noted: "*Herring-sue*, the heron, a bird noted for its long legs and neck, and its pursuit of fish. 'As thin as a herring-sue,' a tall lanky person." The latter part of this will be noted in conjunction with the final remarks in Mr. F. ADAMS's communication at the last reference.

C. P. HALE.

SONG WANTED (9th S. i. 308).—The following is the song for which J. B. asks. It is taken, with the note, from Hamilton's 'Collection of Parodies,' vol. v. p. 279, and is there followed by an amusing burlesque of it by the late Shirley Brooks:—

#### THREE HUNDRED THOUSAND MORE.

This song was written in 1862, just after President Lincoln had issued a proclamation calling for 300,000 men to fill up the ranks of his army. The author was Mr. John S. Gibbons, a Quaker of New York. The poem was first published anonymously in the *Evening Post*, New York, on July 16, 1862, and was then generally ascribed to William Cullen Bryant, the editor of that paper.

We are coming, Father Abraam, three hundred thousand more,  
From Mississippi's winding stream and from New  
En land's shore

We leave our ploughs and workshops, our wives  
and children dear,  
With hearts too full for utterance, with but a  
silent tear;  
We dare not look behind us, but steadfastly before;  
We are coming, Father Abraam, three hundred  
thousand more!

If you look across the hill tops that meet the  
northern sky,  
Long moving lines of rising dust your vision may  
desecry;  
And now the wind an instant tears the cloudy veil  
aside,  
And floats aloft our spangled flag in glory and in  
pride;  
And bayonets in the sunlight gleam, and bands  
brave music pour;  
We are coming, Father Abraam, three hundred  
thousand more!

If you look up all our valleys where the growing  
harvests shine,  
You may see our sturdy farmer boys fast forming  
into line;  
And children from their mothers' knees are pulling  
at the weeds,  
And learning how to reap and sow, against their  
country's needs;  
And a farewell group stands weeping at every  
cottage door—  
We are coming, Father Abraam, three hundred  
thousand more!

You have called us and we're coming, by Rich-  
mond's bloody tide  
To lay us down for freedom's sake, our brothers'  
bones beside;  
Or from foul treason's savage grasp to wrench the  
murderous blade,  
And in the face of foreign foes its fragments to  
parade.  
Six hundred thousand loyal men and true have  
gone before—  
We are coming, Father Abraam, three hundred  
thousand more!

H.

[The same lines have been obligingly copied for us by AYEAMR.]

ARMS OF THE SEE OF WORCESTER (9th S. i. 427).—There is an appendix on this subject to Smith and Onslow's 'Worcester,' 1883 (one of the diocesan histories published by the S.P.C.K.), pp. 350-2, written by Mr. J. H. Hooper, the Registrar. The present Bishop of Worcester is unwilling to recognize the eucharistic wafers, and he has therefore had these bearings shaded so as to appear spherical, a practice which I believe was not adopted by his predecessors. They are not shown as spherical on the cover of the book mentioned above. Is there any reason, other than heraldic, why a torteau should be a sphere?

W. C. B.

MEDIAEVAL LYNCH LAWS IN MODERN USE (8th S. xii. 465; 9th S. i. 37, 116, 298).—The custom described under the above heading



is known in Yorkshire as "riding the stang." The following lines from 'Punishments in the Olden Time' may prove of interest :—

Here we come with a ran, dan, dang.  
It's not for you, nor for me, we ride this stang,  
But for Gooseberry Bob, whose wife he did bang.  
He banged her, he banged her, he banged her  
indeed,

He banged her, poor creature, before she stood need.  
He took up neither tipstaff nor stower,  
But with his fist he knocked her backwards ower.  
He kicked her, he punched her, till he made her  
cry,

And to finish all he gave her a black eye.  
Now, all good people that live in this row,  
We would have you take warning, for this is our  
law :

If any of you your wives do bang,  
We're sure, we're sure to ride you the stang.

T. SEYMOUR.

9, Newton Road, Oxford.

SAN LANFRANCO (9th S. i. 364, 435).—MR. PEACOCK has misread my note, which endeavours to show that Murray's 'Handbook' calls the church near Pavia by the name of the *Beato* Lanfranco, though it seems to be known locally as that of *San* Lanfranco. Dean Hook does not actually assert that Archbishop Lanfranc was canonized, though he seems to imply as much when he says of Pavia, "Here his name is still in honour, a church in the vicinity of the town being dedicated to San Lanfranco." What is known of the prelate who is really commemorated there? Was he designedly named after the great Archbishop of Canterbury? Perhaps MR. PEACOCK may be able to supply information.

ST. SWITHIN.

PUDDLE DOCK (9th S. i. 329).—This is a well-known London site, near Blackfriars Bridge. Described as a wharf by Stow, it appears as a dock in 'Hudibras.' Any interment in Bedfordshire might represent a former occupant thereof. Shakspere had some leasehold property "abutting upon a street leading down to Puddle-Wharfe," adjoining St. Andrews by the Wardrobe.

A. H.

FRENCH PEERAGE (8th S. xii. 489; 9th S. i. 15, 171).—Probably the best French peerage is that by Viton de Saint-Allais, the first edition of which was published in Paris, in twenty-one volumes, octavo, 1814-43. It was republished by Bachelin-Deflorenne, twenty volumes in forty parts, Paris, 1872-5. Another very valuable work on this subject is the 'Histoire Généalogique et Héraldique des Pairs de France,' by Courcelles, in twelve volumes, quarto, Paris, 1822-33.

GASTON DE BERNEVAL.

Philadelphia.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Cheverels of Cheverel Manor.* By Lady Newdigate-Newdegate. (Longmans & Co.)

EMBOLEDENED by the success of her 'Gossip from a Muniment Room'—a work we have not yet seen, but hope to see—Lady Newdegate has drawn again upon family documents, and has supplied us with a series of interesting letters, constituting something like a journal, which passed between Sir Roger Newdigate, Bart., of Harefield and Arbury, 1719-1806, and his second wife Hester, daughter of Edward Mundy, of Shipley, co. Derby. These were principally written by the lady, who, however, at times was assisted by her sister and other members of her family. The Cheverels of Cheverel Manor are non-existent. Research in the ponderous and authoritative tomes of Burke will fail to reveal their existence. Students of George Eliot will, however, remember the name Cheverel Manor as that of the scene of 'Mr. Gilfil's Love Story,' the second story in 'Scenes of Clerical Life.' Cheverel Manor stands for Arbury Priory. The first wife of Robert Evans, the father of George Eliot, whose mother was, however, a second wife, had been a member of the household at Arbury. It may please A. J. M. and those interested in memorials to or of devoted servants (see 6th S. x. and xi. *passim*) to learn that there is an epitaph in Astley Church "In Memory of Harriet, wife of Robt Evans, for many years the Friend and Servant of the Family of Arbury. Obd 26 Dec., 1809. Æt. 39." George Eliot was born at the South Farm, within the precincts of the park at Arbury, and doubtless learned there the story which she based to a great extent upon incidents connected with the Newdegate family, which Lady Newdegate is at the pains from family documents to elucidate. Caterina, the heroine, is Sally Shilton, otherwise the Syren, adopted and tenderly cared for by Sir Roger and Lady Newdegate, otherwise Sir Christopher and Lady Cheverel. Captain Wybrow has some points of resemblance with Charles Parker, the destined heir of Sir Roger. George Eliot has departed far from the original story, with which she had but a slight acquaintance, obtained presumably from the housekeeper's room. The work now published makes strong demands upon the consideration of those interested in George Eliot, and should henceforward take its place in any future bibliography of that writer. It has other claims. It throws a pleasant light upon English country life at the close of last century, and brings before us many interesting individualities. Hester Mundy, subsequently Lady Newdegate, is a delightful personage. We do not love her as we love Dorothy Osborne (whom, indeed, do we love to that extent?), but we think well of her, and are pleased with her doings. The same may be said of Nelly Mundy and other people constituting her environment. Of the Syren we hear little, and we fail quite to understand her; but we are pleasantly stimulated by Charles Parker, the Barwells, the Burtons, and others of her associates, and like the descriptions of life at Burton, Bognor, Brighthelmston, and elsewhere, and the account of presentations at Court. We are amused, moreover, to see how few, even in those stirring times, are allusions to politics. We have an account (p. 99) of a sort of anticipatory Jack the Ripper. Some light is thrown upon the proceedings of Romney with his sisters. We are delighted to find how eager are ladies of

rank to smuggle. Lady Newdigate writes to her husband that there is a vessel near, and adds naively: "I suspect it to be a smuggler, and hope now to succeed in getting you some India Hand<sup>ks</sup> which hitherto I have try'd for in vain." We read: "The night before last Ned (ye younger) saw a french Gentleman turn'd out of ye Playhouse for saying in a low Voice, 'Vive la Republic!'" [sic]. We hear that Lady Jersey was hissed by the Brighton mob "as she stood at her Window, which faces the Pavilion." We have, moreover, some curious side-lights on manners, as: "'Mr. Vere, ye Banker, finding himself so near Lady Newdigate, takes ye liberty of making his respects to her L<sup>dy</sup>, to enquire after her health, & to tender any services in his Power.'" Reproductions of family portraits—Sir Roger and Lady Newdigate by Romney, Nelly Mundy by Sir Joshua, Charles Parker and Jane Anstruther, attributed to Cosway, and Georgiana, Lady Middleton, and Lady Charles Fitzroy by Hoppner—add greatly to the attractions of a pleasing and valuable work.

*Journal of the Ex-Libris Society.* (Black.)

ONLY in the minds of the ignorant or the sanguine will the appearance, as a frontispiece to the June number of the *Journal of the Ex-Libris Society*, of the book-plate of John Knox inspire the hope that the proof is found that the great Scottish Reformer indulged in such vanities. The plate in question is of the Chippendale style, and belongs obviously to the eighteenth century. It is that of the Hon. John Knox, *ob.* 1800, second son of Viscount Northland, and brother of Lord Ranfurly. Among the book-plates of the Odd Volumes is given that of Mr. H. B. Wheatley, F.S.A., editor of *Pepys*.

FRENCH fiction and the producers thereof receive a full share of attention in this country. Alphonse Daudet is this month the subject, in the *Fortnightly*, of a warm tribute from Hannah Lynch, who, departing from the customary practice of comparing Daudet with Dickens, draws attention to the points of resemblance or contrast between him and Thackeray. Quitting comparisons, the significance of which does not greatly impress us, the critic bestows warm praise upon the influence upon Daudet of the Provençal surroundings in which his youth was cast. When she says, "Never, indeed, has the note of Provençal landscape been so fully, so variously reproduced in all its moods as by the delicious Provençal," we think of Mistral and hold our breath. We accept, however, with limitations the praise, and are fairly carried away by some admirably written passages of eulogy. Ouida, in a customary mood of discontent—perhaps "divine"—rebukes gravely the greed of wealth which is ruining some of the fairest cities of Italy, and she is especially indignant at the vulgarization of Venice. It is to be feared that her complaints are well founded. A brilliant American writer, returning from Venice the other day, shocked us not a little by saying that he found the city unworthy of its reputation. It is long since we spent ourselves some short weeks in the shadow of its palaces, which we dare not hope again to see. Far, indeed, were we then from finding it aught but the fairest city in a land where all cities are fair. Loath are we to believe what Ouida says, that Venice has been "insulted, dishonoured, defamed, defiled"; agast at hearing that she "is threatened with absolute extinction"; that she will shortly "disappear as completely as one of her own

fishing-boats when it is sucked under the sea, canvas and timber and crew, in a night of storm." In addition to the noteworthy articles mentioned, the *Fortnightly* contains two interesting papers relative to Wagner.—To the *Nineteenth Century* Mr. Frederic Harrison sends a valuable and most readable paper 'On Style in English Prose,' consisting of an unreported address to the Bodley Literary Society, Oxford. The gist of his conclusions is that style cannot be taught, which is almost equivalent to saying, 'Le style, c'est l'homme.' One or two conclusions of Mr. Harrison's are worth quoting. One is that "the greatest master of prose in recorded history is Plato. He alone (like Homer in poetry) is perfect. He has every mood, and all are faultless.....He shows us, as it were, his own Athene, wisdom incarnate in immortal radiance of form." Again, it is held, justly, that "truly fine prose is more rare than truly fine poetry." In spite of Bacon and Milton, Jeremy Taylor, Hooker, Bunyan, and Dryden, Mr. Harrison holds that the age of mature English prose is not reached until we arrive at the time of Defoe, Swift, Addison, Berkeley, and Goldsmith. We are glad to read concerning Ruskin that "a living writer—now long silent, and awaiting his summons to the eternal silence—had powers which, had he cared to train them, would have made him the noblest master who ever used the tongue of Milton." Sir Henry Thompson replies to his critics in 'Why Vegetarian?' The great weight of Sir Henry's opinion is thrown into the scale of a mixed diet, though he still cherishes, as heretofore, "feelings of sympathy and respect for their [the Vegetarians'] attachment to a simple diet, and humane consideration for animal life." In contrast with this article is the record of slaughter of the noblest animals contained in the, 'to us, terrible contribution of Mr. J. D. Rees, 'Among the Elephants.' We are going dangerously near controversial subjects, but will not leave unspoken our own individual protest against the war of extermination which sportsmen (!) wage against the fast-disappearing elephant. In his 'Fine Art of Living' Sir Martin Conway finds hopefulness in the thought that in the year 1941 London will contain over eleven millions of inhabitants. Why, we ask, rest there? Why not take 2041, when it will have fifty millions? Mr. J. A. Fuller Maitland has a paper on 'Wanted—an Opera.'—Can it be wholly without significance that the two opening papers in the *Century* are concerned with things Spanish? Mr. Stephen Bonsal writes on 'Toledo, the Imperial City of Spain,' and Mr. Joseph Pennell supplies some picturesque illustrations. A year, at least, is necessary to a full exploration of this most interesting, most picturesque, and most ill-starred of cities, the victim, up to the present century even, of endless inroads of barbarians. The account given may be read with pleasure by those ambitious of visiting these noble scenes as well as by those who desire to revive fading recollections. 'Pictures for Don Quixote,' by Mr. W. D. Howells, are accompanied by original designs by Señor Vierge. These have, naturally, much interest. They serve, however, to establish the conviction we have long entertained that satisfactory illustrations to 'Don Quixote' are not to be hoped. Vander Gucht, Coypel, Picart, Boucher, Ballester, Navarro, Ximeno, Doré, and we know not how many others have given us illustrations, none of which is in the least helpful to the lover of Cervantes. Vierge catches the atmosphere of La Mancha, but he does not give



us Don Quixote. Connected also with Spain are the two papers on the Armada by Capt. Mahan and Mr. W. F. Tilton. Among the illustrations are Gilbert Stuart's portrait of the Marchioness D'Yrugo and a fanciful reproduction of the Hanging Gardens of Babylon.—The frontispiece to *Scribner's* consists of a reproduction of the Gibbs-Channing portrait of Washington. Following this comes, plentifully illustrated, Miss Margaret Sherwood's account of 'Undergraduate Life at Vassar.' Very interesting are these pictures of an existence concerning which masculine humanity can only know what it is told. 'Seaside Pleasure Grounds for Great Cities' gives a series of agreeable pictures of existence at Revere Beach. 'The Story of the Revolution' is continued, and has many dramatic and striking engravings. 'The Workers' is also continued. Among the illustrations are some war maps.—The *Pall Mall* opens with a charming etching, by Mr. Fred V. Burridge, of 'Canaletto San Trevaso,' which is followed by some pretty designs to 'The Death of Childhood.' In the series of 'Capitals of Greater Britain' Ottawa is depicted by aid of some striking pictures from photographs. General Sir Hugh Gough continues his 'Old Memories,' and Sir Walter Besant his 'South London.' 'A Province in Pawn' deals with Thessaly, and gives some capital pictures of the rock monasteries. In 'From a Cornish Window' Mr. Quiller Couch asks us why we read poetry.—In his 'Fights for the Flag' the Rev. W. H. Fitchett describes, with his customary vivacity, in the *Cornhill*, 'Lord Howe and the First of June.' The second and concluding portion of the correspondence between Charles Lamb and Robert Lloyd follows. 'A Relic of William Oldys' gives a very entertaining account of that eminent antiquary. In 'Sixty Phases of Fashion' Mrs. Simpson protests, we fear in vain, against female restlessness in the matter of dress. 'Humours of the Theatre' deals much with the Irish stage.—*Temple Bar* has a good and timely paper on 'Bicycle History,' a readable account of Marshal Keith, and a fairly interesting description of 'A Canterbury Pilgrimage.'—Mr. Mackail writes intelligently, in *Macmillan's*, on 'Theocritus.' Mr. Andrew Lang supplies a species of appendix to his Highland sketches in 'Pickle the Spy.' A terrible account is given of 'Discipline in the Old Navy,' from the minutes of courts-martial which are preserved in the Record Office. 'William Morris' and 'The French Academy' are also the subjects of papers.—'The Birds of Wordsworth' is an eminently readable portion of the contents of the *Gentleman's*, in which Mr. Compton Reade writes on 'The Appointments of Manor Houses in the Seventeenth Century.' Mr. Hogan, M.P., supplies a history of 'The Clean Shirt Ministry,' and Mr. Graham gives us 'The Annals of Eastbourne.' Miss Edith Gray Wheelwright writes intelligently upon 'The Poetic Faculty and Modern Poets.'

PART LVII. of Cassell's *Gazetteer* extends from Walsham to Wilton. Many views of high interest are given, the most important being, perhaps, Waterford and Wells. Pictures of Warwick and Warkworth Castles and of Welbeck Abbey, of West Water, Weardale, and many spots picturesque or historic are included. This useful and important work now nears the close.

Wiltes,' by Mr. John Henry Metcalfe, will be published by Mr. Elliot Stock. It will contain the more romantic episodes in the records of a great historic family of Yorkshire—the Lords Scrope of Bolton, in Wensleydale, the Lords Scrope of Masham and Upsall, and the Scropes of Danby—with comments upon the decision of a Committee of Privileges of the House of Lords in 1869 against the claim to the Earldom of Wiltes made by Mr. Simon Thomas Scrope, of Danby. For more than six hundred years the Scropes have been in the forefront of Yorkshire noblesse, titled and untitled. A protest against the decision was signed by the Duke of Norfolk, the Earls of Gainsborough, Abergavenny, Denbigh, Warwick, Granard, Zetland, and Feversham, and by the Lords Wenlock, Wentworth, Colville of Culross, Arundell of Wardour, and Houghton. As Lord Houghton pointed out, it unsettled the titles of several peers whose patents were in the same terms as that of the Earl of Wiltes, and for this reason the forthcoming work should have a special personal interest for the peers referred to, and notably among them the Earl of Devon. The illustrations will be a large armorial book-plate, dated 1698, a shield of twenty-eight quarterings, being the complete achievement of arms of Simon Scrope, of Danby (*de jure* sixteenth Earl of Wiltes), which will be printed from the original copper-plate; a portrait of the Earl of Wiltes as King of Man, crowned, and with the collar of the Order of the Garter round his neck, from an old painting at Danby Hall; and the seal of Sir William de Scrope, Lord of Man and the Isles, with the well-known arms of Man.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

DERF ("Scottish Tracts: James Cameron").—As the founder of the Cameronians was Richard Cameron, James Cameron cannot well be his autograph. It is, we fear, hopeless to endeavour to ascertain the other particulars you seek.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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## Notes.

## GLADSTONE AS A VERSE-WRITER.

MR. GLADSTONE had many and widely different interests and sympathies, yet some who knew him as statesman and theologian may be surprised to hear that verse-writing was an accomplishment which he sedulously cultivated. An examination of dates would show that even in the midst of the cares of state and the stress of political warfare, he made time for, or found relief in, poetical composition. It was a habit that dated from his student days, and in this he did not differ from many other public men whose training has been that of the public school and the university. Too many of these, however, fail to retain more than a passive interest in literature. Few could venture to publish the versions they had made more than sixty years earlier. Mr. Gladstone worthily maintained the English tradition of literary statesmanship which we hope will never die out.

Some of Mr. Gladstone's Eton verses appeared in the *Contemporary Review* of June, 1893, and in the second volume of the 'Musæ Etonenses,' 1869. But the chief result of his literary activity of that period is to be found in the *Eton Miscellany* which he edited, and to which he was in addition a very liberal

contributor. Arthur Hallam, who is immortalized in 'In Memoriam,' was another of the contributors. The magazine is one of unusual ability, and shows that Mr. Gladstone already possessed in a remarkable degree the fluency and resource that distinguished him in after life. We do not readily think of Gladstone as a humourist, but in his early verses there is evidence of a talent for the light vein of burlesque. Thus, in a mock-heroic 'Ode to the Shade of Wat Tyler,' we read:—

I hymn the gallant and the good  
From Tyler to Thistlewood;  
My Muse the trophies grateful sings,  
The deeds of Miller and of Ings;

She sings of all who soon or late  
Have burst subjection's iron chain,  
Have sealed the bloody despot's fate  
Or cleft a peer or priest in twain.

Notwithstanding the obvious irony of these verses, they have been regarded as "revolutionary" in sentiment. The unexpected vein of humour is visible also in this:—

## SONNET TO A REJECTED SONNET.

Poor child of Sorrow! who didst boldly spring,  
Like sapient Pallas, from thy parent's brain,  
All armed in mail of proof! and thou wouldst fain  
Leap further yet, and, on exulting wing,  
Rise to the summit of the Printer's Press!  
But cruel hand hath nipp'd thy buds again,  
Hath fix'd on thee the darkling inky stain,  
Hath soil'd thy splendour, and defiled thy dress!  
Where are thy "full-orbed moon" and "skyserene"?  
And where thy "waving foam" and "foaming wave"?

All, all are blotted by the murd'rous pen,  
And lie unhonour'd in their papery grave!  
Weep, gentle sonnets! Sonneteers, deplore!  
And vow—and keep the vow—you'll write no more!

In July, 1836, Mr. Gladstone wrote a lengthy poem "On an infant who was born, was baptized, and died on the same day," but, with reticence rarely observed in these days, he did not publish it until 1871, when it appeared in *Good Words* (vol. xii. p. 365), thirty-five years after its composition.

There is a pretty Italian custom of printing and distributing among guests and friends wedding memorials. These editions *per nozze* sometimes consist merely of a few leaves, often on paper or in ink of unusual colour, fastened together by a gay ribbon, whilst occasionally they are handsome and important works. It is possible that Mr. Gladstone's acquaintance with the custom may have suggested a book which appeared in 1861 and came to a second edition in 1863. This later issue is a small quarto of 205 pages, and is entitled 'Translations, by Lord Lyttelton and the Right Hon. W. E. Gladstone,' second edition (London, Bernard Quaritch, 1863). The place of a dedication is occupied



by this inscription: "Ex voto communi memoriam nuptiarum viii. Kal. Aug. MDCCCXXXIX." The double marriage was that of Mary Glynne to Lord Lyttelton, and of her sister Catherine to Mr. Gladstone, on 25 July, 1839, at Hawarden. Of these two daughters of Sir Stephen Glynne, the younger, Lady Lyttelton, died in 1857, whilst the elder survives, and in the great sorrow that has now befallen her has the respect and sympathy of the entire civilized world. Lord Lyttelton was a man of deeply religious spirit, an earnest Churchman, and a zealous friend of education. His melancholy death in 1876 was a matter of universal regret. This volume is an evidence of his classical scholarship, for his contributions to it are three translations into Greek from Milton, and one each from Dryden and Tennyson, and into Latin one each from Gray and Goldsmith, and three from Tennyson. Other examples of Lyttelton's skill in this direction are to be found in the two series of his 'Ephemera.' Those of Mr. Gladstone take a wider range, and include versions from the Greek, Latin, Italian, and German, as well as from English into Greek and Latin. Although 798 copies were printed, the volume is somewhat of a rarity. From the Greek Mr. Gladstone has translated the passage about the lion's cub from the 'Agamemnon' of Æschylus (1836), the Homerichymn to the Delian Apollo (1836), two battle scenes from the fourth book (1859) and from the eleventh book (1858-9) of the 'Iliad,' and the whole of the first book (1861). These dates confirm what we know from other sources—that it was not until a generation after his schooldays that Mr. Gladstone became really interested in Homer. It was a suggestive remark by Dr. Pusey that set him on the Homeric quest. Of Horace to Lydia ('Od.,' iii. 9) the version was made in 1858, and the 'Ode to Pyrrha' in 1859. To the same year belongs the Catullus, 'To Lesbia' ('Carm.,' li.), on which Mr. Gladstone remarks: "By borrowing from the beautiful ode of Sappho, which is the prototype if not the original of Catullus, I have filled up the gap in the sense as well as in the metre which the Latin presents to us." Dante was early a favourite author, and three passages from him are given. The terrible description of Ugolino dates from 1837, the Lord's Prayer and the speech of Piccarda both from 1835. Manzoni's fine ode on the death of Napoleon belongs to 1861. In the first year of Queen Victoria a knowledge of German was not so common an accomplishment as it has since become, and it is, therefore, interesting to find Mr. Gladstone at that time translating

Schiller's 'Graf von Habsburg.' Some verses from 'Der Freischütz,' which probably attracted him by their simple devotional feeling, were rendered into English in 1845. The libretto for this famous opera of Weber's was written by Friedrich Kind. Milton's description of

Great and glorious Rome, queen of the earth,  
So far renowned, and with the spoils enriched of  
nations,

was turned into Latin in 1831; and in the same year Gladstone wrote a Greek translation of verses on Mars. The well-known Latin version of Toplady's 'Rock of Ages' was written in 1848. Its opening line is "Jesus, pro me perforatus," and it has been objected that, as a version, it fails by reason of the omission of the "Rock." Twenty years after his own marriage Mr. Gladstone translated into Latin the grateful and touching verse which Bishop Heber addressed to his wife. Perhaps the verses from 'Der Freischütz' may be given as a specimen:—

Though wrapt in clouds, yet still, and still  
The steadfast Sun, the empyrean sways;  
There, still prevails a holy Will;  
'Tis not blind Chance the world obeys;  
The Eye Eternal, pure, and clear,  
Regards, and holds all Being dear.

For me too will the Father care,  
Whose heart and soul in Him confide;  
And though my last of days it were,  
And though He called me to His side,  
His Eye, Eternal, pure, and clear,  
Me too regards, and holds me dear.

A better example of his power is the closing verse of his translation of Manzoni's noble 'Ode on the Death of Napoleon':—

O fair, O deathless, O benign,  
O still victorious Faith,  
Thi triumph reckon too for thine  
With joy; for ne'er in Death  
A sterner pride hath stooped to woo  
The shame of Golgotha:  
From his outworn ashes warn  
Each word of wrath and scorn:  
The God that gives or eases pain,  
That smites and lifts again,  
On that lone couch, in that dark day,  
Beside him lay.

Mr. Gladstone felt, as so many scholars and statesmen have done, the attraction of Horace, and in 1894 there appeared his translation of the 'Odes.' Some of these versions had already appeared in the *Nineteenth Century* (May, 1894). Besides translating 'Rock of Ages,' Mr. Gladstone made a Latin version of "Art thou weary, art thou languid?" the well-known hymn which Neale translated from Stephen the Sabaites. This and an Italian rendering of Cowper's "Hark, my soul," appeared in the *Contemporary Review* of December, 1875.

It is not necessary to claim for Mr. Gladstone the highest poetic gifts, yet it would be easy to underrate their extent and quality. There can be no doubt that these metrical exercises, involving fastidious search for the most fitting and harmonious expression, had a beneficial influence on his prose, and helped to give to his speeches something of the matchless splendour and dignity of diction by which they were distinguished.

WILLIAM E. A. AXON.

Moss Side, Manchester.

### SHAKSPEARIANA.

'OTHELLO,' I. i. 21 (5th S. xi. 383; 9th S. i. 83, 283, 422).—C. C. B. has not read my note intelligently. Want of intelligence may partly account for, but it can scarcely excuse his manner. "The misshapen bantling" is the offspring of his own imagination. I refuse to acknowledge paternity. He supposes that in the restored line—

A fellow all must damn in affairs wise—

I regard "wise" as qualifying "affairs." Hence the changes which he rings on "wise affairs" and "affairs wise." To prevent, as I thought, the possibility of such a misunderstanding, to make it evident that I intended the line to be read as if written

A fellow all wise in affairs must damn,

I concluded my note thus: "I need scarcely add that by

A fellow all must damn in affairs wise

is meant that *all conversant with military matters*" (the equivalent of *all in affairs wise*) "must condemn the appointment of Cassio as that of one utterly unsuited for the position he had been chosen to occupy."

C. C. B. quotes with approval a note by Mr. James Platt in the *Literary World* in these terms: "The obvious interpretation is that a fair wife may be a not unmixed blessing." Granted the truism: how does it apply to Cassio, who had no fair wife to be a blessing or otherwise? Good old Samuel Johnson did not see his way to any such "obvious interpretation." On the contrary, he says, "This is one of the passages which must for the present be resigned to corruption and obscurity." But, says the writer in the *Literary World*, "The fact that the commentators [Samuel Johnson included] have boggled over the line is simply due to the stupidity which is the badge of all their tribe"—the writer, of course, excepted.

It is a pleasure to turn from C. C. B. and cross swords once more with my courteous

antagonist MR. DEY. I have not convinced him, and his rejoinder has not convinced me; yet we can agree to differ with courtesy. I now put it to MR. DEY, Was it likely that Iago, who was a thorough devil as well in cunning as in malice, would spoil his game with Roderigo by showing his hand too soon? Had he thus early given Roderigo reason to suspect that he had a dangerous rival in Cassio, Roderigo, who was a chicken-hearted fellow at the best, would never have left Venice, and the contents of his purse would never have passed into Iago's pouch.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'TEMPEST,' I. ii. 158-9.—

*Mir.*

How came we ashore?

*Pros.* By Providence divine.

The period after "divine," as suggested by Pope, instead of the comma of the folios, seems justified, although objected to by Knight and others. "By Providence divine" does not refer to food, water, &c.; the coming ashore, escaping wind and wave, after having been borne some leagues to sea and placed in a rotten carcass of a butt, not rigged, nor sail nor mast, was by Providence divine. Miranda's question "How came we ashore?" would not have been answered by saying that, providentially, they had some food, some fresh water, &c., in view of the unseaworthy nature of their boat and in the absence of all means of locomotion. A few creature comforts would not have brought them ashore. The pause, in reverence, after the short line "By Providence divine," before the statement of their indebtedness to Gonzalo, indicates a break in the thought.

'TEMPEST,' I. ii. 351-62.

*Pros.* Abhorred slave, &c.

The folios assign this speech to Miranda, and, I believe, rightly. To bring out the blackness of Caliban's ingratitude, he is shown as attempting to do this great wrong directly to the one who had pitied him and taken pains hourly to instruct him in one thing or other. This almost constant instruction suggests the companionship of a playmate with the simple-minded monster. The speech, until Caliban's punishment is reached, is in the first person—Miranda was the actor; but when she justifies his imprisonment, she speaks of what was done to him—that is, by her father. Although Miranda now loathed Caliban, he was a familiar creature to her, whom it was not at all unnatural for her to address in this strain of righteous indignation at his levity and ingratitude.



## 'TEMPEST,' I. ii. 457-9.

*Mir.* There's nothing ill can dwell in such a temple:

If the ill spirit have so fair a house,  
Good things will strive to dwell with't.

Miranda first denies the possibility of anything evil in Ferdinand, and then says that, even if he has any failing, there must be redeeming qualities. The last two lines express the alternative of his being absolutely good:—

[or] If the ill spirit have so fair a house, &c.

There is no attempt at a logical support of her first statement, except so far as sustaining her recommendation to mercy.

'TEMPEST,' II. i. 123-7. (Sebastian's speech.)—"Who" in l. 127 would seem to refer to "yourself" in l. 123 (or, by association, to "eye" in l. 125). "Sir, you may thank yourself for this great loss.....who, in addition to your natural grief, have, to augment it (to wet the grief on't), the consciousness of having been the cause of it." Also, it may be that "hath cause" (l. 126) is a case of absorption for "hath th' cause."

## 'TEMPEST,' II. i. 231-8.—

*Ant.*

Thus, sir:

Although this lord of weak remembrance, this,  
Who shall be of as little memory  
When he is earth'd, hath here almost persuaded—  
For he's a spirit of persuasion, only  
Professes to persuade—the king his son's alive,  
'Tis as impossible that he's undrown'd  
As he that sleeps here swims.

The object, of course, of Antonio's entire speech is to discredit the evidence of Ferdinand's having escaped drowning. Francisco has told of Ferdinand's apparently successful efforts to reach the shore, and it is this account which Antonio attacks in "this lord of weak remembrance,"—that is, did not remember the facts as they really were. Then comes the sneer at Francisco's position—the world would remember him with as little accuracy when he was gone ("who shall be of as little memory when he is earth'd"). This latter could hardly have been said of the "noble Neapolitan, Gonzalo"; nor could the former, as Gonzalo had merely tried to comfort and divert the mind of the king, not to persuade him of the unreality of his loss. Antonio then says that Francisco is a mere "spirit of persuasion," whose end and aim is persuasion, having no substance of fact—"only professes to persuade." And in this I do not believe Antonio questions that Francisco sincerely desires to persuade the king, and so relieve his distress, but that he

"only professes [asserts a belief in order] to persuade."

E. M. DEY.

St. Louis, Mo., U.S.

WHIST IN EARLY AGES.—In my volume on 'English Whist and Whist-Players' I pointed out, with reference to the assertion of Daines Barrington that whist was at first chiefly confined to the servants' hall, several instances in which the members of the nobility joined in playing the game. The 'Letter-Books of John Hervey, First Earl of Bristol,' which were published in 1894, supply several further quotations on early players of whist in high life. Mrs. Hervey (as she then was) writes on 25 October, 1697, to her husband that his

"four sisters have been hear this afternoon, and as they never come unattended brought with them Mr. Ga—, Mr. Down—, and Mr. Bo—. Part of them staid and playd at whish [sic] tel this moment, which is past eleven a'clock."—Vol. i. p. 122.

Twenty years later (18 March, 1717), Lord Hervey, as his title was then, writes to the Rev. Mr. Thomas Foulkes, the tutor of Mad Tom Hervey at Oxford, about that son's gambling propensities. He is to follow the example of his

"good grandfather Hervey.....who, pray tell Tom, never played at any game but whist, and at that only in Christmas-time for six pence a corner."—*Ib.*, ii. 49.

Lady Bristol was at Bath in April, 1723, and was then in the centre of the world of whist. "Poor bishop Nevell," she writes,

"can scarce be reckoned among the living, being (in my opinion) wors than dead; they say he sits at Lindseys with one to hold his cards and another to give him snuff; palsey and gout have brought him to this misirable condition."—*Ib.*, ii. 268.

On 1 May she cheerfully informs her husband that the diversion of the evening is the puppet show:—

"Betty is gone with lady Torrington; the wiskers have promised me some diversion after 'tis over."—*Ib.*, ii. 278.

"My lord Carleton, who is president of the Wiskers as well as the Counsell," sent her a message on 4 May to ask where she would be attended, obviously for a game of whist (*ib.*, ii. 281). A week later Lady Bristol writes that was going to spend the evening with Mrs. Paget:—

"Mrs. Smith and she live together, and were both very kind to me when I was laid up, and as I reign Queen of the Whisk party I have (at her request) appointed them to meet me there."—*Ib.*, ii. 287.

On 15 May this queen had to mourn the departure of her chief adviser:—

"My lord Pres—t [Carleton] has left us this day. You can't easily believe how much he will be

missed, especially by me, not only as a whisk player, but for his company at ye Pump."

W. P. COURTNEY.

Reform Club.

NEWINGTON BUTTS.—Newington forms a part of the Parliamentary borough of Lambeth. It was anciently called Neweton, or New Town, to distinguish it from Walworth, the latter place being of older date. A portion of the main road is called Newington Butts, which, writes Northouck, is thought to have been so designated "from the exercise of shooting at the butts, which was practised there, as in other parts of the kingdom, to train the young men in archery." There is, however, no evidence that I am aware of to show that butts were erected in this part of the road more than, as Northouck expresses it, "in other parts of the kingdom." According to Wheatley ('London Past and Present') the addition of butts occurs first in 1558, by which time the practice of archery must have fallen into disuse. Other writers are of opinion that the name is derived from the family of Butts or Buts, who owned an estate there; but of this statement there is no confirmation. Sir William Butt, physician to Henry VIII., mentioned by Shakespeare ('Henry VIII.,' V. ii.), received several manors from the king in reward for his services, in addition to his salary of 100*l.*, which are set out in his will and the *inquisitiones post mortem*, but no property at Newington is included in those recitals.

The roadway on the east side of the block of buildings of which the "Elephant and Castle" public-house forms a part is called in old maps *headway*, the roadway on the north side of the block being called Newington Butts.

In Seebohm's 'Village' (p. 5), describing the methods of tillage in the Middle Ages, the author says:—

"It will be seen on the map that mostly a common field-way gives access to the strips. But this is not always the case; and when it is not, then there is a strip running along the length of the furrow inside its boundaries and across the end of the strips composing it. This is the *headland*. . . . The Latin term for the headland is *forera*, the Welsh *pen tir*, the Scotch *head-rig*, and the German (from the turning of the plough upon it) *anwende*."

There is a plan of a portion of a tillage, showing the selions, grass banks, and headland, in Blashill's 'Sutton-in-Holderness,' p. 16.

"Where the strips abruptly meet others, or abut upon a boundary at right angles, they are sometimes called *butts*" (Seebohm, p. 6).

At Newington we find the two terms *headway* or *headland* and *butts* close together and

in their proper relative positions, *i. e.*, at right angles to each other. I suggest that the etymology of Newington Butts is to be looked for in the terms applied to divisions of land when it was cultivated by the community.

JOHN HEBB.

2, Canonbury Mansions, N.

OLD ENGLISH CUSTOM IN AUSTRALIA.—"Please to remember the grotto," St. Valentine's Day, and Guy Fawkes Day have almost ceased to exist in Australia, although twenty years ago they were very extensively celebrated. Then the arrival of St. Valentine's Day was quite dreaded by the post-office authorities, but now the 14th of February passes like any other day in the month. April Fools' Day is another old custom that is fast dying out, but New Year's Day, Good Friday, Easter Monday, and Christmas Day are celebrated with unabated interest.

BOOBOOROWIE.

Parkside, South Australia.

"HARROW."—If evidence were required—which it certainly is not—of the great value of the 'H. E. D.' for historical as well as for linguistic purposes, it is furnished by the illustrative quotations given under the word 'Harrow.' The late Prof. J. E. Thorold Rogers has thrown doubt upon the early existence of the harrow in this country as an agricultural implement. In the first volume of his 'History of Agriculture and Prices in England' he says:—

"We cannot conceive that an article like a harrow. . . . could have escaped entry in the accounts, had it been in use, especially as it would have been, from the high price of iron, costly. The ordinary means by which our forefathers covered their seed was by bush-harrowing; and nothing is more common in the accounts which have come under my notice than the purchase of thorns, black and white, for the express purpose of harrowing newly sown tilth."—Vol. i. p. 540.

This statement was, not unnaturally, objected to by certain students of the history of agriculture. To these the professor replied:

"Some of my foreign critics, especially Nasse, have objected to this negative statement of mine. But as I said before, the fact that harrows are not included in the very numerous catalogues of dead stock which are given at, or, indeed, after the beginning of the fifteenth century till such times as such inventories do not appear, seems to me conclusive."—Vol. iv. p. 45.

He then refers to Fitzherbert's 'Book of Husbandry,' in a passage I need not quote. Master Fitzherbert's descriptions of the ox-harrow and the horse-harrow are both excellent. With regard to the latter there is a striking passage, which shows that the teeth



of harrows were not always of iron, but sometimes of wood. He says:—

"There be horse-harrowes, that have tyndes of wodde; and those be vsed moche about Ryppon, and suche other places, where be many bulderstones. For these stones wold weare the yren to soone, and those tyndes be mooste commonly made of the grounde ende of a yonge ashe, and they be more thanne a fote longe in the begynnyng, and stande as moche aboue the harowe as benethe."—*'Book of Husbandry,' E.D.S., p. 25.*

Fitzherbert knew farm harrows as intimately as our grandfathers did, and there had probably been little change in their form or structure. On the light lands in Lincolnshire harrows with wooden teeth were in use not very long since. I think I have seen examples, but am not absolutely certain. Dr. Murray's collections, however, demonstrate that harrows were known at an early period. I appropriate two examples. In the *'Cursor Mundi'* "plough and haru" occur. Of course it may be maintained that the harrow here spoken of was a bush-harrow; but in an instance quoted from the romance of *'Alexander'* (circa 1400–50) this interpretation will not stand, for we read of "a harrow forheld ouer with tyndz." Whether these times were of wood or iron we cannot tell. My opinion is that harrows were known in Britain about as soon as the cultivation of land began to be performed by the agency of oxen or horses; and I think, moreover, it is highly probable that representations of them will be found in illuminated manuscripts of considerable antiquity. The reason why harrows other than bush-harrows were not come upon by Prof. Rogers may be that they were made on the farm by the tenant's own hands, and that he would get the timber for the purpose from his lord's woods, probably under the designation of "plough-boot," for I have never met with the term "harrow-boot," though it would not surprise me if it were found.

The bush-harrow, every farmer knows, though of service for some purposes, is useless for others where the toothed harrow acts satisfactorily. It may be well to add that in Gervase Markham's *'Farewell to Hvsbandry,'* 1649, there is an engraving of a bush-harrow, with a description of the way in which it is put together, and in the margin the reader is informed that this is "A new way of Harrowing" (pp. 70, 71). This seems to indicate that the bush-harrow was not a familiar implement in every part of the country. An English family called Harrow bore three harrows joined by what is called a wreath, but which is, in fact, the iron ring or piece of rope by which the harrows were

fastened together so as to form a triplet (Guillim, *'Display of Heraldry,'* 1679, p. 214). It would be interesting to know how far back this bearing can be traced.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

TEA GROWN IN RUSSIA.—In the official *Viedomosti Sanct-Peterburgskavo Gradonatchalstva* (*Gazette of the Prefectship of St. Petersburg*) of Tuesday, 17 (29) March, there is a notice, under the heading of *'Government Intelligence,'* to the effect that

"on Saturday, 14 March, O.S., Popoff, tea merchant, had the happiness of being presented to his Imperial Majesty, in order to submit to his Majesty some tea which he had grown, gathered, and prepared for use in 1897, being the first crop of Russian-grown tea."

This may be worth recording, if we remember at what comparatively recent dates the vine was introduced into the Crimea, and British sheep into the south of Russia, and what success has attended these acclimatizations.

H. E. M.

St. Petersburg.

HAMPTON COURT PALACE.—In the course of the excavations for the effluent pipe of the new Thames Valley drainage along the towing path by the Palace gardens, it appears, from the following account in the *Daily News* of 13 June, that

"between the railings of the private gardens opposite the end of Queen Mary's bower, the foundations of the old water-gate or 'water gallery,' built by Henry VIII., have been cut through. The walls or piers are of immense thickness, being no less than twenty-five feet wide, of the hardest chalk, faced with stone. The opening through which the State barges passed is clearly discernible. On these massive foundations, which were built in the river, formerly rose a large picturesque building of several stories. The structure was famous for being the place in which Queen Elizabeth was kept by her sister as a prisoner of State, and in which she was privately visited by Philip II. It was afterwards occupied by the consort of William of Orange while Sir Christopher Wren was building the new State apartments, and after her death it was demolished, by order of William III., as obstructing the view of the river from his windows."

N. S. S.

"PAEJAMA."—In a recent *Punch* there is a nursery sketch in which a nice little girl gives the alarm that Bobby's out of bed, and running about in his "bananas." The title of the sketch is *'In Strange Attire.'* Strange; but not much more strange than that which I find in the hosiery department of a trade circular: "Pyjamas are now used to a large extent instead of nightshirts," a statement corresponding to which would be "Breeches are now used to a large extent instead of

frock coats." Very little knowledge of Oriental languages is required to make plain that "pæjama" is a garment for the lower limbs, and that its nature is not changed by the conversion of the word into "piecharmer" or any other Hobson-Jobson variant.

KILLIGREW.

### 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.

"HOP-PICKER."—Will any one send us a quotation for this word of early date? At present we happen to have nothing before 1880, though we have references to *hop-picking* back to 1812. *Hop-picker* ought to occur as early, or perhaps earlier, though I do not know when the annual migration of the London poor to the hop-fields of Kent began. I first saw *hop-pickers* at work in 1858, and I believe that the annual migration was no recent institution then.

J. A. H. MURRAY.

Oxford.

"HORSE-SENSE."—"The latent 'horse-sense' of the American people," in the *New England Journal of Education* (1884), vol. xix. p. 377, is the first instance I find in the material for the 'Historical English Dictionary' of this phrase, which is attributed (in a later quotation) to General Grant. Can one of your readers refer me to the *locus classicus*?

R. J. WHITWELL.

70, Banbury Road, Oxford.

"DOVEALE."—In 'Chetham Miscellanies,' vol. v. (1875), a paper is published which is entitled 'A Description of the State, Civil and Ecclesiastical, of the County of Lancaster, about the Year 1590, by some of the Clergy of the Diocese of Chester.' The sixth paragraph is in these terms:—

"Wackes, Ales, Greenes, Maigames, Rushbearinges, Bearebaites, Doveales, Bonfiers, all maner vnlawfull Gaming, Piping and Daunsinge, and such like, ar in all places frely exercised vpon y<sup>e</sup> Sabbath."

What was a "Doveale"? Was it a festival held at Whitsuntide? I should be glad to hear of any other instance of the occurrence of the word.

A. L. MAYHEW.

Oxford.

BOOKS PUBLISHED AT THE BEGINNING OF THE CENTURY.—In what publications did the best or most complete lists of new books appear during the first five years of the

present century? The record in the *Gentleman's Magazine* appears to be incomplete, and the *Edinburgh* and *Quarterly* 'Lists of New Publications' do not cover the period in question.

ANDRONICUS.

PROVIDENCE ON THE SIDE OF THE BIGGEST BATTALIONS.—Who is the author of the saying that Providence is on the side of the biggest battalions? It is usually, I believe, attributed to Napoleon, with much probability; but in a life of George Washington which has had a large circulation there occurs the following passage:—

"When Washington issued his order for the strict observance of the Sabbath and daily religious service by the army, General Lee, who was a godless scoffer, remarked derisively, 'God is on the side of the heaviest battalions.'"

The author, however, tries to make things lively by narrating the progress of events in a conversational form, so it is quite possible that he has anticipated matters in putting the above words into the mouth of General Lee.

T. P. ARMSTRONG.

Putney.

[Consult 'N. & Q.,' 5th S. v. 307, 451; vi. 194.]

A CURIOUS RACE.—Mr. J. J. Hissey in 'A Holiday on the Road' (1887) quotes the following from "a book published in 1808":—

"At the village of Old Wives Lees, in Chilham parish [Kent], is run an annual race between young maidens and bachelors of good conversation, and between the ages of sixteen and twenty-four; the two victors, a maid and a bachelor, being entitled to the sum of ten pounds each, under the will of Sir Dudley Digges. The race is run on the nineteenth of May, and is generally attended by a large concourse of people, both gentry and others."

Is the above race still run? It would be interesting to know how the village of Old Wives Lees obtained its curious name.

H. ANDREWS.

DICTIONARY OF ENGLISH PROVERBS.—Can any of your readers refer me to the best and most comprehensive dictionary of English proverbs? I have that of John Ray, the well-known botanist, which has seen a great number of editions since the first of 1670; but is there no better and completer collection, matching, for instance, the great storehouse of German proverbs compiled by Wander in five big volumes (Leipzig, 1880)? Surely the inexhaustible mine of English proverbs deserved to be brought to light and collected in a similar and rival thesaurus.

INQUIRER.

"BURIED FOR TRUTH."—At a recent meeting of the Norfolk and Norwich Archaeological Society the Hon. Secretary, Mr. L. G. Boling-



broke, among other extracts from the registers of the church of St. Mary, Coslany, in Norwich, read the following, under the year 1603 :—

"Roger Cooper was buried the seventh daye of August for truth."

"Jameson Darsye was buried the tenth daye of August for truth."

These entries are consecutive, and appear to be the only ones in the registers containing the curious addendum. What is the meaning of it?

JAMES HOOPER.

Norwich.

REV. EDWARD WARTON, 1709-1750. — I shall be obliged by any clue to his ancestors and descendants, if any, and relationship to Rev. Anthony Warton, whom he succeeded in 1709 as prebendary at Horningham, Wilts. His son John was baptized 1713.

A. C. H.

"MODESTEST."—Mark Twain in his 'More Tramps Abroad,' on p. 195, makes use of the word "modetest." Can any reader give me a reference to a previous use of this word? Is there such a word in the English language? It does not appear in Webster, Ogilvie, or the 'Encyclopædic Dictionary.'

J. A. S.

[Superlatives are not usually given in dictionaries.]

THE KING'S STONE AT FLODDEN.—Will any reader of 'N. & Q.' tell me whether the stone, known in the neighbourhood of Flodden Field as "the King's Stone," really marks the spot where James IV. fell, or whether it is only an ancient border gathering stone?

K.

"THERE IS A GARDEN IN HER FACE."—Who is really the author of this beautiful little song, otherwise known as 'Cherry-Ripe'? Francis Turner Palgrave, in the 'Golden Treasury,' editions 1867 and 1892, gives it as "anonymous." W. Davenport Adams, in 'Lyrics of Love from Shakespeare to Tennyson,' 1874, gives it as Richard Allison's, as also do Frederick Locker in his 'Lyra Elegantiarum,' ed. 1891, and Charles Mackay in 'A Thousand and One Gems of English Poetry,' ed. 1897. On the other hand, Mr. A. H. Bullen, in his 'Lyrics from the Song-Books of the Elizabethan Age,' the small volume, 1889, and Mr. Ernest Rhys in Dent's pretty little edition of 'The Lyric Poems of Thomas Campion,' the preface dated November, 1895, both give it as Campion's. Who is to decide amongst these high but differing authorities? Mr. Palgrave has no fewer than ten pieces under Campion's name in the 'Golden Treasury' of 1892, but "There

is a garden in her face" is, as I have said above, marked "Anon." both in the 1867 and the 1892 editions. Mr. Bullen says, "This song is set to music in Alison's 'Hour's Recreation,' 1606, and Robert Jones's 'Ultimum Vale,' 1608." The words, however, would seem to belong to Campion. Is not the song worthy of Keats or Tennyson?

JONATHAN BOUCHIER.

Ropley, Hampshire.

FOLK-LORE.—There was lately a case of suicide at Tourcoing. A man having wounded, probably to the death, an inoffensive person whom he met and, being *trop imbu*, insulted by calling out, "Te v'la hé! 'pot à bure,'" went home in the darkness, shut himself in his own house, and shot a bullet through his head.

"Les voisins déclarent avoir entendu trois détonations. Ils furent effrayés, mais n'osèrent pénétrer dans la maison, persuadés, ont-ils dit, qu'on ne pouvait violer un domicile avant cinq heures du matin."—*Le Grand Echo* (29 March).

Does any similar folk-lore rule in England? A "pot à bure," it is explained, is used from Roubaix to Tourcoing and all along the frontier to designate Belgian workmen who come to labour in France. "Ils arrivent le lundi matin avec une miche et un pot au beurre sous le bras, et voilà des tartines pour toute la semaine." ST. SWITHIN.

CHURCHES OF ST. PAUL.—Were any churches dedicated under the title of St. Paul before A.D. 600? Was the church at Mantua so named, and when was it built? Is it not a fact that for some centuries St. Paul was associated with St. Peter in church dedications?

RICHARD H. THORNTON.

Portland, Oregon.

HERALDIC.—Can the following shield of arms be identified, Vair, a fleur-de-lis or? It is painted in a Yorkshire chantry chapel which was decorated by the Estoft family in 1630, but it cannot be found in Papworth's 'Dictionary of Armorial.' J. L. B.

PRECEDENCE OF CHANCELLOR OF ENGLAND WHEN NOT A PEER.—What is the precedence, outside the House of Lords, of a Chancellor of England who is not "of the rank of a baron or above"? In the royal procession to Parliament, 1585 (Milles's 'Catalogue of Honour,' p. 66), Sir Thomas Bromley, Chancellor, and in a like procession, 1596 (Nichols's 'Progresses of Queen Elizabeth'), Sir Thomas Egerton, Chancellor, walk with the Lord Treasurer of the day, but give place to the Archbishop of York, who follows with the Archbishop of Canterbury, and immediately

precedes the Queen. Does the rule in such cases follow the lines of that which is observed in Ireland, viz., the Lord Chancellor of Ireland ranks in the roll of precedence next after the Archbishop of Armagh, if a peer; "if not, the Archbishop of Dublin takes precedence of him, but he ranks before the great officers of State, judges, and peers" (O'Flanagan's 'Lives of Chancellors of Ireland')? S. F. HULTON.

10, King's Bench Walk, Temple.

'BUONDELONTI'S BRIDE.'—I should be much obliged if any of your readers could explain the meaning of a picture which was exhibited some years ago in the Royal Academy, entitled 'Buondelmonti's Bride.' It represents a girl carried through the streets of a town in a chair, which is supported by young men with wreaths of flowers on their heads. They are followed by a crowd, and in front walks an old man, apparently in deep grief. On the lap of the girl is the head of a man. K.

"NICE FELLOWS."—In 'Historical Essays upon Paris,' translated from the French of M. de Saintfoix (London, 1767), vol. i. p. 121, we read as follows:—

"In former times, criminals were executed in France upon high grounds, that the punishment inflicted might be seen at a great distance. Tacitus ('De Moribus Germ.' c. xii.) says that the Germans used to hang traitors and deserters upon trees, and that they stifled cowards, lazy people, and *nice fellows*, under a hurdle in a bog. The spirit of the law, in the difference of these punishments, was to publish the desert of the crime, and to bury its infamy in eternal oblivion."

Can any correspondent give the exact meaning and the origin of the expression "nice fellows" as above, and produce other examples of its use in the same sense?

W. I. R. V.

### Replies.

#### A DOMESTIC IMPLEMENT.

(9th S. i. 367.)

A GOFERING (? goffering, from *gaufre*) iron is such as that which C. C. B. describes, having polished inner surfaces shaped to a pattern, which was by no means always the same. It was used for impressing a pattern upon ladies' and children's under-linen, after it had been "edited" with a flat-iron. The linen was placed between the parts of the implement made hot for the purpose, which parts were then pulled together exactly in the manner which obtains in Italian and French cake-shops where *gaufres* are sold, and of which in London,

the region of Soho is not ignorant. I possess a set of baby-linen retaining the goffering patterns as they were made on account of the King of Rome, to whom the linen belonged.

R. CLARA STEPHENS.

10, The Terrace, Hammersmith, W.

May I record that the gofering iron in use in my old county of Bucks, in the early forties, was a straight piece of metal with a species of bar, part of the projecting portion being round and hollowed, to permit of the insertion of a hot iron, in shape like a poker, on which the women used to iron the frills of their petticoats, as also those that were tacked on to their sleeves, or round the necks of their other garments? Twenty-five years ago there were others sold here in Cambridge in the shape of curling tongs, with three instead of two claws, if they may be called so; these have been superseded by what are now called curlers. The implement as described by C. C. B. can hardly have been one of the standard gofers from his description, as he mentions nothing of the cross-bar which held the poker. After due inquiry, I cannot learn anything that may throw a light on the use of the article in question.

W. H. BROWN.

Chesterton, Cambs.

The oblong, substantial *gaufre*, which I should rather liken to a moulded pancake, is made in Burgundy; and I think I have a pair of irons in the house now, brought over by my mother. The *gaufre* is eaten hot, and powdered with castor sugar; when cold it is apt to be tough and leathery. But there are other forms of it than this; see 'Encyc. Dict., s.v. 'Wafer': "A thin cake or leaf of paste, generally disc-shaped." See also 'Waffle' and 'Waffle-iron.' THOMAS J. JEAKES.

Is not the instrument a gauffering iron? The smaller sized were used to crimp frills, caps, &c., and the larger for embossing leather for the covers of richly bound books, &c.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The description which C. C. B. gives of the implement he mentions recalls to mind another which I have seen here in London on one or two occasions. This was a long iron-handled instrument terminating in two flat iron plates, one of which, the top, fitted in or on—I cannot say for certain which—the bottom plate. The inner surfaces of these plates, were, I believe, engraved with an ornamental device, and the instrument itself was used in making those sweet-toothed delicacies known as "wafers." I remember years ago there



used to be in Bishopsgate Street Without, a few doors from what was once the old City of London Theatre, a shop kept by Italians who used to make these wafers, and the whole process of baking could be seen from the exterior of the shop. The bottom of the two flat surfaces used to be filled from a ladle with a thin batter; the instrument was then firmly closed, and placed for a short time over a fire. This being done, it was opened, and there was turned out a flat wafer ornamented with a certain device. The same thing may, I think, be seen to-day in Charing Cross Road—the place, I believe, is Gatti's. Whether this is the same sort of instrument which C. C. B. seeks to know of is, of course, a question; but from his description I think it may be. That I speak of must, like his, fit very close together in the act of closing; for these wafers are, as he doubtless knows, very thin indeed.

C. P. HALE.

"DANNIKINS" (9th S. i. 287).—I am glad that MR. MAYHEW has asked a question about this word, for it is full of interest not only from the philological point of view, but also from that of the student of folk-lore and anthropology.

In my 'Glossary' I mentioned the "Bolsterstone Dannikins" as the name of a feast held in that village on Holy Thursday. I have lately visited Bolsterstone for the purpose of making inquiries on this subject. It appears that the feast was known in the neighbourhood not only as the "Bolsterstone Dannikins," but also as "Bolsterstone Custard Feast." It was the custom of the inhabitants on Holy Thursday to eat custard pies under a sycamore tree on the village green, and the feast itself lasted several days. Mrs. Askew, who lives at Spink Hall, near Bolsterstone, has heard a man say, "We'll mak t' owd custard tree shak at Bolsterstone Dannikins," meaning that they would have great rejoicings there. A man named Wade Hawley, aged about eighty-three, said that when he was a young man people used to talk, in a humorous way, about "running t' cows to mak 'em drop their calves and mak sure o' beestings for custards agen Bolsterstone Dannikins." The custards were baked with crusts, and they were made from "beestings," or the first milk given by newly calved cows. Both the custom and the word "Dannikins" are now obsolete. The sycamore, too, has died, but the inhabitants have planted another sycamore in its place, and called it "the Jubilee tree."

In the neighbourhood of Bolsterstone the word "Dannikin" or "Dannikins" is generally understood to mean a merry-making,

but it does not seem to have been always applied to a village feast, properly so called. In reply to a letter from me, Mr. Joseph Kenworthy, of Deepcar, wrote on 19 April:—

"It appears that the people at Wigtwizzle, or Broomhead Mill, or Fairhurst, or Bolsterstone, had their separate 'Dannikins,' or what my informant describes as tea-drinkings, and the people of Wigtwizzle would invite, say, their friends at Bolsterstone to their 'Dannikin,' and expect to be invited in return to the 'Dannikin' at Bolsterstone, perhaps a fortnight after, and so on. They appear to have been social gatherings of kinsfolk and friends. Whether all the 'Dannikins' were got through in one particular season I have still to ascertain."

I was told at Bolsterstone that it was customary for each hamlet to select two or three men out of their number as messengers. These messengers were sent out with invitations to the "Dannikins." After such an invitation had been sent out one might have heard a Wigtwizzle man say to a Bolsterstone man, if they chanced to meet, "Now you'll come to our Dannikins."

As regards the etymology of the word, we ought to bear in mind that it is found only in a Danish district of England. It is possible that the customs with which it is associated may be Danish. In form the word resembles "Danekin," meaning "Danish." I have not found "Danekin" in literature, nor have I been able to consult the 'H. E. D.\* Mr. Bardsley, however, in his 'English Surnames,' mentions Gunnilda Danekin, Gunnhildr being a common feminine name amongst the Norsemen. If this view is correct, "Dannikin," like "frolie," was originally an adjective.

About seven miles from Bolsterstone is a hamlet, in the parish of Penistone, called Denby. The word means "dwellings of the Danes," or Danish town, and its older form, preserving the genitive plural, is found in Denaby, near Rotherham. The name shows that at one time the English people of this district had amongst them colonies of Danes whom they regarded almost as foreigners. A mile from Denby is the little hamlet of Gunthwaite, formerly Gunnildthwaite, meaning "Gunnhild's piece of land," and here, again, we have evidence of Norse colonization. Here, too, we have a custom which is apparently unique. Under the title of 'Commemorative Pies,' an account, taken from a newspaper, was given in these pages of the custom of baking the Denby pie (8th S. x. 93, 146, 386). We were told that the people of Denby "for over a century have baked large pies in commemoration of remarkable events in the history of the country." On Saturday, 1 Aug.,

[\* It is not in the 'H. E. D.']

1896, they celebrated "the Jubilee of the Repeal of the Corn Laws." We are also told that they baked a pie in commemoration of the recovery of George III. from his long illness. During the last year or two the Denby pie has been described in various newspapers. An account published in the *Sheffield Telegraph* on 3 Aug., 1896, states that in 1846 the pie was baked "at the Ducking Stone."\* Some months ago an account of the pie, with an illustration, was published in *Sketch*. These accounts, written by persons who do not understand the scientific value of folk-lore, tell us a good deal about the huge pie and its contents, but they fail to supply the dates and other information which one most desires to know. I have talked to those who remember the custom of making the pie more than fifty years ago. There was a humorous local ballad on the subject which told that people had to get up into the pie by means of a ladder, that several men were drowned in it, and so on. When an ancient custom is in its last stage of decay the populace is only too ready to invent stories to explain its origin, and we ought not to pay the least regard to the explanations which have been reported in the newspapers. Such explanations are in themselves strong evidence that the custom is of unknown origin.

In the neighbourhood of Bolsterstone some Scandinavian words remain. Thus the threshold is called the "threskeld." The game of hide-and-seek is called "felt-and-late."

I have no evidence to show that the Bolsterstone custard and the Denby pie are survivals of the same custom. Old cookery books, however, such as the 'Forme of Cury,' show that custards, or "crustards," contained birds, as the Denby pie usually does.

S. O. ADDY.

Sheffield.

FAITHORNE'S MAP OF LONDON (9th S. i. 409).—The *Illustrated London News* of 8 Dec., 1855, contained the following paragraph:—

"The lovers of London topography will learn with delight that a second copy of the celebrated Map of London engraved by Faithorne in 1618 has been accidentally and fortunately discovered. It is now in London, and is to be engraved in facsimile. Till this copy was discovered, the impression in the Imperial Library at Paris was looked upon as unique."

The question whether it had ever been pub-

lished was asked so long ago as 25 Dec., 1858 (2nd S. vi. 527), and was repeated on 16 Jan., 1869 (4th S. iii. 61), when the Editor replied that an engraving from the original was published by A. E. Evans & Sons, 403, Strand, on 1 May, 1857.

The existence of the second copy of the original map of 1618 still remains in doubt.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"GOD TEMPERS THE WIND TO THE SHORN LAMB" (9th S. i. 400).—The position occupied by the attribution of this quotation to Sterne's 'Sentimental Journey' ('Maria') is a guarantee of its correctness. But readers of 'N. & Q.' should note that Sterne quotes almost word for word from the 'Prémices' of Henri Estienne, 1594. The saying is closely followed in Herbert's 'Jacula Prudentum,' 1640. Sterne seems to have frequently placed in italics sayings of which he disclaimed the authorship. In the edition of the 'Sentimental Journey' that I have at hand, a new edition, 2 vols., London, 1776, from the Stowe Library, "God tempers the wind" is in italics, the remainder in ordinary type. Perhaps the printer was idle or careless.

KILLIGREW.

POPULAR NICKNAMES FOR COLONIES (9th S. i. 109, 137).—Westralia is not a nickname of Western Australia, but was brought into general commercial use on account of the full name being counted as two words in all telegraphic communication, as it exceeded the ten-letter limit. In its new form it only counts as one; so, to be accurate, brevity and economy, especially the latter, were the true origin of the term "Westralia."

BOOBOOROWIE.

Parkside, South Australia.

RESTORATION OF HERALDRY (9th S. i. 245, 390).—All that Mr. THOMAS suggests about Westminster Abbey, except as to coloured windows, seems very obvious. Some of the worst monuments in the nave have been got rid of; the admiral ascending to heaven especially. But a Campo Santo is the thing most needed, and the cloisters with a new story added, and the refectory to the south of them rebuilt, would answer perfectly. The dean's two rooms, over the west cloister, would have to be surrendered. The added upper north cloister and the north half of the east one would be enclosed as a congregational gallery in the church. The east portion is already so, and would be entered through the Saxon arch, the only one remaining above ground. About twenty-five steps would make an

\* I have not been able to find this stone. In 1846 the ceremony was performed in the "Cuck Cloise."



ascent to this gallery, south of the chapter-house. The south and west cloisters being lower than the north and east, their upper story would make another approach, with steps up to both entrances to the congregational gallery. The windows of this, and all the clearstory ones, ought to be of clear plate glass, ground to disperse sunlight. Those of the aisles afford place enough for picturing; but if any higher have figures, they should be in white robes, and only their small amounts of background coloured.

E. L. GARBETT.

"AULD KIRK" (9th S. i. 368).—The following is taken from the *Glasgow Daily Mail* for 10 May:—

"Why is Scotch whisky known as 'Auld Kirk'? a correspondent of *Notes and Queries* wants to find out. If he will turn to the author of 'Oor Ain Folk' he will get the clue. An old Glenesk minister used to speak of claret as *puir washy stuff*, fit for English Episcopawlians and the like; of brandy as *het and fiery*, like *thae Methodists*; *sma' beer* was thin and meeserable, like *thae Baptists*; and so on through the whole gamut of drinks and sects; but invariably he would finish up by producing the whisky bottle, and patting it would exclaim, 'Ah, the rael Auld Kirk o' Scotland, sir! There's naething beats it.'"

H. T.

JUVENILE AUTHORS (8th S. xii. 248, 372, 457).—In addition to the authors cited may be mentioned Leigh Hunt's 'Juvenilia,' written from his twelfth to his sixteenth, and published in his seventeenth year. A book entitled 'Short Stories' was published at Chicago in 1896, when the author, Myra Bradwell Helmer, was but six years old. The stories are chiefly fairy tales, and in my judgment possess much merit. The copy now before me is the third edition. I do not recall any instance of a book published at an earlier age of its author. GASTON DE BERNEVAL. Philadelphia.

FRENCH PSALTER (9th S. i. 368).—For a long list of 'French Hymnology,' see 'N. & Q.,' 5th S. vi. 351; and for a scarce and early edition, dated 1513, 8th S. xi. 326.

EVERARD HOME COLEMAN.

71, Brecknock Road.

NICHOLSON FAMILY OF THE NORTH OF IRELAND (9th S. i. 228, 354).—I am obliged to J. P. S. for his reply. I have consulted the 'Six Generations in Ireland' referred to, but it not only does not give the information sought, but what it does give is erroneous. If J. P. S. will consult the recently published 'Life of Brigadier-General Nicholson, C.B.,' he will find the correct

account. The family have been resident at Crannagael since about 1620 (James I.), and the story of the young wife, with her baby, searching the battle-field for her husband has been evolved out of the fact of the daughter-in-law of the Rev. William Nicholson and Lady Betty Percy, along with her baby, being the only survivors of the family in the massacre at Tall Bridge (Crannagael) by the rebels in 1641. She escaped, and in her flight happily fell in with some English soldiers, who saved her and her infant. The infant returned in manhood, and recovered her lands, which were purchases, not grants. There was no grant of lands from Cromwell, nor does the family hold any such. This young man became a Quaker in 1672. My queries are still unanswered, and I should be glad if any one could inform me: 1. Who was the Lady Elizabeth (Betty) Percy who married the Rev. William Nicholson, circa 1588? 2. To what branch of the Nicholson family did the Rev. William Nicholson belong?

ISAAC W. WARD.

Belfast.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135, 214, 329, 452; v. 233, 272; 9th S. i. 436).—Perhaps it may be worth noting that an entire chapter of thirty pages (xxiv.) in 'Seven Years at Eton,' by James Brinsley Richards (Bentley & Son, 1883), is devoted to an account of Mr. Gladstone's schooldays at Eton—i.e., from 1821 to 1827. From this it appears that his earliest printed effusion, an 'Ode to the Shade of Wat Tyler,' was contributed to the *Eton Miscellany* in 1827.

Gladstone was nominated to a studentship at Christ Church (Edis Christi Alumnus) by Dr. Samuel Smith, then dean, who afterwards exchanged with Dr. Gaisford for a stall at Durham. An old *Oxford Calendar* of 1831 gives the names of very many distinguished men amongst the undergraduate students of the house of that date. Amongst them are enumerated Herbert Kynaston, Walter Kerr Hamilton, Henry Denison, Charles Wordsworth, George Cornwall Lewis, the Hon. Charles John Canning, William Edward Jelf, Henry George Liddell, Henry Montagu Villiers, and Robert Scott.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[See *ante*, p. 481.]

GLOVES AT FAIRS (9th S. i. 188, 375).—A monster white glove, decorated by a garland, and hoisted on the top of a pole, was annually carried through the main streets of Exeter, at the opening of Lammas Fair, by a worthy old wrestler and poacher named Joe Wing.

field. It was preceded by music, and was afterwards hoisted up outside the ancient Guildhall, and remained *in situ* there during the time the fair (long since extinct) was supposed to be in progress. The interesting custom died out with good old Joe's death, some half a dozen years ago.

HARRY HEMS.

Mafeking, Bechuanaland.

"DEWSIERS" (9th S. i. 387).—Halliwell in his 'Dictionary of Provincial Words,' and Wright in his 'Dictionary of Obsolete English,' both give the meaning as "valves of a pig's heart" as used in Westmoreland.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A lady friend, well up in the domestic economy of a farmhouse, once called my attention to the valves of a pig's heart, which she carefully cut off and had put out of the way of cat and dog, because they were said to be poisonous. In Oxfordshire they are called "deaf ears."

J. ASTLEY.

"NYND" (9th S. i. 385).—This word is in common use in South Notts in two slightly different senses, neither of which is precisely the same as any of those noted by Mr. RATCLIFFE in the north of the county. "Are you going to Goose Fair?" "I *nynd* am." One of Mr. Bret Harte's Americans would express the same meaning by the words "You bet!" Or we hear the word, even more frequently, in such sentences as "You'll *nynd* be happy when you get what you want." Here the meaning is "surely." The word is almost always used with a sarcastic intention.

C. C. B.

"TIGER"=A BOY GROOM (9th S. i. 326).—"Jackal" would seem a more suitable name for creatures of Alexander Lee's species. I have not a heraldic dictionary, but venture a wild guess that the Barrymore arms may have suggested a tiger's stripes. What was the Barrymore livery?

Q. V.

THE MAUTHE DOOG (8th S. ix. 125; 9th S. i. 96, 194).—May not the second half of this name be the Manx "*Doogh*, ill, bad, dire," as recorded in 'A Dictionary of the Manx Language,' by Archibald Cregeen (Douglas, 1835)? Your correspondents whose replies have been published already seem to prefer to associate it with *doo*=black, dark; Erse *doov*. The moral sense of the two adjectives is practically the same. Has *moddey*, the other half, any connexion with French *madré*=sly? Littré's etymology for this word seems farfetched.

PALAMEDES.

NATHAN TODD (9th S. i. 428).—There is, or was, an inscription at Tuddenham in memory of the wife of the Rev. Nathaniel Todd, who died 19 July, 1820, and of two of their children.

W. C. B.

ANCHORITES: LOW SIDE WINDOWS (9th S. i. 186, 392).—I am much obliged by the answers to my query, especially to Mr. EDW. ALEX. FRY for his kind offer to lend me a volume of the *Proceedings* of the Dorset Natural History and Antiquarian Field Club. But my object was to bring into notice the suggestion of C. Kingsley, and to ascertain whether there was any illustration of it to be met with in the church of Kingston Tarrant, as this use by the anchorites is one which is not commonly thought of.

ED. MARSHALL, F.S.A.

THEROIGNE DE MERICOURT AND MARAT (9th S. i. 206).—With regard to Théroigne de Méricourt, who was known as "La Belle Liégeoise," and as the impure Joan of Arc of the public streets, noted for her fanaticism and popular eloquence, it may be said that she hastened to join every insurrection. Dressed in a riding habit of the colour of blood, a sword by her side, and two pistols in her belt, she was the first who broke open the gates of the Invalides. She was one of the first to attack the Bastille; and as a reward a *sabre d'homme* was voted her on the breach by the victors. She, on horseback, led the women of Paris to Versailles. She brought back the King to Paris. In proportion as the Revolution became more bloody, she plunged deeper and deeper into it. But the end of the beautiful creature was awful in the extreme. When she sought to stay the progress of the Revolution, the women called the "Furies of the Guillotine" resented her conduct, stripped her of her attire, and publicly flogged her on the terrace of the Tuileries on 31 May, 1793. This punishment, more terrible than death, turned her brain, and she was placed in a mad-house, where she lived twenty years. Alphonse de Lamartine, in his 'History of the Girondists' (London, Bohn, 1849, 3 vols.), says:—

"Shameless and bloodthirsty in her delirium, she refused to wear any garments, as a souvenir of the outrage she had undergone. She dragged herself, only covered by her long white hair, along the flags of her cell, or clung with her wasted hands to the bars of the window, from whence she addressed an imaginary people, and demanded the blood of Suleau."—*Ibid.* vol. i. p. 492.

HENRY GERALD HOPE.

Clapham, S.W.

REMEMBRANCE OF PAST JOY IN TIME OF SORROW (9th S. i. 123, 251, 414).—"We will



agree to differ about Boethius, for not many can now feel much interest in his dreary platitudes and philosophic commonplaces. He was the mediæval Tupper." So writes R.R. at the last reference. Though the reputation of Boethius is too well assured to suffer from this contemptuous kick, I may be permitted, for the sake of the younger readers of 'N. & Q.' to put before them Gibbon's estimate of Boethius and ask them to weigh it against that of R. R. :—

"While Boethius, oppressed with fetters, expected each moment the sentence of the stroke of death, he composed in the tower of Pavia the 'Consolation of Philosophy'; a golden volume, not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author."—Gibbon's 'Decline and Fall,' chap. xxxix.

Is not R. R. somewhat inconsistent in denouncing what he is pleased to term the "dreary platitudes" of Boethius, and yet quoting with high commendation a thought which almost certainly originated with him? "In omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem," are the words in which Boethius expresses the thought ('De Consol. Phil.' ii. 4). Dante, an earnest student of Boethius, evidently had them in mind when he put into the mouth of Francesca the words quoted by MR. HOOPER. Directly to Boethius, and not to Boethius *via* Dante, Chaucer went, and almost literally translated him when in 'Troilus and Creseide' he wrote :—

For of Fortunis sharp adversite,  
The worste kind of infortune is this,  
A man to have been in prosperite,  
And it remembre when it passid is.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

As in the first communication on this subject it was said, "This sentiment has become a commonplace among poets from Dante onwards," it seemed hardly necessary to pile up instances, but, as "unbuckled is the male," it is not fitting to leave out Shakespeare :—

O that I were as great  
As is my Griefe, or lesser then my Name,  
Or that I could forget what I haue bene,  
Or not remember what I must be now.

'Richard II.,' III. iii.

Nor this, from Holinshed's 'Chronicle,' 1577, 'Hist. Ireland,' p. 65 :—

"Richard sore afflicted and troubled in mind with sorrow, for the decease of his wife Queene Anne that departed this life at Whitsuntide, last past, not able without teares to beholde his Palaces and Chambers of estate, that represented vnto him the solace past, and doubled his sorrow, sought some occasion of business; and now about Michaelmas passed ouer into Ireland."

Chaucer's lines in 'Troilus and Cryseyde' have been quoted too often to be quoted again here; but the same thought may be found in the following less popular books: Lydgate's 'Fall of Princes' (Tottel, circa 1530), book i. f. 2; Sackville, 'Complaint of Henry, Duke of Buckingham' (J. R. Smith, 1859), p. 160; Tottel's 'Miscellany,' Arber's Reprint, p. 149; Surrey's Poems (Tottel's 'Misc.'), Arber, p. 17; Spenser's 'Tears of the Muses,' 'Terpsichore'; Drummond of Hawthornden's 'Poems' (J. R. Smith, 1856), p. 37; Gascoigne's 'Works,' vol. i. p. 45, Hazlitt's "Roxb. Library." R. R.

Boston, Lincolnshire.

I disclaim any pretence of knowing how our forefathers understood anything. A reference to the Vulgate, where the words of Wisdom xi. 13 are "Duplex enim illos acciperat tedium et gemitus cum memoria prætorum," will show that the Douay translators have improved upon St. Jerome.

EDWARD H. MARSHALL, M.A.

Hastings.

ORIGIN OF EXPRESSION (9th S. i. 67, 169).—The French lines in the reply of MR. J. F. FRY have brought to my recollection a similar remark of Pascal in the 'Pensées,' "Le nez de Cléopâtre: s'il eût été plus court, toute la face de la terre aurait changé" (vol. i. p. 84, Paris, 1887). Pascal was the earlier (1623), Favart much later (1710).

ED. MARSHALL, F.S.A.

"SHOT" OF LAND (9th S. i. 308, 454).—I am afraid that some knowledge of Anglo-Saxon is still a scarce accomplishment; it is curious how totally unknown are the laws that concern its pronunciation. In answer to the question, What is a *shot* of land? we find some curious "shots" by way of reply.

One says it is the A.-S. *scæat*, which is obviously impossible, because *ea* is not the same vowel as *o*. Moreover, there is no such word as *scæat*. The word meant is *scēat*, with long *e*; the A.-S. *e* and *ē* differ as much as the Gk. *ε* and *η*. Next, the modern spelling of A.-S. *scēat* is *sheet*, as is explained in most English dictionaries.

Another makes it all one with "scootes," and suggests A.-S. *scēote*. Here, again, there is no such word. The A.-S. *e* is long in this word also. Moreover the A.-S. *scēote* is not a substantive at all; it is the first person present indicative of a verb, and means "I shoot." So this solution is equally hopeless.

A third quotes from some one else, who gives the form as *sceot*. This will do, though the dictionary form is *scot*. The A.-S. *sc*, originally an *sk*, came to be sounded as *sh*;

and in late A.-S. some scribes wrote *see* instead of *se* to show this. Hence the A.-S. *scot*, later *seot*, is precisely *shot*. See *scot* in Bosworth and Toller. As it thus appears that the A.-S. *scot* became *shot*, it is worth while to inquire how we came by the word *scot*, in the phrase "scot and lot."

The answer is that *scot* is the Norman form, borrowed from the French *escot*, which is merely the same word in a French disguise. But it makes all the difference to the pronunciation. WALTER W. SKEAT.

See Blashill's 'Sutton - in - Holderness,' Seeborn's 'Village Community' is not to be relied on. JOHN HEBB.

A BARREL OF GUNPOWDER AS A CANDLESTICK (9th S. i. 423).—Reading MR. PEACOCK's communication to you respecting the above reminded me how, many years since, the town of Tunbridge escaped a terrible danger. The following account was given to me by a relation of mine then living there. A barge-load of gunpowder was passing down the Medway to the coast. When it arrived at Tunbridge the man in charge moored the barge, and went to an inn for his dinner, without leaving a caretaker on the barge. A youth, being told what the barrels contained, thought he should like to have some of the powder; but not knowing, in his hurry, where to obtain a tool, he deliberately put a poker in the fire, so that when it was red-hot he could pierce the head of a barrel. The poker was heated, and about to be applied to a barrel, when the bargeman appeared, just in time to stop the youth's mad project, and thus saved Tunbridge from what would have been a very sad disaster.

C. LEESON PRINCE.

SIR THOMAS DALE (9th S. i. 408).—His parentage has not been discovered. For the biographical sketch of his life that appears in the 'Genesis of the United States,' Mr. Alexander Brown made every attempt to ascertain some particulars of his origin, but without success. He was knighted in 1606 as Sir Thomas Dale "of Surrey." That he died without issue is evident from the fact of his widow Elizabeth, whose will was proved in 1640, leaving the bulk of her estate to the children of her brother Sir William Throgmorton, Bart. Mr. Brown has reason to believe that Sir Thomas was related to a "William Dale, grocer," who was Warden of the Grocers' Company in 1614 and a member of the East India Company. This William Dale was a son of Robert Dale, of Wingle, in Prestbury, co. Chester, and brother of Roger

Dale, of the Inner Temple. He married in May, 1583, Elizabeth Elliot, of St. Mary Magdalen, London, daughter of Thomas Elliot, of Surrey, Esq. He had in 1613 a seat at Brigstock, in Northants. The registers of Prestbury show that the name was somewhat frequent in that parish in the sixteenth and seventeenth centuries. W. D. PINK.

"WHO STOLE THE DONKEY?" (9th S. i. 267, 395).—Since I wrote my former communication on this subject, I have been fortunate enough to see the *Sporting Magazine* for October, 1819, which contains the song called 'The White Hat.' It is said to be "Appointed to be sung at all Water Dinners." It is a by no means humorous effusion, though it was certainly intended to be so. Were I to send a copy of the whole I am pretty sure you would not so misapply the columns of 'N. & Q.' as to reprint it. It may be well, however, to give three verses as a sample:—

Hampden and Pim were not half so good  
As Doctor Watson and Thistlewood;  
And Lawyer Pearson as learnedly spoke  
As ever did Mr. Solicitor Coke.

Then hey for Radical Reform  
To raise in England a glorious storm;  
Till every man his dinner has got,  
For twopence a loaf and a penny the pot.

And there's Henry Hunt, the cock of us all,  
Will do the job much better than Noll;  
Whose beaver was never so broad or flat  
As our King Harry the Ninth's white hat.  
Then hey for Radical Reform, &c.

Now march, my boys, in your Radical rags;  
Handle your sticks and flourish your flags,  
Till we lay the throne and the altar flat  
With a whisk of Harry the Ninth's white hat.  
Then hey for Radical Reform. P. 48.

It appears from this that the white hat was a reformer's badge more than a decade before the agitation for the Bill became, in the eyes of our rulers, a question of the first importance, and that Henry Hunt, the Radical speaker—Orator Hunt, as he was called—made himself conspicuous by wearing one. Is it to him that we owe the white hat as a political symbol? These lines seem to point in that direction. I was not before aware that Hunt ever bore the nickname of Henry the Ninth. EDWARD PEACOCK.

I remember Sir "Billy" Ingleby well, with his jolly red face, his white hat, and blue stuff cloak with large cape lined with red; but it is not about him I wish to write, but about "white hats" as "political symbols." This seems to have dated from very early times; for when the men of Ghent began to rebel against the Earl of Flanders, Johan Lyon said:—



"Sirs, yf ye wyll adventure to remedy this matter, it behouethe that in this towne of Gaunte, ye renewe an olde aunceynt custome, that sometime was vsed in this towne, and that is, that ye brynge vp agayne the whyte hattes, and y<sup>e</sup> they maye haue a chiefe ruler, to whom they may drawe, and by him be ruled. These wordes were gladly herde, and than they sayd all with one voyce, we wyll haue it so, lette vs reyse vp these whyte hattes. Than there were made whyte hattes, and gyuen and deluyered to such as louted better to haue warre than peace, for they had nothing to lese."—Berners's 'Froissart,' 1523, f. 225.

R. R.

Boston, Lincolnshire.

In an article in *Walford's Antiquarian Magazine* for September, 1887, which was editorially named 'Vulgar Etymologies,' but which was practically an endeavour to find an etymology for the word *cady*=hat, previously propounded by a writer signing "George" (perhaps Mr. George Redway, the publisher of the magazine?), and in which I made my *début* as a blunderer in literature (as in other things), I endeavoured to show the connexion of the donkey of the white hat with the white hat of the miller. Perhaps the original Radical "dickey" was the uncomplaining son Richard of the miller of Mansfield.

THOMAS J. JEAKES.

WILL FOUND (9th S. i. 405).—The confusion of dates suggested by the editorial note is cleared up by assuming that the document reported to have been discovered was the probate of the will, and not the original instrument. The latter would have no national "official stamp" impressed on or attached to it by way of seal, the former would. It may well be that a will dated 1646 did not obtain probate until several years afterwards. The probate is now invariably engrossed on parchment, but during the Protectorate paper might have been employed, or the word "paper" in the report may be a misdescription, which, considering the alleged state of preservation in which the relic was when found, I imagine is probably the case.

NEMO.

Temple.

LENGTH OF FOOT MEASURE (9th S. i. 388).—Without consulting the authorities mentioned, I find strong reasons for doubting whether our measure has varied as late as Henry VII. Westminster Hall, built by Richard II., is exactly 66 feet wide, or four perches. The spire of Salisbury, finished under Edward III., is just 400 feet from the pavement, and the severies of the nave 20 feet each. Many old walls are 2 ft. 9 in. thick, or a sixth of a perch.

E. L. GARBETT.

"ARE YOU THERE WITH YOUR BEARS?" (9th S. i. 387).—I cannot answer MR. BOUCHIER's query, but to his references may be added an earlier quotation of the phrase noted than has yet appeared in 'N. & Q.' Howell, in his 'Instructions for Forreine Travell,' 1642, p. 20 (Arber's ed.), warning travellers against the habit of alloying French with Anglicisms, gives an instance of an Englishman who, "when at the racket court he had a ball struck into his hazard.....would ever and anon cry out, *estes vous là avec vos Ours*, *Are you there with your Beares?* which is ridiculous in any other language but *English*, for every speech hath certaine *Idioms*, and customary *Phrases* of its own, and the *French*, of all other, hath a kind of contumacy of phrase, in respect of our manner of speaking, proper to it selfe."

W. G. BOSWELL-STONE.

Beckenham.

SWANSEA (9th S. i. 43, 98, 148, 194, 370, 433).—PROF. SKEAT seems to have shifted his ground. The original challenge was as to the possibility of initial *s* becoming *sw* before *e*, "or indeed any other vowel," in English. I gave an instance showing the possibility of such a development before the vowel *o*. Either *o* is not a vowel, or I have fairly met the learned professor's challenge. But no; everybody who has read PROF. SKEAT's or Dr. Sweet's handbooks knows perfectly well that English *o* is really *ow*; and, as I must be convicted of something, that little fact convicts me at once of ignorance of those eminent authorities' works. If, however, the learned professor had had the patience to read, even cursorily, my short note, he would have seen that the little remark appended to James Payn's "Sh'elp me" implied a consciousness of the facts as to *o*. But then my example is "ridiculously inapplicable" to Norman-French, which is probable enough—and so it may be to Japanese so far as I know. I have never, as it happens, even mentioned Norman-French in reference to the derivation of Swansea. So far my note, like the American quack's famous pill, which has afforded so much innocent amusement to Latin versifiers, has "attended strictly to business." But I cannot part so with the veteran philologist to whose works I owe so much, in spite of his disbelief. At the very time when his formidable projectile was being launched at my humble notice of Col. Morgan's and MR. ROBERTS's papers, I happened to quote the familiar phrase "the story of Cambuscan bold" within the hearing of some young people, who thereupon asked me for some information respecting it. I got up and fetched PROF. SKEAT's Clarendon Press edition of the 'Squier's Tale,' and read some

extracts from the very interesting prefaces and notes, which so impressed my auditory that one after another kept the little work in hand all the evening, and the confession was made, "I had no idea those little books were so interesting; I thought them the driest of school-books." With that anecdote, by way of peace-offering, I part for the present on, I hope, good terms with PROF. SKEAT.

J. P. OWEN.

72 (late 48), Comeragh Road, W.

'VENI, CREATOR SPIRITUS' (9th S. i. 449).—I know no evidence for the suggestion that the long-metre version of this in the Prayer Book ("Come, Holy Ghost, our souls inspire") was written by Dryden. It will be found in the 'Collection of Pious Devotions' published by John Cosin, Bishop of Durham, in 1627, from which source it was inserted into the Anglican Ordinal of 1662. Dryden did compose a version—or rather a paraphrase—of the 'Veni Creator,' beginning "Creator Spirit, by whose aid." It occurs in vol. i. of his 'Miscellaneous Works' (ed. 1760).

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

The ascription of the translation in the English Ordinal to Dryden is a mere guess. His own independent rendering of the hymn is well known. See Julian's 'Hymnology'.

EDWARD H. MARSHALL, M.A.

Hastings.

The authorship of this hymn has been discussed in 'N. & Q.,' but in no instance has the translation been attributed to Dryden. See 2nd S. i. 145, 200, 261, 280, 432; ii. 309, 474.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ROLLS IN AUGMENTATION OFFICE (9th S. i. 368, 457).—For authentic information as to the Rolls in the Augmentation Office, as now existing and (to some extent) indexed, see Mr. Scargill-Bird's 'Guide to the Principal Classes of Documents preserved in the Public Record Office.' The first edition describes these rolls under the head of 'Ministers' Accounts.' I do not happen to have a copy of the new edition.

Q. V.

HASTED'S 'HISTORY OF KENT' (9th S. i. 445).—A YEHR's statement as to the misprint in the pagination is clearly correct, and is certainly worth noting. At the end of vol. ii. there is, following the index, 'Additions and Corrections,' and at p. 72, under the head 'Errata,' there is this correction: "P. 249, wrong paged from 249 to 252, for which r. p. 249, 250, 251, 252." This is a clumsy way

of correcting the error. At p. 68, first column, some corrections are made, and reference is made to some of these pages as if the misprint had not occurred. At the beginning of the volume there is a note speaking of "the length of time it has necessarily been in the press," and "the candid reader" is particularly requested "to refer to the Table of Additions and Corrections at the end." All librarians will be glad to be informed that there are no pages missing in vol. ii.

H. B. P.

Temple.

'PICKSOME' (8th S. x. 516; xi. 112).—This expressive word is used by Sir Walter Besant:—

"To the adult who is picksome, jelly of Siberian crab, which is soft and silky to the palate—as they say of claret and of tea—is preferable [i.e., to gooseberry jam]."—'A Glorious Fortune,' one of a volume of tales, 'Uncle Jack,' &c., 1895, p. 197.

JAMES HOOPER.

PROCESSIONS (9th S. i. 388).—Burton, describing the ceremony of Tawaf, or circumambulation, of the Ka'abah in chap. xxvii. of the 'Pilgrimage to Al-Madinah and Meccah,' has the following in a foot-note:—

"The Moslem in circumambulation presents his left shoulder; the Hindu's Pradakshina consists in walking round with the right side towards the fane or idol. Possibly the former may be a modification of the latter, which would appear to be the original form of the rite. Its conjectural significance is an imitation of the procession of the heavenly bodies, the motions of the spheres, and the dances of the angels. These are also imitated in the circular whirlings of the Darwayshes.....It was adopted by the Greeks and Romans, whose Ambarvalia and Amburbalia appear to be Eastern superstitions, introduced by Numa, or by the priestly line of princes, into their pantheism. And our processions round the parish preserve the form of the ancient rites whose life is long since fled."

In the account of his 'Mission to Gelele, King of Dahome,' Burton notes that when at Whydah the native warriors marched round him they showed him the left shoulder, but the right was always presented to the king.

BEN. WALKER.

Langstone, Erdington.

P.S.—I have just come across the following in 'La Liturgie Expliquée,' by the Abbé F. Massard. Describing the office of the Epiphany, he says:—

"A la procession, dans plusieurs églises, on suit une marche contraire à celle des autres dimanches, pour rappeler que les Mages s'en retournèrent dans leur pays par un autre chemin que celui qui les avait amenés."

'The Ritual Reason Why' states that a procession in the English Church "starts from



the Epistle side, and passing down the south aisle returns through the nave." It adds:—

"The Old English use was to employ the inverse order in *penitential* processions, passing down the north aisle and returning by the nave. In cathedrals and larger churches, the procession on feast days and other solemn occasions quitted the choir by the north door of the presbytery and passed behind the high altar, so reaching the south aisle and returning by the nave."—P. 103.

In 'The Buddhist Praying Wheel' Mr. Simpson has much to say of "withershins" or "widdershins," and the contrary mode of revolution. He gives a note (p. 282) which should interest Dr. SMYTHE PALMER:—

"Wishing to know in what direction the circumambulations were made in consecrating a Roman Catholic church, I made inquiries, and was favoured with very full details, which I owe to the Rev. Richard Conway, of Parson's Green. In going round the outside of the church, the first and second circumambulation are made with the left hand to the centre; and the last turn is made with the right hand to the centre. It is the same with the circuits inside. At the first two the Bishop begins at the Gospel or north side and returns to the Epistle or south side; the third time he begins at the Epistle and ends at the Gospel.....In the extra-Liturgical function, the Way of the Cross, there is circumambulation, as the priest begins at the altar generally, goes to the Gospel side for the first station, and ends on the Epistle side at the fourteenth station."

From what Mr. Conway tells Mr. Simpson of the use of the Roman Catholic Church at consecrations, the latter draws the curious inference that "the Church attached no importance to the particular direction of the circuits"! ST. SWITHIN.

NOVEL BY JEAN INGELOW (8th S. xii. 429, 454; 9th S. i. 14).—"Fated to be Free," after running through *Good Words* in 1875, was immediately republished in the regulation three-volume form by Messrs. Tinsley Brothers. A second edition, in the same form, was published by them before the close of the year. The following year they published a new illustrated edition, in one volume, at 7s. 6d. In 1878 Messrs. Chatto & Windus published an edition at 6s., and in 1879 a still cheaper one at 2s. Of American editions, the first authorized one was published in Boston by Messrs. Roberts Brothers contemporaneously with the first English edition. It contains an interesting preface by the author, giving an account of the book. This is not in the English edition. A second authorized edition was published by the same firm in 1882. A cheaper edition, presumably unauthorized, was published in 1880 by Messrs. Munro in their "Seaside Library." With this multiplicity of editions, and perhaps others that have escaped my notice, your correspondent at the

second reference has been peculiarly unfortunate in his researches never to have met with a copy of the work in book form.

GASTON DE BERNEVAL.

Philadelphia.

SIR WILLIAM BEAUMARIS RUSH (9th S. i. 448).—Page's 'Supplement to the Suffolk Traveller' says that Sir W. B. Rush owned the Manor of Raydon (not Roydon) in Suffolk, and that his daughter married Dr. Edward Daniel Clarke, the celebrated traveller. Besides this, he inherited from his uncle Samuel Rush the estate of Benhall, which was sold by the Duke family to John, Samuel's brother. Sir W. B. Rush sold it in 1790 to his cousin George] Rush. In Davy's 'Pedigrees,' in the British Museum, Add. MS. 19,147, there is a pedigree of Rush of Benhall.

W. E. LAYTON, F.S.A.

Cuddington Vicarage, Surrey.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Dialect Dictionary*. Edited by Joseph Wright, M.A., Ph.D., D.C.L. Part V. (Frowde.) The fifth part of Dr. Wright's 'Dialect Dictionary' completes the first volume. It is thicker than any previous part, and, besides comprising the portion of the alphabet between *chuck* and *cynt*, gives the list of subscribers to the work and the whole of the prefatory matter. From it we are enabled to supply information that cannot be otherwise than interesting to our readers. Twenty-three years have been devoted by hundreds of workers to the task of compiling the materials, competent people having been secured in every county. In addition to the labours of these, upwards of three thousand dialect glossaries and kindred works have been laid under contribution. Special service has been rendered by the collections and library of Prince Louis Lucien Bonaparte, which for over two years were at the disposal of Dr. Wright. These comprised hundreds of small local works not to be found in any of our public libraries. To a great extent the present dictionary is founded upon the publications of the English Dialect Society, now, its work having been accomplished, extinct. Of this society Dr. Wright was secretary during the years 1893-6, in which the headquarters were in Oxford, the Rev. A. L. Mayhew being treasurer. The whole of the eighty publications for which it is responsible are, or will be, incorporated in this work. One special—and indeed unique—advantage, to which, in the preface, attention is called, consists in the fact that besides being, when complete, the largest and most comprehensive dialect dictionary ever published in any country, it can never become antiquated. Not too soon has the effort been made. Pure dialect speech is rapidly disappearing in our midst, and will before very long have all but entirely disappeared. Proofs of this are abundant. Words with which we were ourselves familiar in youth are now unknown in districts in which they were once in constant use. Well

known are these things to students of folk-speech and custom, and though it is impossible not to regret that we have but gleanings where we might have gathered harvests, there is cause for thankfulness that the task of collection was not longer deferred. In the numerous cases in which dialect overlaps literary speech each word has been separately studied, and the editor claims, if he has erred at all, to have erred on the side of inclusion.

In the cases in which no etymology is given it must not be assumed that no effort has been made to find such. It has frequently happened that dozens of dictionaries, glossaries, &c., have been studied without leading to any satisfactory result. The rule adopted in such cases cannot be too highly commended. It is that where precise information cannot be obtained silence is observed. There is no employment of conjecture. "Ghost" words, instances of which are found in printed glossaries, are omitted, a collection of them being promised for the last volume. Another matter which is temporarily, at least, postponed consists of a classification of dialects. Ample materials exist for the supply of a sketch-map showing the districts in which certain influences—such as, say, the Norse—are specially strong. This subject will be discussed at a later period. Some things mentioned preliminarily, so to speak, have historic significance, such as the fact that the dialect of South Pembrokeshire contains a strong infusion of words of Flemish origin. The phonological introduction is also postponed until the dictionary is finished, and a "plain and simple phonetic alphabet" has been devised "to represent the approximate pronunciation." A brief *résumé* is, moreover, given at the beginning of each letter of the alphabet for the vowel sounds. In stating these things we are but constituting ourselves the mouthpiece of the editor, holding such a proceeding the most serviceable when the object is to commend the work to the careful consideration of our readers. The services which 'N. & Q.' through its contributors has rendered to the undertaking are acknowledged in the preface. None but a close student of philology is in a position to appreciate the extent of the obligation so far incurred, and few, indeed, among these can be wise in all things discussed. The words to be studied by those anxious to gauge the importance and the erudition of the whole are very numerous. A feature of special interest to our readers will be found in the description of children's games and similar matters of folk-lore. See what, for instance, is said concerning "Cockety-bread," a game we recollect seeing in childhood. For the familiar use in the West Riding of *cowk*=*coke*=*cinders* we could advance the authority, in a comic story, of the Rev. R. Winter Hamilton (see 'D. N. B.'). A child complained that his father, on his calling him "Yow-face," "banged him over intow t' cowks." Our space, whether for trifling or for praising, is occupied, and we can but congratulate our readers and their descendants on the work that is being done for them.

*Creation Records discovered in Egypt.* By George St. Clair. (Nutt.)

MR. ST. CLAIR rides cleverly and hard a capable hobby. An advanced student of Biblical archaeology, and possessor of much knowledge of comparative mythology and kindred subjects, he aims at supplying, so far as is yet possible, an explanation of Egyptian symbolism from studies in 'The Book of

the Dead.' The result of his labours is a volume of deep and very varied erudition, fruitful as it can be in suggestion, and challenging discussion at almost every point. Research and inquiry have established that the facts and the ideas of the Egyptian astro-religious system are conveyed in symbols, and that the "mythology of Egypt is chiefly an allegory of the heavens and the calendar." Nothing is more natural than that the first religious impressions should be derived or coloured from the contemplation of astral bodies and the movement witnessed in the sidereal heavens. The study of astronomy made great progress in Egypt, and at an early date the astronomer and the priest were the same. Earth and sky, the sun and moon, the chief constellations, individual stars, and even the hours were regarded as gods. Schools of astronomy were founded and maintained by the priests, and at the opening of the historic period every temple possessed its official astronomers, or "watchers of the night." These things are conceded by Egyptologists, and the evidence concerning their truth is abundant. Mr. St. Clair does not claim to have discovered them, but supplies numerous references to writers such as Sir George Cornwall Lewis, Sir Norman Lockyer, Maspero, Gerald Massey, O'Neill, Wilkinson, Renouf, Bunsen, and others. As he owns in his preface, the stones of the structure are not of his own hewing and chiselling; it is only for the reconstruction—a work not previously accomplished, and supposed to be hardly possible—that he claims credit. In common with Sir Le P. Renouf and Sir Norman Lockyer, Mr. St. Clair holds that the precession of the equinoxes and the length of the great year were known to the Egyptians at a date very much earlier than had been supposed—probably 3,000 years B.C. Knowing it, however, from observation, the Egyptian astronomers were ignorant of its cause and perplexed to find it dislocate their catalogues. So mischievous were its effects that they could only attribute them to powers inimical to Divine Order. To this is attributed the origin of many symbols. That which Mr. St. Clair is mainly bent on showing is that the phenomenon, known, but not understood, of the sun during the night traversing the "nether" heavens, as though some power had altered his track in a way that could be exactly traced, was the precession of the equinoxes, which the Egyptians, regarding as abnormal, attributed to an evil serpent and called Apepi. We cannot attempt to follow further or to elucidate the matters with which our author deals. In supplying these few illustrations we have mainly adhered to the words used by Mr. St. Clair or his authorities. His researches open out endless vistas. Now he deals with the question of orientation and the disturbing influence that must have been exercised when, with the years of 360, 364, and 365 days, the position of the sun at the summer solstice was continually changing; when, indeed, as is shown, in the case of the year of 360 days, New Year's Day would be advanced in 36½ years from winter to summer. From this point of view the writer proceeds to treat of the various Egyptian deities, showing the reign and conflicts of Ra, the Sun God; the myth of Thoth, the Egyptian Mercury; the Brood of Seb; Osiris, Isis, and Nephthys; Anubis, Horus, Typhon, or Set; and the Gods of Thebes. If the theories he has framed are right, the study of mythology will, our author holds, be henceforth "no uncertain inquiry, with more or less plausible



guesses about fragmentary myths; but will proceed upon sure principles of interpretation." Is he right? He is very ingenious and well informed, and has devoted fifteen years to the elucidation of various problems connected with the origin of primitive religion and myth. We will not attempt to answer our own question, not claiming, indeed, to possess the equipment necessary. We think it probable that he is on the right track—he himself would scarcely say more—and we are sure that his book will commend itself to all interested in the genesis of religion and culture.

*W. G. Wills, Dramatist and Painter.* By Freeman Wills. (Longmans & Co.)

THE life of W. G. Wills, the author of 'Charles I.', 'Olivia', and many well-known dramas, has been piously written by his brother. The subject is not specially suited to our columns, no flavour of antiquity having as yet attached itself to Wills's work either as poet or as painter. It is pleasant, however, to state that the task undertaken has been successfully accomplished, and that the claim for Wills of being a nineteenth-century Oliver Goldsmith is made out. Those privileged to possess the intimacy of W. G. Wills knew him as one of the most large-hearted, generous, indolent, and irresponsible of men. Abundant proof of these things is furnished in the volume before us, and the charge of indolence is not disproven by the fact that, apart from his many charming pastels, Wills is responsible for no fewer than thirty-three acted plays besides we know not how many still in MS. Wills's invention was not equal to his poetic gift or his sense of dramatic situation. His happiest work was done when, as in the case of 'Charles I.' and 'King Arthur', he had a background of history or myth, or, as in 'Olivia' and 'Medea in Corinth', he had previously existing materials with which to work. He was, however, touched to fine issues and had unmistakable genius, and his work is in some qualities the best of its epoch. We cannot but be sorry, judging by the extracts set before us, that his dramatic version of the Arthurian legends has not seen the light. It is to be hoped that the plays in possession of Sir Henry Irving and others will be preserved, with a view to future publication. It is not likely that Wills himself in many cases preserved copies. The reproach attributed to some member of the royal family of France—we know not which—"J'ai failli attendre" was, in the case of Wills, very distinctly incurred, since royalty in his case had not only to go near waiting, but to wait in vain. Mr. Freeman Wills supplies an attractive picture, correct in the main, of a very lovable and wholly impracticable man of genius, concerning whom the last word has not even now been said.

*Some of the Women of Shakespeare.* By William Greer Harrison. (San Francisco, Murdock.)

MR. GREER HARRISON has printed in pamphlet form his essay on Shakespeare's women delivered before the Chit-Chat Club of San Francisco. Concerning the principal women of the tragedies and romantic comedies Mr. Harrison writes eloquently and enthusiastically. Considerable space is devoted to Imogen, Cleopatra, and Lady Macbeth. We miss, however, from the gallery—which, as its title indicates, does not pretend to be complete—Constance, in some tragic respects the greatest of all.

*Whitaker's Naval and Military Directory, 1898.* (Whitaker & Sons.)

THIS useful volume of reference contains a somewhat elaborate note on naval and military medals which our readers will wish to see. We remark an account of the presentation to a British force, for an action in 1794, of a gold medal "by the Emperor of Germany." We are inclined to doubt the historical accuracy of the phrase as used in this connexion. Of course the Emperor Francis was Kaiser and head of the German Empire; but we should have thought that he would at the time have been called Emperor of Austria rather than Emperor of Germany, and have described himself only as "Cæsar et Imperator."

WE hear with extreme regret of the death of the Rev. John Woodward, LL.D., rector of St. Mary's Scottish Episcopal Church, Montrose, an acknowledged authority on archæology, and well known, both at home and abroad, as a writer on historical and heraldic subjects. On the death of Dr. Burnett, Lyon King at Arms, the office was offered to Dr. Woodward, who, however, from religious scruples, declined it. He was the author of a number of important works on heraldry and a frequent and valued contributor to our pages.

'THE SHAKESPEARE REFERENCE BOOK,' by J. Stenson Webb, is announced by Mr. Elliot Stock to be published immediately. The same firm will shortly issue 'Angling Days and an Angler's Books,' by J. E. Page.

### 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.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

FRIEUSE ("Cold June").—The query is not suitable to our columns.

ERRATUM.—P. 468, col. 1, l. 14 from bottom, for "zebras" read *zebus*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisement and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.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.

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LONDON, SATURDAY, JUNE 25, 1898.

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Notices to Correspondents.

## Notes.

## YOUNG AND TENNYSON.

YOUNG'S 'Night Thoughts' is a poem at present in risk of being unduly depreciated. Owing to its supposed mere "religiosity," it is too often superficially classed with those books representative of British domestic devotion of which Zimmermann's 'On Solitude,' Hervey's 'Meditations,' and Bogatzky's 'Golden Treasury' are types, and which, together with a Bible and a hymn-book, used to form the whole library of small households. In the last century, to whose obsolete style it belongs, it commanded a very wide respect. Dr. Johnson said it contained "very fine things," "a wide display of original poetry," "a wilderness of thought," "flowers of every hue and every odour," "a magnificence of vast extent and endless diversity." Boswell's praise is even more extravagant. Until our own day it supplied the literary world with a number of quotations greater almost than are taken from any English author except Shakespeare. Even in so recent a book as Bartlett's 'Familiar Quotations' it obtains three pages of small type. It is surprising, therefore, to find that a writer in 'N. & Q.' (5th S. i. 365) describes it as "dreary sentimentality," containing "occasionally some fair lines.....few

and far between," and declares that six short passages "exhaust the elegant extracts worthy to be culled" from it. At the beginning of ch. xiv. of 'Guy Mannering' Sir Walter Scott long ago pointed out the quaintness of the well-known passage on 'Time.'

Among Young's peculiarities are his use of verbal substantives and of abstract adjectives as nouns, *e.g.*, diffusive, inconceivable, lofty, opaque, profound, vain; his alliteration, often subtle and unobtrusive, not apparent merely in initials, but in the continuous use of one sound, as of *f*, or *l*, or *p*, or of two of these combined; his jingling epithets, of which there are a vast number, *e.g.*, boundless bliss, downy doctors, frozen formalists, frail frame, opprobrious praise, ties terrestrial, value vast; his unusual accentuation—academy, allies, contemplete, contemplant, contents, démonstrate, embassy, éternité, increase, misconstrued, obdurate, orchestra, outrag'd, promulgate, perspective, record, sonorous, sublunary, survey.

It is strange that two poems so unlike in treatment and in form as Young's 'Night Thoughts' and Tennyson's 'In Memoriam' should nevertheless have both been born of the same moving force. In each case the poet is led by the death of a dear friend to deal with questions of the resurrection and life hereafter. The late Laureate declared that his "brief lays" were not to be

taken to be such as *closed*

Grave doubts and answers here proposed,

and to my mind the older-fashioned singer is much more convincing and victorious.

The poems are almost wholly unlike, yet there is the faintest suggestion that the later poet was conscious of the work of his predecessor. For instance:—

One writes, that "Other friends remain,"  
That "Loss is common to the race"—  
And common is the commonplace,  
And vacant chaff well meant for grain

(*I. M.*, vi.)

may have been suggested by

Yet why complain? or why complain for one  
Hangs out the sun his lustre but for me,  
The single man? are angels all beside?  
I mourn for millions; 'tis the common lot.

(*Night i.*)

Again:—

— The great world's altar stairs  
That slope through darkness up to God

(*I. M.*, iv.)

reminds us of

Teach me, by this stupendous scaffolding,  
Creation's golden steps, to climb to Thee.

(*Night ix.*)

A writer in 'N. & Q.' (5th S. ii. 15, has pointed out another resemblance:—



Forgive what seem'd my sin in me ;  
What seem'd my worth since I began.  
(*'I. M.,'* introd.)

His crimes forgive ; forgive his virtues too.  
(*Night ix.*)

It is a small point, but Young stresses "contémp<sup>t</sup>ate" on the second syllable ; so also does Tennyson in '*I. M.,'* lxxxiv., cxviii.

Finally, it is characteristic of Tennyson, though not, so far as I am aware, in '*In Memoriam*,' that with him man never dies ; he "passes," as in '*The Passing of Arthur*,' and in the '*Idylls*.' So Young declares that the heavenly bodies, the seasons, and other revolving things are

Emblems of man, who passes, not expires.  
(*Night vi.*)

And in *Night iii.* he writes of man's "sudden pass."

In '*N. & Q.,'* 5th S. ii. 15, passages from Goldsmith and Campbell are traced to Young ; and I believe other poets have shown their familiarity with the '*Night Thoughts*.'

W. C. B.

#### WESTMINSTER CHANGES.

AT 8th S. viii. 61 a note of mine appeared with the title of '*Westminster Demolishments*.' I purpose now to take cognizance of some further alterations in this locality, which it seems worth while to chronicle in the pages of '*N. & Q.*' Victoria Street, the formation of which was started in the year 1845 by the Westminster Improvement Commissioners, is only just now being completed. Three corner plots of ground which remained unappropriated during the intervening years are now built upon. One plot, at the corner of Francis Street, has a large block of residential flats, with shops under, designated Army and Navy Mansions in consequence of their adjoining the Stores. At the corner of Great Chapel Street a block of buildings is now in course of erection to complete Members' Mansions, the lower portion being for the offices of a branch of the Capital and Counties Bank. Nearly opposite, at the corner of Orchard Street, stands the huge pile known as Abbey Mansions, where, unfortunately, a few weeks ago a collapse of a portion of the roof took place, resulting in the death of seven workmen. The part facing Victoria Street was to have become the home of the Civil Service Commission. The premises of Messrs. Hooper, carriage builders, adjoining the Army and Navy Stores in Victoria Street and Howick Place, came into the possession of the directors of the Stores in the autumn of 1896, and have been pulled down ; the increased accommodation thus

gained will most likely be employed for business purposes towards the end of the year. Upon the site of Emmanuel Hospital, James Street, a block of buildings is being reared, not with the name of Dacre Gardens, as originally intended, which would have signified something, but with the meaningless one of St. James's Court. On the other side of James Street, at the corner of York Street, another block, to be called Buckingham Gardens, is fast approaching completion, a number of small shops being displaced to make room for it ; while adjoining are Wellington Mansions, completed some few years ago and now in occupation, as are also the James Street Mansions close by. The building formerly in the occupation of the South-Western District Post Office in Buckingham Gate has been demolished, and upon the site, and also upon the site of one side of Stafford Place, Messrs. Trollope & Co. are building Park Mansions, and at the other corner of Stafford Place and Palace Street stand Buckingham Gate Mansions, erected a year or two since. In Artillery Row, upon the site of Ray's Mineral Water Manufactory, another colossal pile is approaching completion ; the roofing-in has been started. It is to be called Westminster Palace Gardens, another inappropriate name for a building at this spot. The ground at Storey's Gate and Birdcage Walk, alluded to in my former communication, is now covered by two very fine buildings, one being the Institution of Mechanical Engineers, which takes in Prince's Court, upon the corner of which, I am glad to say, now appears the old street tablet, duly reinstated. The other building is H.M. Office of Works, which boasts of two fronts, one in Birdcage Walk, the other in Old Queen Street. In Great George Street is being erected a building for the Institute of Surveyors, which necessitated the removal of some interesting houses in Little George Street, and the quaint old archway through which that street was entered, and also the house where Lord Hatherley (then Sir W. Page Wood) passed many years of his life. The site of the Millbank Prison has been cleared, and last year the Tate Gallery of British Art, erected upon a portion of the land, was opened by the Prince of Wales ; and upon a further portion the London County Council are putting up some blocks of buildings which it is hoped will go far towards solving the question of the housing of the working classes and the poor. The Parliament Street and King Street clearance scheme is in progress, and it is likely that before the close of this year the latter tho-

roughfare will be but little more than a memory. Many changes have taken place lately in the character of some of the licensed property in the neighbourhood, the most notable of which is the entire reconstruction of the "Albert" in Victoria Street and the alteration of the "Windsor Castle" at Victoria Station, both of which, by the expenditure of several thousands of pounds, now stand out as very palaces in keeping with the towering erections by which they are surrounded. St. Ermin's Mansions and Idlesleigh Mansions, and also Marlborough Mansions, are a few years older, but not yet to be classed as anything but modern. So goes the world away.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

#### AN ITALIAN TRANSLATOR OF TENNYSON.

LOVERS of the 'Idylls of the King' and collectors of Tennysonianism will be interested in an Italian translation of 'Guinevere.' It is the more desirable to "make a note" of this as it occurs in a volume of which the title gives no inkling that it contains any matter of special interest for an English reader. The 'Elissa' of the Marchesa Venuti is an elegantly printed little volume of verse (Roma, Forzani e C., 1889, 18mo. pp. 160), and contains a number of notable passages which show the learning as well as the talent of the accomplished authoress. Thus in "Germania" there is a paraphrase of Theodor Körner's 'Schwert' (p. 102), and other parts show her wide reading and manifold interests. At p. 130 is "Ginevra, dall' Inglese del Tennyson." All that relates to others than Guinevere, Lancelot, and Arthur is omitted, and in what is given certain parts are condensed. As a sample of the Marchesa Venuti's method and powers, I transcribe the noble speech in which the blameless king bids farewell to his erring but penitent wife:—

— Ei tacque e più vicina

Colei si trascinava al regal piede:  
"Ma su te ad imprecar non venne. Quando  
Appresi il tuo delitto per l'angoscia  
Ebbi a morire. Poi il furor destando  
Gli spiriti miei, mi balenò severa  
Legge, e giudizio, e punitrice scure.  
Ma di quanti mutabili elementi  
Siam noi composti! Allor che qui rinchiusa  
Ti seppi, si calmò lo sdegno, e quella  
Angoscia, che faceva lagrime ardenti  
Dagli occhi uscirmi, ancor passò. Veggendo  
Il capo biondo, orgoglio mio, in felice  
Stagion, qui nella polve a' piedi miei,  
Sento or pietà! Tutto è finita omai.  
La colpa è consumata, ed io perdono  
A te, come l'eterno Iddio perdona;

All' anima tu pensa. Ahimè! da quanto  
Amai, prender commiato! Oh chionia d'oro  
Che blandire io soleva ignaro! Oh forma,  
D' imperial bellezza, non mai vista  
Fra noi, finché tu non vi sei venuta!  
Labbra, addio, che baciari, man, che toccare  
Non posso; sietè maculata carne,  
E la mia carne rifugge da voi  
Qual dicesse: ho ribrezzo! E pur, Ginevra,  
Tal condanna m'ho infittito, ancor t'adoro.  
Niun uomo il sappia, ancor t'adoro.....Forse  
La polluta alma tua laverai tanto  
Del Redentor nel sangue, che su in cielo  
Saremo sposi ancora, e a questo seno  
Potrai venir, me reclamando, come  
Moglie fedele il suo fedel marito.  
Deh! quest'ultima speme, io te scongiuro,  
Non mi vietar.....Partire or deggio: sento  
De' miei la tromba.....Il profetato fine  
Se in questa pugna incontrerò, novella  
Qui ten verrà; ma vincitore o vinto  
Io non ritorno, nè mai più vicino  
Ti sarò, ed ora per l'ultima volta  
Ti veggo.....Addio."

'Elissa' is not the only work of Teresa Venuti. From her pen there have also appeared 'Polinnia' (Roma, A. Sommaruga e C., 1884, 18mo. pp. 158), a small volume of elegant verse, and 'Adua: nel Primo Anniversario della Battaglia' (Roma, Tip. dell'Unione Cooperativa Editrice, 1897, 8vo. pp. 22), which is full of patriotic fire. In prose, Marchesa Venuti has written, *inter alia*, an elaborate essay on 'S. Bonaventura a Parigi: Studente e Dottore' (Firenze, Ufficio della *Rassegna Nazionale*, 1897, 8vo. pp. 29). Of great importance, both as to scholarship and literary expression, is her 'Boezio: de Consolatione Philosophia, Versione (seconda edizione, riveduta e corretta. Roma, Tip. dell'Unione Cooperativa Editrice, 1896, 8vo. pp. 179). This translation gained the warm praise of the learned Tommaso Vallauri, whose lightest eulogy in such a matter would carry conviction. In this translation the portions of the Latin original which are in verse have been turned into equivalent Italian metres. "Affinchè," she observes,

"l'opera boeziana apparisse integra e sincera nella mia versione, adottai nei componimenti poetici la metrica latina seguendo i precetti dati dai maestri ed imitando gli esemplari dei poeti che l'adoperarono nella nostra lingua. Sia però che copiassi i ritmi di cui esistono norme e modelli, sia che, duce l'orecchio, tentassi di riprodurre l'armonia latina, feci però sempre veri versi italiani differenti non nella tessitura, ma solo nell'intreccio ed aggruppamento loro dai versi classificati dalla prosodia italiana."

It will be seen that the Marchesa Teresa Venuti has exceptional qualifications as a translator of Tennyson. In addition to her knowledge of English literature, she has a profound acquaintance with classical poetry and philosophy, and, still more important, that



faculty of sympathetic expression which raises the work of the translator from mechanical labour to the plane of literature and of poetry.

WILLIAM E. A. AXON.

Moss Side, Manchester.

THE FIRST HORSE-RACES IN PRUSSIA.—At a time like the present, when the minds of so large a number of our countrymen—from the highest to the lowest—are unfortunately engrossed in the all-absorbing pursuit of the so-called "sport" of horse-racing and its demoralizing *sine quâ non*, betting, it will be of particular interest to many to have from the original MS. journal (now in my possession) of the travels in Germany of an unnamed Englishman, in 1829, the following account of the earliest horse-races in Prussia:—

"Wednesday 17 June. Assisted at the first horse races in Prussia, an amusement which will be of great use to the Country in improving the breed of horses, whatever may be the effect upon morals.

"The Course is about 8 [apparently altered to 2] miles from Berlin near the road to Potsdam upon a sort of down which is of a sandy hard soil, and not much turf:—to avoid the heat of the summers day 9 o'clock was fixed for the hour of starting, and tens of thousands were assembled to witness the first deeds of their Country's racing establishment. The King [and the] Empress of Russia honored the meeting with their presence and about 10 other princes took an active part in preparing for the Start. But it was more like the preparation for a battle than a horse race, Fie! Id marshals [sic] covered with stars [=stars] [and] Aides de Camps [sic] were galloping giving orders and bringing intelligence. The Jockeys properly dressed were weighd in an English Machine, mounted at the Summons from the Bell, paraded out before the royal stand ["before the spectators" added above the line] towards the starting post. Candidly the Cattle did not display what in England would be held high breeding or much blood—the best looked like one of our light half bred.

"Six started for the prize—the winner to be sold for 300 Fredericks d'or—distance 10,000 ft. 3,333 yds.— $\frac{1}{2}$  mile englis[h] which was run in 6 minutes, and won very easily by (ronaldo), the others came up far behind, only two started for the second heat which was as easily won by the same horse. His Majesty presented the Jockey with 10 Fred. d'or.

"The second race was of a novel description, and most fitted for England but not yet introduced. Across the course were 4 leaping bars (hindemis) about  $3\frac{1}{2}$  ft. high in the space of an English Mile, and about 50 yards from winning Post a deep ditch. 4 horses started but only two cleared the first bar—the others bolted, the winner cleared them all in very good style, the second in leaping the 3[rd] and 4[th] fell both times throwing the rider, who came in about 3 minutes behind the winner.

"Almost no betting. The whole was over by 11 o'clock. There was another day but one satisfied my curiosity. This novelty is patronized by his Majesty and Court and will get into favour, and fashion, and in time the horses will improve, and Sport increase."

The idea of our steeplechases appears to have been derived from the kind of race mentioned as the "second" on the occasion above referred to.

W. I. R. V.

THE VICTORY OF CAMPERDOWN.—Many years ago I was with a friend on a road near to the eastern bank of the Trent, in the northern part of Lincolnshire, when my companion pointed out to me an inscription on the end of a small farmhouse or perhaps cottage which ran

In the year ninety-seven the fact is such,

Admiral Duncan defeated the Dutch.

Who the patriot was who took this means of commemorating the victory of Camperdown I never ascertained, neither am I sure in what parish the house stood; but I think it was either in Flixborough or Burton-Stather.

CORNUB.

PRINTERS' MARKS.—Mr. W. Roberts, in his entertaining and instructive book entitled 'Printers' Marks,' mentions a device (the Papal arms and an eagle encircled with the motto "Post tenebras lux"), and adds that it is used exclusively in this country by Rowland Hill. This is not quite correct, as James Roberts issued a quarto edition of 'Midsummer Night's Dream,' printed in 1600, bearing the same device. MAURICE JONAS.

THE LILY OF WALES.—Describing the figure of St. David on a frontal recently presented to the cathedral of that saint, the *Church Times*, 3 June, remarked:—

"Behind the figure is a pale-green velvet curtain powdered with the 'leek,' which is the 'Lily of Wales,' and which, it is said, he introduced."

It would be interesting to know how long the leek has had so honourable a name, and what ground there is for the statement that St. David introduced it into Wales.

JAMES HOOPER.

Norwich.

WARMING-PAN.—In a Worcestershire cottage the other day I saw an old brass warming-pan, the lid whereof was circumscribed in large capital letters with this inscription:

LOVE AND LIVE IN PEACE.

Most likely a wedding present. This makes an addition to the list in 'N. & Q.' 1<sup>st</sup> S. iii. 84, 115, 290, 522; 4<sup>th</sup> S. iv. 470; 5<sup>th</sup> S. viii. 66.

W. C. B.

SHAKESPEARE AND THE SEA.—It has been said that Shakespeare was a traveller and went to Italy; but I believe that he never saw the sea. He was a keen and true observer of all the nature within his ken. But his descriptions of the sea are pre-

posterior, and are evidently drawn from his imagination, and not from his experience :—

The chiding billow seems to pelt the clouds ;  
The wind-shaked surge with high and monstrous  
main  
Seems to cast water on the burning bear.

‘Othello.’  
The sky, it seems, would pour down stinking  
pitch,  
But that the sea, mounting to the welkin’s cheek,  
Dashes the fire out.  
‘Tempest.’

The winds,  
Who take the ruffian billows by the top,  
Curling their monstrous heads, and hanging them  
With deafening clamours in the slippery clouds,  
‘Second Part of King Henry IV.’

All his descriptions of the sea are stuff of this sort. He knew that the sea was green, and that its sands were yellow ; but I doubt whether he ever saw it. E. YARDLEY.

PEARL FISHERIES IN WALES.—The tradition at Conway was that after a bridge was built the ford was never used, so that the mussels did not get bruised, and ceased to secrete pearls. I have a box full of Conway pearls once belonging to my great-great-grandmother, which means they are over one hundred years old. Some are of good size, but discoloured ; they have not been polished or prepared. E. E. THOYTS.

BRITISH ART.—“We shall never excel in decorative design.” So wrote Ruskin nearly thirty years ago, and this, we must suppose from a republication of the lecture without alteration (‘Lectures on Art,’ p. 16, 1894), is his opinion still. But has the march of time justified this dictum ? I venture to hold that it has not. True, the buttresses with which the eminent critic propped his assertion are with us still. They are these :—

“Such [decorative] design is usually produced by people of great natural powers of mind, who have no variety of subjects to employ themselves on, no oppressive anxieties, and are in circumstances, either of natural scenery or of daily life, which cause pleasurable excitement. We cannot design, because we have too much to think of, and we think of it too anxiously.”

But, now as formerly, these very reasons alleged make, in my judgment, for skill in art as in everything. Vanity and anxiety are the twin spurs which goad our sluggishness on to better things, and without which no true advance is possible. Far too much is said about the hurry and fret of modern life as the enemies of all real progress ; they are the merciful factors which prevent stagnation. Besides, being “careful about many things” does not always fritter away strength nor impede concentration. But as a matter of fact British artists do “excel in decorative

design,” this notwithstanding. The experience of the last few years demonstrates this beyond cavil. British workmen have vied (and still do vie) successfully with those of other times and other climes. Productions in brass and iron work, in wall papers and decorated ceilings and panelling, rival those of other countries and epochs. The whole life of William Morris is living proof of this. So when the dust of three decades is blown off the master’s dictum it stands in naked contrast with the truth—at least to-day.

J. B. S.

Manchester.

‘ENTERTAINING GAZETTE.’—In ‘N. & Q.’ 7th S. x. 228, I asked for information about a periodical of this name, published by Harding in Paternoster Row. The correct title is the *New Entertaining Press and London Advertiser*, and it was published by W. Harding, 3, Paternoster Row (London, 1832).

MATTHIAS LEVY.

SENIOR WRANGLERS.—With reference to a popular belief that Senior Wranglers generally fail to be as eminent in usefulness to the community as their attainments at graduation promise, a contributor to the *School Guardian* (4 June), over the signature “Cantab,” writes :—

“I have been looking at the names of the first two Wranglers in an old calendar, from 1804 to 1860. It would be a better test to take the first ten, for on several occasions there has been little difference between their merits. However, the following were first or second: Ten bishops (five seniors), seven great judges (five seniors), Sir J. Herschell, Dr. Whewell, Melville, Sir G. Airy, Prof. Challis, the late Duke of Devonshire, S. Laing, Dean of Exeter, Leslie Ellis, Sir G. Stokes, Prof. Cayley, Adams, Lord Kelvin, Prof. Tait, Routh, Clerk Maxwell, L. Courtney, and Archdeacon Wilson. Of the rest twenty-seven remained at the University, or became professors in other universities, and these all wrote excellent works on mathematical subjects. Of those still remaining some held important posts in the University, and several died before they had time to acquire any distinction.”

F. JARRATT.

BURMESE WEDDING CUSTOMS.—

“In some parts of Burma, in out-of-the-way country villages, they still retain a curious custom of tying a cord across the road along which the bridegroom must pass on his way to his home. They then demand money from him before he is allowed to proceed on his way. Should he refuse this backshish, they break the cord with a curse on the newly married pair. They have yet an older and still more disagreeable custom, which is, that on the wedding night a party of gay young bachelors assemble round the house of the newly married pair and pelt it with stones and sticks, which is extremely detrimental to the flimsy bamboo structures, and often results in serious damage being effected to the house, and not unfrequently to the occupants. This custom is especially curious, as it resembles a



practice still occasionally in vogue in very out-of-the-way and rural villages in England, of throwing stones and firing guns round the abode of a newly wedded pair."—'Among Pagodas and Fair Ladies: an Account of a Tour through Burmah,' by G. T. Gascoigne (London, 1896).

H. ANDREWS.

DR. JOHNSON'S RESIDENCE IN BOLT COURT, FLEET STREET.—

"It perhaps is not generally known that the residence of the great 'leviathan of literature,' situated in Bolt Court, Fleet Street, was consumed by the fire which destroyed Messrs. Bensley's premises a few years ago; and that there are now no ostensible traces of the doctor's city retreat save the site. The only vestige of the house is a piece of grotesquely carved wood, which ornamented the centre of the doorway, and which is now in possession of a gentleman of the neighbourhood. Part of the new printing-office belonging to Messrs. Mills & Co. occupies a portion of the site, and the remainder forms a receptacle for coals. As if learning loved to linger amidst the forsaken haunts of departed genius, the place is still the scene of those efforts in propagating knowledge without which it would be a sealed book."

The above is quoted from an article, signed H., which appeared in the *Mirror* of 18 April, 1829, pp. 258, 259. A more modern instance—the *Daily Graphic* of 21 Feb., 1893—states as "a matter of fact" that the house in Bolt Court in which Dr. Johnson resided "was burnt down in 1819."

As a set-off against these explicit statements I instance two others equally explicit and to the point. At p. 110 of Lieut.-Col. F. Grant's 'Life of Samuel Johnson' ("Great Writers Series") reference is made to Johnson's removal to 8, Bolt Court, in 1776. A foot-note states that "the house still [1887] remains in the same condition as when lived in by Johnson." On p. 114, vol. i. of Thornbury's 'Old and New London' is an engraving of 'Dr. Johnson's House in Bolt Court.' Above it is the following sentence:—

"Johnson's house (No. 8), according to Mr. Noble, was not destroyed by fire in 1819, as Mr. Timbs and other writers assert. The house destroyed was Bensley the printer's (next door to No. 8)."

The circumstantial account given at the commencement of this note seems to carry conviction with it; but I shall be glad to know whether or not the accounts given by "Mr. Timbs and other writers" are correct.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"DERRING-DO."—Dr. Murray has proved in the 'H. E. D.' that this is not a proper English word at all, but what he calls a pseudo-archaism, "which by a chain of misunderstandings and errors" has got a place in our written language. He traces the error to Spenser, but it is evident that modern

romantic writers have been led to use it mainly by the influence exercised by Sir Walter Scott, who probably took it direct from 'The Faerie Queene' (ii. iv. 42; vi. v. 37). Sir Walter Scott has enriched our language far more than most people are aware by his revival of good and picturesque old words, but that is not a reason why, when he fell into error, as he did sometimes, we should blindly follow him. It is too much to expect that men who work under pressure, such as the leader-writers who help to produce our daily newspapers, should have read, or remembered if they had read, what Dr. Murray has said concerning the words they pitch upon for adding colour to what they have to say. We might perhaps as reasonably require the persons who make our dresses to be learned in the chemical nature of the dyes used in producing the tints they blend so deftly. That, in fact, few newspaper writers care for these things is demonstrated by almost every paper we take up. The following passage occurs in one just delivered: "This noble narrative of courage and derring-do flashed from the very field of battle." Though, as I have said, such errors are very pardonable, it is well they should be pointed out, as I have ground for hoping that repetition of censure may in time produce amendment. There have been instances where such has been the case. We do not now hear of "a genteel female" being "led to the hymeneal altar," nor is a married woman commonly spoken of in newspapers as "the lady" of her husband, yet these things were so common as to pass without notice in the early years of the present reign.

ASTARTE.

"VAGABONDS."—For the benefit of the 'H. E. D.' an early instance of "vacabounde" is given (see *ante*, p. 319), but in Machyn's 'Diary' (Camden Soc.) two earlier instances may be found. On 14 Sept., 1554, two "vacabondes" were whipped at the cart tail, and on 18 May, 1554, a "vacabond" was whipped for "ronnyng a-bowt master-les."

AYEAHR.

ST. JULIAN'S HORN.—In Richards's 'History of Lynn' (1812, vol. i. p. 436) is the following passage:—

"Memorandum. John, bishop of Ledence, have granted to every brother and sister of the fraternity or Gild of St. Gyles and St. Julian, holden at St. James's Church in Lynn, that at the time or season that any manner of person or persons do intend to drink in St. Julian's Horn with good devotion, are granted by the said bishop, as often as they do, forty days pardon, which grant was confirmed by the same bishop in the mansion place of John Baxter of Lynn Grocer, in the presence of Cyprian

Pouleson, alderman, the said John Baxter, Thomas Brampton, and other men the 5th day of August in ye yr of our Lord 1532 in the 24th yr of K. H. 8. John Powis, Mayor, and My Lord of Norwich, Rich<sup>d</sup> Pykk [Nykk], then bishop, did visit the same time.....The said John bishop [of Ledence] was then suffragan to my Lord West bishop of Ely."

In a note Richards says:—

"This is the only mention we have met with of *Saint Julian's Horn*, the history of which no doubt would be very amusing if it could be recovered."

Is it possible that later researches have thrown any light on this curious reference?

JAMES HOOPER.

Norwich.

### 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 HORIZON OF PRACTICAL POLITICS."—We shall be glad of quotations for this phrase, and especially for such as show its original use, when a certain question was said to be "not within the horizon of practical politics."

J. A. H. MURRAY.

Oxford.

"DRANGUT."—This is said to be a word in use in East Devon for a narrow passage, commonly called "a drang-way" in the south-west of England. I should be glad to hear whether any of your readers can testify that the word "drangut" is in living use.

A. L. MAYHEW.

Oxford.

BENJAMIN THORPE (1782?–1870), ANGLO-SAXON SCHOLAR.—Beyond a brief mention of Thorpe's death in the *Athenæum*, and what may be gleaned from the prefaces to his works and editions, I am unable to discover materials for a biographical memoir. He appears to have studied under Rask at Copenhagen, to have returned to England in 1830, and latterly, at least, to have resided at Chiswick. I should be grateful for any reference or clue as to his parentage, birth-place, or any biographical details.

THOMAS SECCOMBE.

15, Waterloo Place, S.W.

"THE ADVENTURER."—In how many volumes was the 1788 reprint of 'The Adventurer'?

P. J. F. GANTILLON.

[We trace no edition of 1788. None such is in the British Museum or in any catalogue or bibliography to which we have access. An edition of 1778 is in four volumes. All editions of which we know are in three or four volumes.]

PASSAGE IN DICKENS.—Can any of your readers tell me where Charles Dickens made use of the following words?—

"I have seen a country upon earth where darkness sets upon the living waters, and where misery and toil and death are the hard portion of her sons and daughters, and where those who should have opened the book of life to all men's finding squabbled for words upon the altar floor and rent the book in struggles for the binding."

These lines were stated by the late Mr. Mundella to be Charles Dickens's.

CAPT. KELSO, R.N.

### REFERENCE WANTED.—

That said, her round about she from her turnd,

She turned her contrary to the sunne;

Thrice she her turnd contrary and returnd

All contrary; for she the right did shunne.

Quoted as from 'The Faerie Queene' in Longmuir's edition of Jamieson's 'Scottish Dict.,' 1867, s.v. 'Withershins.'

A. SMYTHE PALMER.

South Woodford.

HERESY AND BEER.—"I know not how it happened (as he merrily saith) that herisie & beere came hopping into England both in a yeere" (Buttes, 'Dyets drie Dinner,' sig. G iv.). Who was the merry wit to whom Buttes refers? Surely he should not be allowed to remain anonymous. Q. V.

GRAZZINI'S 'SECONDA CENA.'—I should be much obliged for information as to the date of a copy in my possession of a well-known work, 'La Seconda Cena' of Anton Francesco Grazzini, detto Il Lasca. Its title-page states that it was printed "In Stambul, Dall' Egira 122. Appresso Ibrahim Achmet, Stampatore del Divano, con [approvazione e] privilegio della Formidabile Porta Ottomana." Ibrahim Achmet was the publisher as well as the printer of the book, which is a rather square 8vo. of 220 pages, well printed in italics, and dedicated "All' Illustriss: Sig: Giovanni Bouverye, Cavaliere Inglese." In his dedication to this gentleman Ibrahim Achmet mentions that he obtained the manuscript of the 'Seconda Cena' during his travels in Tuscany, where they had become acquainted, and he begs his patron "a condonarmi tutti quelli errori, che in tale edizione ella ritrovera."

I think it probable that "122 Dall' Egira" on the title-page may be a conventional way, known to more experienced book collectors than myself, of expressing a date some nine hundred years later than 122 Hij.; but the fact that the publisher refers to Grazzini in his dedication as "uno di piu alacri e vividi ingegni che in Firenze fiorissero nel XV.



secolo di vostro Cristo" seems to indicate that figures were among the weak points for which he apologizes in Ottoman printing.

Books published by Ibrahim Achmet are probably well known to some of your readers, and I think that many of us would be interested by such notes as they may favour us with on the original edition I refer to.

J. M. TROTTER.

Colinton, N.B.

[You have stumbled on a *supercherie*. The work you mention was published in Italy, presumably in Florence, near the middle of last century, say 1743. It may interest you to know that the edition—a *contrefaçon* of which with 228 pages instead of 220 was issued—supplies a good text. Fanciful rubrics such as that here employed are common enough in French and Italian literature. See Haym's 'Biblioteca Italiana: ossia Notizia de' Libri Rari Italiani,' Milano, 1803, vol. iii. p. 24. Few works of any sort were printed in Constantinople under Turkish rule, though Ibrahim Effendi, in 1726 or soon after, established, by permission, a press. See Cotton's 'Typographical Gazetteer.' Ibrahim Achmet is most probably a name of fantasy.]

THE HEAD OF THE DECAPITATED DUKE OF SUFFOLK.—Until recently the church of the Holy Trinity in the Minorities contained the head of the Duke of Suffolk, father of Lady Jane Dudley, commonly known as Lady Jane Grey, beheaded for instigation of his daughter's attempt upon the throne. The church has been pulled down. Can any one state what has become of the head?

WALTER SYLVESTER.

[See 6th S. xii. 241, 302, 418; 8th S. iii. 466, 499; iv. 44; viii. 286, 393; x. 72, 144; xii. 114.]

BEARDS.—Can any correspondent tell me if slaves in Persian seraglios are still shaved as a mark of servitude? Does the custom prevail in any other countries?

WILLIAM ANDREWS.

The Hull Press, Hull.

MORE FAMILY PORTRAIT.—I am anxious to learn if any one has a duplicate of a portrait of Christopher Cresacre More, great-grandson and biographer of the Chancellor. Mine is a three-quarter-length on panel in the dress of the period (1611), with his left hand on the hilt of his sword, and the right extended in a curious way across his stomach, which gives the picture a peculiar feature, although the face and other parts are well painted. On the upper left-hand corner is, in faint yellow, the following legend:—

Acer Cres animo Christi fer More labores

Pectus Eliza ferit Gagea betha (?) tuum.

Æta. suæ 38. 1611.

Christopher Cresacre More was born in 1572, and married Elizabeth, daughter of Thomas

Gage, of Firle, Esq. I do not know the date of his marriage, but from the legend I infer it was after the portrait was painted. If any of the elder descendants of Sir Thomas More have a duplicate, or can tell me by whom the portrait was painted, I shall be gratefully obliged.

C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.

FROBISHER FAMILY.—I shall be greatly obliged to any correspondent of 'N. & Q.' who can give me particulars of the descendants of John Frobisher, of Chirk, Denbighshire, who married Elizabeth, daughter and coheir of Thomas Bulkeley, of Eaton, *circa* 1425. Were the Frobishers of Altofts, co. York, descended from this John Frobisher?

WM. JACKSON PIGOTT.

SIBYL GRAY'S WELL.—Did such a person as Sibyl Gray, who is mentioned by Sir W. Scott in 'Marmion,' ever exist? There is a well close to the village of Braxnton which the inhabitants of that place say is the one spoken of by Sir Walter; but some little way off is another, also pointed out as that spring whence Clara brought water for the dying man. Can any one tell me which statement is the correct one? K.

COL. WALL.—In or about the year 1804 Lieut.-Col. Joseph Wall, retired Commandant of "Wall's African Corps," was brought to trial in Dublin, found guilty, and executed, on the charge of murder, in having caused the death of a soldier by flogging. I recall having seen a printed report of the trial, but now so long ago that particulars of the case have escaped my memory. Perhaps some of the readers of 'N. & Q.' may be able to tell us something about what must have been *une cause célèbre* at the time, more than twenty years having elapsed between the punishment (?) of the soldier and that of his colonel, who ordered the flogging and saw it carried out to the end. The crime for which Col. Wall paid the penalty on the scaffold was committed in the island of Goree, *circa* 1782. Wall's African Corps was disbanded in 1783, but the colonel's name remained on the H.P. of the Army List until the time of his being brought to trial.

W. SHANLY.

Montreal.

[Wall was executed 28 Jan., 1802.]

'COURSES DE FESTES ET DE BAGUES.'—Will any reader kindly give me information respecting the following work? "Cours de Festes et de Bagues Faites Par Le Roy, et par Les Princes et Seigneurs de sa Cour, en l'annee 1662. Paris, 1669" [*sic*]. It contains no letterpress, and the pages are not

numbered. By whom was it issued; and what number of plates should it contain?

R. F. G.

RECORDS OF THE INQUISITION AND DUBLIN UNIVERSITY.—More than forty years ago some MSS. of great interest were presented by the Vice-Provost of Trinity College, Dublin, to the library of that institution. They were the originals of the records of the Inquisition at Rome. It can scarcely be supposed that the Dublin authorities are ignorant of the great value and importance of these documents; but one would like to know whether any steps have been ever taken towards their publication.

RUDOLPH.

MILES STANDISH'S WIFE.—Can any correspondent help to trace the real maiden name of the wife of Miles Standish, of the Duxbury branch? He bequeathed to his son Alexander certain estates in the Isle of Man, which he describes as "surreptitiously detained from him." That the Standish family had an interest in the Isle of Man is proved by the fact that John Standish is mentioned in 1601 as a member of the House of Keys; also William Standish, variously so from 1637 to 1648, and Joseph Standish, in the same capacity, in 1662–5. Miles Standish's first wife was Rose; his second wife, who went out to America, was by tradition a younger sister of Rose. It is supposed that his wife was a Manxwoman, and it would be of more than common interest to ascertain her surname.

C. ROEDER.

BOGIE, as applied to the carriage or platform on which engines or carriages of considerable length are placed, connected therewith by a pivot, with a view of distributing weight and facilitating passing round curves. *Unde derivatur?* HIC ET UIQUE.

[The 'H. E. D.' says the etymology is unknown.]

#### AUTHORS OF QUOTATIONS WANTED.—

"Has matter motion? Then each atom, asserting its perpetual right to dance, would form a universe of dust."

A. G. BECKER.

A fairer Athens and a nobler Rome.

"A Naiad was murmuring in every brook, and a Dryad was whispering in every tree."

PIERRE.

Hush! Hush! I am listening for the voices

That I heard in days of old.

W. B. K.

Rest is not quitting the busy career;

Rest is the fitting of self to one's sphere,

Loving and serving the noblest and best,

Onward, unswerving, that is true rest.

W. D. HOYLE.

The fair Lavinia once had friends.

E. T. M.

[Should it not be "The lovely young Lavinia," &c.? Query Rowe, 'Fair Penitent,' or Thomson.]

#### Replies.

##### CHELTENHAM.

(9th S. i. 200, 245, 396.)

MR. SEARLE's letter affords a new illustration—there are many more to be found in his 'Onomasticon'—of the danger of trusting to indexes. It is quite true that the name Kelto occurs in the index to Piper's volume, with the references II. 413<sup>1</sup> and II. 473<sup>2</sup>. Both references are incorrect: they should be II. 416<sup>1</sup> and II. 473<sup>2</sup>. And in both places the name in the text is *Ketto*. As the "addenda et corrigenda" contain no notes on these entries, it appears that MR. SEARLE's whole argument is based on an index-maker's blunder.

But even if we admit the unlikely supposition that Piper's text is wrong and his index right, MR. SEARLE's reasoning is still faulty. The identification of Kelto with the hypothetical Celta involves the assumption that the former is Low German, because the High German equivalent of an Old English Celta would have *z* instead of *t*. The general character of the list in which the name occurs renders this assumption very improbable. The Old English name to which Kelto, if it existed, would correspond is that which appears in MR. SEARLE's 'Onomasticon' as *Gelda*. The "prototheme" *Kelt* in *Keltmunt* and *Keltulf* is correctly treated by Förstemann as a variant of *Geld*.

The existence of an Old English personal name Celta is thus not only unattested by English documents, but unsupported even by such questionable evidence as would be afforded by the discovery of its formal equivalent in German. There is therefore no ground for supposing that Cheltenham (*æt Celtanhome* in a document of A.D. 803) contains a personal name, or for discrediting the probability that the Chelt of our ordinary maps is a genuine river-name, descending from an Old English form *Celta* or *Celte* (genitive *Celtan*). As MR. SEARLE perhaps may know, genitives of river-names do occur in names of places, *e.g.*, in Lygeanburh, Axanmynster, and Exanceaster.

I do not see that MR. S. ARNOTT's long letter contains anything to the purpose. The mention of "holm" is irrelevant, because we know from documentary evidence that the last syllable of Cheltenham is not *holm*, but *hām* (also spelt *hom*). MR. ARNOTT's counsel to etymologists to beware of dogmatism is excellent, even if somewhat trite. But is he not just a little dogmatic himself in "positively stating" the derivation of Chis-



wick? I should be greatly obliged if he would give the grounds on which his derivation is based, and if he would tell me where to find the word "*ches*, gravel," which I do not remember having met with. The word which I do know is *chesil*, in Old English *ceosel*. The derivation of Chiswick is unknown to me; for all I can tell, the documentary form *Cheseuic* might come from an older *Cheselwic*; but unless some definite evidence exists other explanations are equally possible.

HENRY BRADLEY.

Clarendon Press, Oxford.

MR. SEARLE has missed the point of my contention. There are two A.-S. words, distinct and entirely unconnected—*hām*, a home, and *hām*, an enclosure. The first is normally preceded by a personal name, but with the second this is quite exceptional. Both have lapsed into *ham* in modern names. If Cheltenham had been from *hām*, MR. SEARLE's explanation might have been defensible, but as it is from *hām*, the probabilities are strongly against him. Moreover, his Kelto is only a ghost-name.

MR. ARNOTT has forgotten that the Chess is not a gravelly stream, since it flows through chalk without flints; and at Chesham, where there is no gravel, the source of the river is a large pool in the centre of the town, where the water bubbles up from the chalk through a number of auger holes, just as a branch of the river Hull does at Nafferton. If MR. ARNOTT will condescend to examine any of the books of the person he calls a "writer in 'N. & Q.," he will find that he has not altogether neglected "local inquiry," though hitherto ignorant that *ches* means gravel in A.-S. or in any other language.

ISAAC TAYLOR, Litt.D., Hon. LL.D.

At the end of his note the REV. S. ARNOTT deprecates the use of a Warburtonian style of writing. He nevertheless states positively that Chiswick is derived from *ches*, which he says is gravel. This positive assertion is made by MR. ARNOTT because he has lived at Chiswick and has made an exhaustive local inquiry into the origin of the name. It would be interesting to know the details of this inquiry and the steps by which MR. ARNOTT arrived at his conclusion. In what language, for instance, does *ches* mean gravel? If the local inquiry was confined to the natural features of the place, any geological map of Middlesex would have shown that gravel was a principal characteristic of the soil of Chiswick, as well as of the other riverain districts to the west of London. If MR. ARNOTT had crossed the river, he would

possibly have found that the soil of Barnes is composed of gravel to a greater depth than that of Chiswick. What, then, is the reason that Chiswick should derive its name from gravel in preference to other places in its neighbourhood? Before MR. ARNOTT's derivation can be accepted these questions should be answered.

MR. ARNOTT also says, apparently with reference to the gravel theory, that "a neighbouring place, also on the river, is Cheselea, or Chiselea, Chelsea." I fear MR. ARNOTT cannot have done me the honour of reading my note on 'Chelsea,' *ante*, p. 264. A local inquiry at the end of the nineteenth century may, under certain conditions, be a serviceable aid to knowledge, but I venture to think that historical evidence which mounts back as far as the eighth century is a still more trustworthy guide.

W. F. PRIDEAUX.

45, Pall Mall, S.W.

#### SMOLLETT: HIS DEATH AND BURIAL.

(9th S. i. 201, 309.)

It is pleasing to learn that MR. MONTGOMERY CARMICHAEL, British Vice-Consul at Leghorn, is satisfied that the subject of this paper died on 17 Sept., 1771, but the place of his death and the precise site of his grave still remain unsettled points. As regards the monument at Leghorn, my old and esteemed friend the late Mr. Alexander Macbean, many years Her Majesty's Consul in that city, wrote to me in 1882:—

"My recollection of the obelisk dates back fully sixty years. About fifty years ago it was very much mutilated by Americans, who were surprised in the act of chipping off the edges with the mallets which they brought for the purpose. I happened to be a trustee (or churchwarden) in 1836-7, and I then succeeded in getting the railing erected at the public expense."

There is evidence to the effect that the obelisk existed in 1816. The Rev. J. C. Eustace, however, who dilates at some length on Leghorn, in his comprehensive work in four volumes 'A Classical Tour through Italy in 1802,' makes no allusion whatever to a Smollett tomb, so that it is very possible the obelisk as we see it was erected by the doctor's admirers in the early part of this century, subsequently to Eustace's sojourn in Leghorn; and if this surmise is correct, the tardy and erroneous entry in the consular registers is responsible for the mistaken date on what may be termed the cenotaph in the Leghorn cemetery. In seeking after the novelist's residence at the time of his death—Roscoe, Herbert, Moore, and Anderson do not satisfy—it will be found that

he was in the habit of frequently staying at Leghorn and Monte Nero, as proved by letters to his friends Caleb Whitefoord and the eminent John Hunter; other letters show him to have been at or near Pisa towards the close of his life. Dr. Armstrong writes to Smollett, March, 1769, "I enjoy, with a pleasing sympathy, the agreeable society you find amongst the professors at Pisa." Again, in June, 1770, "I wrote to my brother from Genoa, and desired him to direct his answer to your care at Pisa." And further support of residence at Pisa, or near that city, is gleaned from the letter in the *Gentleman's Magazine* for May, 1818, which affords, so far as I am aware, the only explicit record at hand that dwells upon and unmistakably establishes the approximate site of the historian's tomb, showing forth in a very positive manner that in 1818 it was not to be found at Leghorn, but somewhere between Pisa and that seaport town, "on the banks of the Arno." There certainly did exist in Smollett's time a navigable canal—Il Canale dei Navicelli—from the Arno at Pisa to the sea close by Leghorn, and since it would be as absurd to speak of the Arno between Leghorn and Pisa as of the Clyde between Glasgow and Ardrossan, allowance must be made for the limited geographical knowledge of the country possessed by the correspondent of the *Gentleman's Magazine*, for he might have mistaken the canal (a broad one at that period) for the Arno, as was evidently the case with Shelley when travelling upon one occasion from Pisa to Leghorn on the road (*campestre*), the only land communication between the two cities, which lay parallel to the canal almost the entire way. Trelawny thus relates the incident:—

"As we turned off the Lung' Arno, a friendly puff of wind relieved the poet of his obnoxious head-gear, and the hat trundled along. I stopped the horses. Shelley, 'Oh! don't stop! It will get into the river, and I shall find it at Leghorn.'"

Of such capacity was the canal that an ambassador from Morocco, having stated that the motion of a coach was disagreeable to him, expressed a desire to return to Leghorn from Florence by water, and a Court gondola was prepared for the purpose, and that journey was accomplished in February, 1778. Writing in 1820, Cadell, 'Journey to Carniola, Italy,' &c., speaks of the canal as being navigable, the intervening country being thickly wooded and not cultivated. He alludes to the cemetery at Leghorn, "where have died many English of consumption," but is silent on the obelisk. To all intents, Smollett died a heretic, so far as Church discipline was con-

cerned in the Grand Duchy of Tuscany, in days as dark as any in the Middle Ages; we may therefore rest assured that his burial in consecrated ground other than Protestant would not have been tolerated, any more than it would be at the present day. He died as he had lived the greater portion of his agitated life, in very straitened circumstances, so that, upon the fairly safe assumption that he passed away at a villa somewhat nearer to Pisa than to Leghorn, it would have been scarcely possible for his destitute widow to remove his remains—even though the two cities are only about twelve miles apart—within the short time prescribed by the law of the land, to the comparatively remote cemetery at Leghorn. Gentili visited the dying man on 14 Sept. "for the first time," which clearly implies that the Italian was not Smollett's habitual medical attendant, but that he had been invited by his friend Dr. Garden to a consultation at the crisis. If what has been advanced be considered without bias, we may conclude as probable that Smollett, in his deplorable condition, died at no great distance from Pisa, a noted sanatorium in his day (*Scots Magazine* states he died at the baths of Pisa), and that he was interred beside the canal, within the grounds of one of his numerous friends. It is scarcely possible to admit, had he died in such close proximity to Leghorn as to have ensured his burial there, that the English consular department could have neglected to record the burial of a Protestant British subject, and especially of a man of no small reputation. When we read of "so many of his countrymen planting slips of laurel at his tomb," almost to obstructing entrance to the doors (what doors?), we are forced to admit that, apart from their desire to visit the sepulchre of a famed Scotsman, Pisa had attractions for travellers with which those at Leghorn could not for one instant be ranked—not simply because of its superb monuments and on account of its celebrity as a watering-place, but also because Pisa was, at certain seasons, the favourite *villeggiatura* of the Grand Duke of Tuscany, who betook himself thither annually, attended by the whole of his brilliant Court.

J. BUCHAN TELFER, Captain R.N.

THE PARNELL PEDIGREE (6th S. viii. 509; ix. 98).—During the month of June, in which C. S. Parnell was born, it may be worth while to draw attention to his forefathers. MR. W. MAZIERE BRADY asserts at the first reference that "C. S. Parnell has no blood of Irish princes in his veins." Also Mr. McCarthy, in 'History of Our Own Times,' 1880-97, p. 64,



says, "So far as we know there was not a drop of Irish blood in Charles Parnell's veins." Now, if we take Foster, 'Noble and Gentle Families,' p. 173, where from Edward I. Parnell's descent is traced, we find that, through the Wards, Hamiltons, and Mordaunts, he was descended from the Howards and Mowbrays. John, the fourth baron of the last family, who died 1368, was great-grandson of Roger de Mowbray, the first baron, who died 1297. Roger married Rose, daughter of Richard de Clare, second Earl of Gloucester, who died 1262, and the latter was son of Gilbert de Clare, who died 1230, and was first Earl of Gloucester. The last-mentioned married Isabella, daughter of William the Marshal, the husband of Isabella, the only child of Strongbow and Eva, the only daughter of Dermot MacMurrough, King of Leinster. Thus Parnell was descended in the female line from the princely family of Leinster, and therefore had Irish Celtic blood in his veins.

T. C. GILMOUR.

Ottawa, Canada.

SOURCE OF ANECDOTE (9th S. i. 348).—Another than myself must answer your correspondent's query. I can give but a quotation from Diogenes Laertius (lib. vi. cap. 2, § 37) in illustration of the sentiment from the humorous side:—

Θεασάμενος [Διογένης] ποτὲ γυναῖκα ἀσχημονέστερον τοῖς θεοῖς προσπίπτουσαν, βουλόμενος αὐτῆς περιελεῖν τὴν δεισιδαιμονίαν (καθὰ φησι Ζωῖλος ὁ Περγαιός), προσελθὼν εἶπεν, Οὐκ εὐλαβῆ, ὦ γυναῖκα, μή ποτε θεοῦ ὀπισθεν ἐστῶτος (πάντα γάρ ἐστιν αὐτοῦ πλήρη) ἀσχημονήσης;

The above may serve either as a supplement to or as a substitute for the sculptor anecdote. Divinity pervades all space (*Jovis omnia plena*), therefore the gods see what is behind in the case of this woman as in that of the statue.

F. ADAMS.

106A, Albany Road, Camberwell.

In Longfellow's poem 'The Builders' there is this stanza:—

In the elder days of Art  
Builders wrought with greatest care  
Each minute and unseen part;  
For the gods are everywhere.

Perhaps some annotated edition of Longfellow's poems might supply the source of the saying.

C. LAWRENCE FORD, B.A.

Bath.

A RHYMING WARNING TO BOOK-BORROWERS (9th S. i. 366).—I enclose a copy of some doggrel verses which an old relative of mine

gave me many years ago. I cannot say what the origin of them was, though I believe he told me at the time:—

If thou art borrowed by a friend,

Right welcome shall he be

To read, to study, not to lend,

But to return to me.

Not that imparted knowledge doth

Diminish Learning's store,

But Books, I find, if often lent,

Return to me no more.

Read slowly, pause frequently,

think seriously, keep cleanly, return duly,  
with the corners of the leaves not turned down.

The verses quoted by MR. ATTWELL were in common use among lower boys at Eton some thirty-five years ago; but they began with a couplet which he does not cite, viz.:—

Steal not this book, mine honest friend,

For fear the gallows be thine end.

Steal not this book for fear of shame, &c.

JOHN MURRAY.

50, Albemarle Street, W.

The two following may possibly be of interest; the wording is not dissimilar, though one is of the seventeenth and the other of the eighteenth century. The writing of the two is almost identical, both being in court hand:—

hic liber est meus testis est deus

si quis nomen querit hic nomen erit

Thomas Whitgrave.

Thomas Whitgrave, of Moseley, Esquire, was one of those who assisted Charles after Worcester, 1651, and a joint source with Father Hudleston of the narrative compiled in one of the Boscobel Tracts.

Hic nomen pono

Quia librum perdere nolo

Et si quis me querit (sic)

Hic nomen erit

John Mawdesley, 1771.

Scribbled by my great-grandfather in his Greek Testament. Whitgrave's is given in facsimile in Mr. Allan Fea's 'Flight of the King.'

F. L. MAWDESLEY.

Some time ago I bought a book containing a slip of thin paper attached to the fly-leaf bearing the name of Samuel Sharp in facsimile. Above the name are, Crest, a stag trippant; arms, a chevron between three roundles; and motto, "J'espère encore." Below are printed the following lines:—

Hee hoe dothe thys boke borowe,

An yte dothe ne' brynge backe:

Certys, shal hee hav sorowe,

An comforte shal hee lacke.

Old Poet.

I do not seek to learn the name of the "Old Poet," as I presume he belongs to the present century. I think a correspondent mentioned

the following in 'N. & Q.' some years ago, but I cannot remember under what heading it appeared :—

This book belongs to —  
Si quis furetur  
Per collum pendetur  
In hoc modo.

Below should be a sketch of a gallows and a body hanging thereto. JOHN T. PAGE.  
West Haddon, Northamptonshire.

In my schooldays the four lines appeared in almost every book of every boy; but the last two lines ran thus :—

If you this precious volume bone  
Jack Ketch will claim you as his own.

But book-borrowing has never been stopped by this or any other proposed remedy, and there are few who do not suffer from it. I heard of the owner of a library who used to insert a small gibbet, cut out of cardboard, with the borrower's name thereon, in the vacant place on the shelf, and projecting.

R. DENNY URLIN.

Grosvenor Club.

NEWINGTON CAUSEWAY (9th S. i. 425).—I think BRUTUS has altogether misunderstood the meaning of Sir Walter Besant in the article on 'South London' in the March number of the *Pall Mall Magazine*. Quoting from the article in question, your correspondent tells us that "there were buildings along both sides of the Causeway as far as St. George's Church," and interpolates the remark that by the word "Causeway" he supposes that Newington Causeway was meant, and that "St. George's Church was never situated there." And so would say Sir Walter Besant and any one who knew the locality at all. By reference to the February number of the *Pall Mall Magazine*, p. 176, will be seen an illustration of 'Merchants crossing Southwark Swamp,' which shows clearly what a "causeway" really is—viz., literally speaking, as defined by the 'Encyclopædic Dictionary,' "a way raised above the level of the surrounding ground and paved," or "a built way across a swamp or the like, and supported by an embankment, or by a retaining wall"; just, indeed, what we call an embankment in these days. With regard to the thoroughfare now known as Newington Causeway, the name itself would appear to be comparatively modern, for in Thornton's well-known book on London, speaking of the "village" of Newington Butts, it is stated to extend from the southern end of Blackman Street towards Kennington, thereby going far to prove that in 1784, the date of the publication of this book, the name was,

at any rate, not in general use, if it were known at all, and that the road was known as Blackman Street from the New Kent Road up to the spot where it joins the Borough High Street, which would appear to have been where it is now entered by Great Dover Street, just where St. George's Church stands, and where the "Causeway" of Sir Walter Besant ended. No doubt the road itself is a very old one, and nothing seems more natural than that the old name of what must be conceded to be its older portion should in process of time be thought appropriate for the part immediately leading from the "village," first of Newington, and afterwards from those of Walworth, Camberwell, Kennington, Peckham, Brixton, and other places in rural Surrey; but it seems clear it could have nothing in common with the old Southwark marsh' roadway, although subsequently really a continuation of it. I, too, remember St. Margaret's Hill, where the old Town Hall stood, and believe that its removal only took place when improvements came about through the formation of Southwark Street, somewhere about the year 1860.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

SCRAPS OF NURSERY LORE (9th S. i. 267, 432).—Baron Munchausen's experience is not narrated as a disaster, but reported as a phenomenon. If I remember aright, it arose from his lack of buckshot in a sporting expedition in a forest, when he had, in consequence, to resort to the expedient of substituting for the proper charge of his fowling piece the stones of some cherries he was eating. These, implanted in the *os frontis* of a lordly stag, are said to have germinated, and when the noble *shikar* encountered the same animal some years afterwards he discovered the result of his "scratch" shot to be a well-grown cherry-tree uprearing from between the beast's antlers. NEMO.  
Temple.

MONKS AND FRIARS (9th S. i. 364, 455).—Your latest correspondent, M. C., takes on himself (in somewhat *ex cathedra* fashion) to assert that J. B. S. (whose letter I read with much interest) "is wrong in thinking that friars are not monks," inasmuch as "all friars are monks," and "it is quite permissible to speak of a Dominican monk." Pace M. C. I venture to say that it is nothing of the kind. I have been a Benedictine monk for twenty years, and I have never met with a properly instructed Catholic, much less a priest or religious, who did not know that monks and friars are essentially different, and that to



dub a Dominican or Franciscan friar a "monk" is simply a vulgar, although too prevalent, error.

M. C. is not more happy in lumping together "Vallombrosians, Olivetans, Carthusians, &c.," as "reforms of Benedictines." Surely it is an elementary fact in monastic history that St. Bruno founded the Carthusians, under the advice and protection of the saintly Bishop of Grenoble, as an entirely new institute—certainly in no sense as a "reform" of any existing order.

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

ST. VIARS (9th S. i. 448).—Isaac D'Israeli, in a chapter on 'Literary Blunders' in his 'Curiosities of Literature,' says:—

"Maillon has preserved a curious literary blunder of some pious Spaniards, who applied to the Pope for consecrating a day in honour of *Saint Viar*. His Holiness, in the voluminous catalogue of his saints, was ignorant of this one. The only proof brought forward for his existence was this inscription:—

S. VIAR.

An antiquary, however, hindered one more festival in the Catholic calendar, by convincing them that these letters were only the remains of an inscription erected for an ancient surveyor of the roads; and he read their saintship thus:—

PREFECTUS VIARUM."

EVERARD HOME COLEMAN.

71, Brecknock Road.

Nothing escapes 'N. & Q.' St. Viars has already made his appearance at 2nd S. iii. 447, 495. W. C. B.

WATCH-BOXES (9th S. i. 446).—Mr. Walford mentions one of these belated watch-boxes when dealing with the parish of St. Clement Danes in his 'Old and New London' (iii. 22):

"Ascending northwards towards Carey Street was a flight of steps which led into New Boswell Court. .... At the side of these steps might be seen to the very last a curious relic of other days, a watchman's box, the last relic of the old 'Charles,' which was drawn up from the pavement during the day-time."

The *Daily News* of 28 Sept., 1889, reproduced a paragraph from the *City Press* announcing the death of the last survivor of the "Charles" in the person of Mr. William Mason, *et. eighty-nine*.

JOHN T. PAGE.

West Haddon, Northamptonshire.

SPIDER-WORT CALLED "TRINITY" (8th S. viii. 109, 177; ix. 511; x. 98).—This flower (*Tradescantia virginica*), of which I have pointed out the legend connected with Trinity Sunday and the name consequent, bloomed on Trinity Sunday for the first time this year in this garden. It should continue through

all the Sundays in Trinity. My record is now of 1895, 1896, and 1898. C. SAYLE.

2, Harvey Road, Cambridge.

SPECTACLES FIFTY YEARS AGO (9th S. i. 449).—This reminds one of what Maundrell said of the Spaniards in 1697, that they wore spectacles "not for any necessity, but in affectation of gravity." (See 'A Journey from Aleppo to Jerusalem,' under date of 12 March.)

BEN. WALKER.

Langstone, Erdington.

HALIFAX SHILLING: BLANDFORD FARTHING (8th S. xi. 128, 396, 497).—At the last reference your correspondent H. A. St. J. M., in alluding to the above token, mentions that he owns a copper farthing of the "Burrough of Blandford," dated 1669.

This is undoubtedly one of the farthings issued by that borough at the time mentioned, and forms one of a very numerous and interesting series of seventeenth-century tokens, that, to my mind, are much more valuable from an antiquarian point of view than those issued more than a century later.

These earlier ones were issued at a time when the want of a copper coinage made such small and "necessary change" very useful; but on the issue of a copper coinage they were recalled by proclamation in 1672, having extended over a period of about a quarter of a century, the earliest known being about 1648.

Perhaps the following note, that, in sub-editing the Dorset section for the recent edition of Boyne's 'Seventeenth-Century Trade Tokens,' I made at vol. i. p. 171, under a description of this very token, may be of interest to your correspondent:—

"In Mrs. Farquharson's MS. memoranda quoted by Hutchins ('History of Dorset,' i. 221) I find an entry alluding to the town farthings: '1623. This year the corporation accounted for farthings belonging to this town.' If the date is correctly given—and, coming between an entry in 1617 and another in 1625, there seems no reason to doubt it—this entry must refer to the farthings issued under the patent granted by King James I. to John Stanhope, Baron Harrington, whereby he delegated to him his prerogative of striking copper money for a money consideration, the patent being granted for farthings only.\* Again, in 1673, the following entry: 'The corporation farthings was returned in to the value of 2*l.* 18*s.* and placed in the council-house.' This no doubt was the result of the royal proclamation issued in 1672, whereby the further circulation of these tokens was put an end to."

I think H. A. St. J. M. makes a slight mistake in describing his token. If he looks

\* I may add that I have never come across one of these early farthings, and should be glad to know of the existence of one.

carefully at it I think he will find the word is spelt *theire* (*thet-re*). I have met with no such variant as he gives. J. S. UDAL.  
Fiji.

JOHN WEAVER, DANCING MASTER (9th S. i. 448).—This eminent dancing master was the son of Mr. Weaver, whom the Duke of Ormond, then Chancellor of Oxford, licensed in 1676 to exercise the same profession within that university. He was a resident at Shrewsbury in 1712, when his advertisement appeared in No. 334 of the *Spectator*, and was referred to by Steele in No. 466. He was the author of several ballets, or by him termed "scenical dancing." He is also said to have been the first restorer of pantomimes. He died 28 Sept., 1760, and was buried in St. Chad's Church, Shrewsbury. For a list of his works see 'N. & Q.,' 2nd S. iii. 89, 138, 297; xi. 123, 423.

EVERARD HOME COLEMAN.

71, Brecknock Road.

KISFALUDY (9th S. i. 448).—The key to the accentuation of Hungarian names is that they should be divided, when compound, into their elements. In the above and some others commencing with the same prefix, such as Kismartony, the first syllable forms a word by itself (meaning *little*) and is practically unaccented, the main stress falling upon the first syllable of the words Faludy, Martony. The rhythmical effect is similar to that of such an English name as Great Missenden. Simple as this is, all the biographical dictionaries I have seen go wrong over the accentuation of Kisfaludy; one of them (Smith) has even reduced it from four to three syllables. Altogether our works of reference are not to be congratulated on the way they have treated Hungarian proper names, though perhaps this is in part due to the fact that place and personal names have preserved in many cases an old orthography quite different from that used in writing Hungarian to-day. Thus, to give only one example, the sound which is now represented by the German *ö* was anciently written with *eo* or *ew*, and is still so rendered in many names—Eotvös, for instance, and the queer-looking Thewrewk, which in modern spelling would be Török.

JAS. PLATT JUN.

OXFORD UNDERGRADUATE GOWNS (9th S. i. 247, 292, 415).—This gown seems to get "fine by degrees and beautifully less" as time rolls on, and a more unbecoming costume could not well be devised. It now resembles the ancient article of attire called a "spencer" which Phiz depicts Ralph Nickleby as wearing. In my time, some forty-five years ago,

it was not nearly so much curtailed; and in Ackermann's 'Oxford,' circa 1808, the commoner is depicted as wearing a rather graceful gown. The leading-strings are, I suppose, to represent the need for guidance in the shoals of a university career. The liriipe is a pendant from the ancient form of the hood.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HYDE (9th S. i. 429).—Sir Edward Hyde, Earl of Clarendon, was descended from the Hydes of West Hatch, co. Wilts, a branch of the Hydes of Norbury and Hyde, Cheshire. The relationship between the Earl of Clarendon and the Berkshire Hydes is through marriage. Humphrey Hyde, of King's Lisle, co. Berks, son of Sir George Hyde, of Denchworth, in the same county, married Anne, eldest daughter of Sir Laurence Hyde, of the Close, Salisbury, brother (I think) of Henry Hyde, of Purton and Hinton, co. Wilts, father of the Earl.

JOHN RADCLIFFE.

TODMORDEN (9th S. i. 21, 78, 114, 217, 272, 417).—MR. MITCHNER has not succeeded in quoting me correctly. What I said was that it is a mere "assumption (to suppose) that one letter, say an *r*, can turn into another, as *d*, without any provocation, reason, or necessity." The last six words in this sentence, being important, have been suppressed.

He now finds that "corruption, under traditional passage and slovenly expression, seems to follow some sort of order." This is rather a timid way of putting it, but it is in complete accordance with my statement, and is generally accepted.

The circumstances under which certain letters (more correctly, certain sounds which those letters symbolize) turn into certain other letters or sounds are perfectly well known, and have frequently been explained. Hundreds of examples are given in my 'Principles of English Etymology.' The change from *b* to *p* is not only common, but inevitable under certain circumstances, and it is amusing to see such an example brought forward as a new discovery. It is thousands of years old.

That is the whole point. Sound-changes follow definite laws. Some changes are common, whilst others never occur at all. We are asked to believe that *Tormorden* became *Todmorden*; and the answer is that it contradicts all experience. *R* only becomes *d* when a vowel follows and when the *r* is doubled. Almost the only known example is *paddock* for *parrock*; though we find, conversely, *porridge* for *poddige*, which again stands for *pottage*, and *porringer* for *poddinger*,



a voiced form of *pottager*, with *-nger* for *-ger*, as in *messenger*.\*

The right doctrine is that, to adopt MR. MITCHINER's words with no very violent alteration, "corruption, under traditional passage and slovenly expression, follows" a strict "order," under inexorable physiological laws. This is why "corruption" is so misleading a term to use, and is only adopted by those who are unacquainted with the laws of language.

WALTER W. SKEAT.

W. H.—N B.—Y's request is too large an order for me to execute. Many names of places ending with *den* and *don* are corruptions of *dene*, a valley. Ex., *Crogdæne* (*g* pronounced *y*), *crog*, Norse, crooked (crooked valley), exactly describing its topography. But all *dens* and *dons* are not so derived, and require sifting by local evidence. Maybe I am in error in applying the explanation to Todmorden. So with the syllable *mere*. In numberless cases *mere* or *mor* may be referred to *mere*, a lake. In others it undoubtedly is derived from *mære*, or *gemære*, so frequently found in Saxon charters, and signifying boundary. The same may be said of *tod*, a fox, or *tod*, a corruption of *tor*, a hill.

J. H. MITCHINER, F.R.A.S.

VERBS ENDING IN "ISH" (9th S. i. 86, 136, 315, 355).—PROF. SKEAT, in his eagerness to introduce the word "*ignoramus*"—no doubt with the laudable desire that it might serve as a label for your correspondent—has overlooked the fact that his Latin instances all tend to disprove his assertion at the second reference that verbs in *-ish* were derived not from any one part of the French verbs in *-ir*, as I had suggested, but from all the parts of the verb which contain *-iss*. His instances also prove that it would be useless to read through any number of works in the language from which a word is taken in order to discover how the particular English form arose, as that form is generally due to a special use of the word which some circumstance has made familiar to us.

The passport system, for instance, has made us familiar with the French past participle *visé*, which we oddly use as an infinitive, but the learned professor, who is evidently tired of the subject, may possibly prefer the word *anathema*, its adoption being due to an ecclesiastical desire for a "cuss-word" of classical origin. Be that as it may, it is abundantly evident that, although there is

"nothing so very new" about the question I have raised, it still awaits a definite answer.

H. RAYMENT.

Sidcup, Kent.

"ABRAHAM'S BOSOM" (8th S. xi. 67, 214, 494).—Though there have been six replies to the question of your correspondent from Cheltenham in regard to the meaning of "Abraham's bosom," a phrase supposed by many to be borrowed from the Talmud or from Maccabees, there are other senses than those given in which it has been used by Mosaisms and Christians. For instance, in Lightfoot, 'Works,' xii. p. 162 (ed. Lond., 1823), we read, upon St. Luke xvi. 22, as follows, "Juchasin, fol. 75, v.—This day he sits in Abraham's bosom: that is, This day is Adah Bar Ahavah circumcised, and entered into the covenant of Abraham." Again, in 'Theophylacti Bulgariae Archiep. Enarratio in Evangelium Lucae,' cap. xvi. (ed. Migne, Paris, 1862), we read:—

"Lazarus, qui primus pauper erat et ignobilis populus gentilis, in sinibus Abraham patris gentium merito versatur. Etenim et Abraham cum gentilis esset, credidit Deo, et ex idolorum cultu ad Dei agnitionem transiit. Proinde qui participes sunt translationis ejus et fidei, jure et in sinibus ejus quiescunt, eundem finem et habitationes et suspensionem bonorum sortiti."

Also Trench, 'Parables,' ed. 1870, p. 468, writes:—

"The dying of Lazarus, with his reception into Abraham's bosom, will find their counterpart in the coming to an end of that economy in which the Gentile was an alien from the covenant, and in his subsequent introduction by the angels, or messengers of the covenant, into all the immunities and consolations of the kingdom of God—"which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. i. 10; Eph. ii. 11-13)."

T. C. GILMOUR.

Ottawa, Canada.

SHEEPSKINS (9th S. i. 349).—"Woolfelts" or "woolpelts" are, I believe, both well understood and frequently used words, even to the present day, among dealers in sheepskins, applied to the skins of full-grown sheep which have not been sheared before being slaughtered; whereas "shorlings" or "shorlings" are the skins of sheep slaughtered after shearing. I may point out the Laleham butcher (from the way W. P. M. writes) would seem to have sold in the winter months of 1788-9 the "woolfelts" and "murrain skins," the latter referring to skins of sheep which have died from the sheep-rot.

If W. P. M. wishes for further enlightenment, he will see, if he turns to article 'Woolfel' in the 'Encyclopædia Londinensis,' 1827,

\* The cerebral *r* may be mistaken for *d* by a European. This is why the Hindustani *tāri* is the origin of *toddy*.

"*Woolfel*, skin not stripped of the wool. 'Wool and woolfels were ever of little value in this kingdom' (Davies)." I do not know if this was Sir John Davies (*temp.* James I.) who wrote a work on the state of Ireland, or Thomas Davies (the friend of Dr. Johnson) who died in 1783.

In an old English-Latin dictionary I possess, printed in 1677 (unfortunately mutilated by the boys at Winchester College), I read:—

A fell or skin, *Pellis*.

A sheep's fell, *Melota*.

A pelt-man or pelt-monger, *Pellio Subactarius*.

A skin-fell or pelt, when separated from the flesh, *Pellis*; when joined to the flesh, *Pellis*.

*Pellio*, a skinner or fell-monger.

From this it would seem almost that in 1677 a "pelt-man" or "pelt-monger" was the term for a dealer in "woolfels" or "woolpelts."

If W. P. M. turns to the under-mentioned words in N. Bailey's 'English Dictionary', 1742, he will see more on this subject: "Fell-monger," one who deals in sheepskins and parts the wool from the pelts; "Murrain," the rot; "Pelt-monger" and "Pelt-wool"; "Shorling," a sheepskin after the fleece is shorn off.

A more modern writer, Hyde Clarke, in his 'Dictionary of the English Language, as Spoken and Written,' gives the words "fell," a skin; "pelt," undressed skin; "pelt-monger" and "pelt-wool"; "shorling," "shoreling," or "shearling"; "woolfel." W. B. WYNNE.

Allington Rectory, Grantham.

Skins of sheep and other animals that have died "in morina" are frequently mentioned in the Account Rolls of Durham Abbey, now being edited by me for the Surtees Society. "Woolfels" or "woolfels" are the skins of sheep with the wool on.

J. T. F.

Bp. Hatfield's Hall, Durham.

*Woolfels* (not "woolfels") are mentioned in the statutes 25 Edw. III. stat. 4, c. 3; 3 Edw. IV. c. 1; see also Frost's 'Notices of Hull.' "Mortlings" and "shorlings" also occur, 3 Edw. IV. c. 1; 12 Car. II. c. 32.

W. C. B.

FAITHORNE'S MAP OF LONDON (9th S. i. 409, 491).—I am grateful to MR. COLEMAN for his note on this subject. I have lent my impression (unquestionably an original one) to Mr. Stanford, of Cockspur Street, in whose shop it can now be seen by any one interested. The date on the map is 1658 (not 1618), though certain details prove that the survey was made between the years 1643 and 1647.

C. L. LINDSAY.

97, Cadogan Gardens.

PRAYER FOR "ALL SORTS AND CONDITIONS OF MEN" (9th S. i. 307).—There is no reasonable doubt that this prayer was composed by Dr. Peter Gunning, who was at the head of the Committee appointed to revise the Liturgy in the reign of Charles II. It was originally much longer, the "finally" being, in its present form, somewhat abrupt and unnecessary. Peter Gunning was born in 1613, at Hoo, in Kent, of which place his father was vicar. He was educated at the King's School, Canterbury, and Clare College, Cambridge, where he became fellow and tutor in 1633. He was an ardent Royalist, and was compelled to leave the University in 1646. At the Restoration he was reinstated in his fellowship, made Prebendary of Canterbury and Doctor of Divinity, and became rector of Cottesmore, in Rutland, and Stoke Bruen, in Northamptonshire. In 1661 he became Master of Corpus Christi College, Cambridge, and Lady Margaret's Professor of Divinity, and subsequently Regius Professor of Divinity and Master of St. John's. In the Convocation, 1661, he was chosen Proctor for the Chapter of Canterbury and for the clergy of the diocese of Peterborough. He was made Bishop of Chichester in 1670, and of Ely 1674. He died 1684. J. FOSTER PALMER.

8, Royal Avenue, S.W.

The prayer was added at the last revision. The authority, or, at any rate, an authority for attributing the authorship to Bishop Gunning, is:—

"Bishop Gunning, the supposed author of it, in the college whereof he was Head, suffered it not to be read in the afternoons, because the Litany was never read then, the place of which it was supposed to supply."—"The Beauty of Holiness in the Common Prayer, as set forth in Four Sermons preached at the Rolls Chapel," by T. Bisse (Lon., 1717), p. 97, note.

Wheatley, 'On the Common Prayer,' Oxford, 1794, p. 168, states that "it has been generally ascribed to Bishop Sanderson"; but he refers to a tradition at St. John's College, Cambridge, in favour of Bishop Gunning's authorship as well as to Dr. Bisse, *u.s.*

ED. MARSHALL, F.S.A.

The Oxford 'Helps,' accepting the traditional Gunning authorship, dates the prayer 1661. For more details see Blunt's 'Annotated Prayer Book.'

EDWARD H. MARSHALL, M.A.

Hastings.

PEKIN, PEKING: NANKIN, NANKING (9th S. i. 448).—INQUIRER is right in supposing that Peking, Nanking, are the Chinese forms, and that Pekin, Nankin, have crept into English



from some one or other of the Romance languages—I should say either French or Spanish. Portuguese only admits of final *m*, never *n*, whereas of Spanish exactly the reverse holds good. While on the subject I may add that there are numerous other geographical names in English which, having come to us through a third language, are more corrupt than they need have been had we taken them direct from their original sources. One of the most striking instances is that of the capital of Zululand, Ekowe, unique so far as its *k* is pronounced like the *ch* in *church*, the reason being that it was first written down by the Norwegian missionaries; of late there has sprung up a more rational orthography, Etshowe, and even (less correctly) Eshowe. In another part of Africa, the Gold Coast, the Dutch have left traces of their former presence in such odd spellings as Sianti for Ashantee (still recorded in all our gazetteers) and Juffer as an alternative for the town we now call Tufel.

JAMES PLATT, Jun.

THE ROMAN "POSCA" (9th S. i. 369).—Although there is a little overlapping in the meanings of *posca* and *acetum*, there is no doubt that *posca* was a wine. The etymology of the word, *poto* and *esca*=food, shows that. There is no feeding quality about *acetum*, or vinegar in the ordinary sense. *Posca* is another form of the word. See Cruden's 'Concordance,' s.v.; also 'The Bible Handbook,' by Dr. Angus, 1855, p. 244, where he says, "A common acid wine diluted in this way [with water] was the common drink of labourers and [Roman] soldiers."

ARTHUR MAYALL.

"*Posca*, vinegar mixed with water, was the common drink of the lower orders among the Romans, as of soldiers when on service" (Smith's 'Dictionary of Antiquities'). See authorities referred to; also Smith's 'Latin-English Dictionary.'

ROBERT WALTERS.

Ware Priory.

Rich has the following, s.v. :—

"An ordinary drink amongst the lower classes of the Roman people, slaves, and soldiers on service; consisting of water and sour wine or vinegar, with eggs beat up in it. Plaut., 'Mil.' iii. 2, 23; Suet., 'Vit.' 12; Spart., 'Hadr.' 10."

Adam says, "The ordinary drink of soldiers, as of slaves, was water mixed with vinegar, called *posca*," and refers to Plautus, as above, but adds this note :—

"It would appear that the name was sometimes applied to other sorts of liquor; for we are told by Suetonius that Asiaticus, the favourite freedman of Vitellius, after he first quitted the emperor, had become a vender [*sic*] of *posca* at Puteoli; and it can

hardly be supposed that the mere mixing of vinegar and water could by itself have formed a distinct branch of trade" (Henderson, p. 78).—"Roman Antiquities," p. 343.

C. C. B.

ST. KEVIN AND THE GOOSE (9th S. i. 467).—If GLENDALOUGH will forward me his address I shall be glad to send him the words of the song he asks for.

A. R. MALDEN.

The Close, Salisbury.

AUTHORS OF QUOTATIONS WANTED (9th S. i. 129).—

Heathcote himself and such large-acred men,  
Lords of fat Evesham and Lincoln Fen,  
Buy every stick of wood that lends them heat,  
Buy every pullet they afford to eat, &c.  
Pope, 'Imitations of Horace,' Epist. ii. bk. ii.

B. M. D.

(9th S. i. 129, 198.)

Better to leave undone than by our deed,  
Acquire too high a fame when him we serve's away.  
"Him," which appears in all the modern editions, is certainly ungrammatical, and can hardly be explained by Dr. Abbott's ingenious theory of case absorption. I presume this reading comes from the folios. In Theobald's edition it is altered to "he." This is probably one of Pope's corrections. The substitution of the nominative for the accusative case in "Damn'd be *him* that first cries—Hold! enough!" ('Macbeth,' V.) is another. Was not this alteration also justifiable? In this sentence the relative is also in the nominative case, and the construction, therefore, cannot be explained by Dr. Abbott's theory. The second line, as your correspondent observes, is certainly hypermetrical as compared with the first. But why take this as the standard? In the whole scene there is only a small minority of lines with ten feet. Are we to consider the rest hyper- or hypo-metrical? Those with twelve feet distinctly predominate.

J. FOSTER PALMER.

(9th S. i. 289, 378.)

Suspirat, gemit, incutitque dentes:

Sudat frigidus intuens quod odit.

In an anthology entitled 'Illustrium Poetarum Flores per Octavianum Mirandulam collecti' (Antwerp, 1588) these verses form part of an "invidiæ descriptio" attributed to Virgil. This means that they are of unknown authorship, for it is certain that Virgil did not write the poem. Twenty-five verses are printed in the above-named 'Flores,' which I will copy in full for your correspondent if he wishes.

F. ADAMS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Church Towers of Somersetshire.* Etched by E. Piper, R.P.E. With Introduction and Descriptive Articles by John Lloyd Warden Page. Parts I., II., III. (Bristol, Frost & Reed.)

We have received from the enterprising Bristol publishers, Messrs. Frost & Reed, the first three numbers of a fine-art work, the interest and value of which will extend far beyond that Somersetshire public to which it makes most direct appeal. It will consist of a series of fifty-one etchings, signed artist's proofs, by Mr. F.

Piper, of the Royal Society of Painter-Etchers, representing the most famous of the Somersetshire church towers, drawn and etched especially for the work, with descriptive articles upon each edifice by Mr. Warden Page, a well-known and able Somersetshire author and archæologist. The work is limited to one hundred and seventy-five copies, issued to subscribers only, in twenty-five parts, each part containing two etchings, the plates to be destroyed on the completion of the work. To add to the value of the production, the late Prof. Freeman's papers on 'The Perpendicular Architecture as exhibited in the Churches of Somersetshire,' delivered before the Somersetshire Archæological Society in Bath, in 1851-2, will, by permission, be reprinted in the work. In early ecclesiastical edifices Somersetshire is deficient. In spite of the early foundation of Glastonbury and its traditional associations, Somersetshire can claim no British and no Saxon ecclesiastical edifices. A few ribs and arches, a fragment of stone let into a porch and containing an alleged Saxon carving, are all to which the antiquary can point. In Norman work, even, it is not specially rich. The Norman work in the beautiful so-called Chapel of St. Joseph is of late execution, and partakes, as Mr. Warden Page says, "of the Transitional character." Christon Church, near Axbridge, has fine Norman arches in the chancel and porch. St. Andrew's Church, Clevedon, with its memorials of the Hallams, is an interesting building. The church of St. George, Dunster, has Roman, and even, it is said, Early English remains; and the restored church of St. Catherine, Montacute, has one or more Roman arches. Other churches may be mentioned. To make amends for shortcomings in this respect, Somersetshire is very rich in churches of the thirteenth and fourteenth centuries, and it can point, in the Cathedral of Wells, to perhaps the most dreamlike and inspired edifice among all our lovely English cathedrals, a building which, with the unequalled beauty and repose of its surroundings, rests in the memory with a supremacy all but unchallenged. With an admirably executed etching of this cathedral the work opens. It is when we come to the Perpendicular style that we find the architectural glory of Somersetshire. To the noble towers—not seldom in Somersetshire so superior to the rest of the church as almost to convey a sense of want of proportion—the work is specially devoted. That the towers in the northern portion of the county are better than those in the southern, and that the fine towers of St. Mary Magdalene and St. James's, Taunton, may not in general effect compare with those of churches about the skirts of the Mendips, is ascribed to the higher quality of the stone in the north. To the general quality of the Somersetshire stone, the most beautiful that can be found in the country, is attributed the general superiority of the church towers. To the exquisite natural setting of many of them a portion of their influence over the spectator is justly ascribed. In the first part are also given etchings of St. John the Baptist, Axbridge, and St. James's, Winscombe, the tower of the former with its pierced parapet, as seen over the surrounding buildings, constituting a very beautiful object. Winscombe tower, which is but three miles from that of Axbridge, situated like it among the Mendips, bears a strong resemblance to its neighbour. It is visible in the etching in all its fine proportions, being ninety-five feet in height. By the side of the towers before

mentioned that of Long Ashton looks almost squat. It is seen from the churchyard. Next in order comes St. Luke's, Brislington, near Bristol, which again rises to a height of ninety feet and is particularly graceful and symmetrical. It is noteworthy for its canopied niches sheltering dilapidated figures. The tower of St. Mary the Virgin, Portbury, a church the interior of which is more remarkable than the exterior, possessing arcades with Norman bases, is of very mixed architecture, and has in recent times been more than once restored. Last, so far as the work has at present gone, comes the church of SS. Quiricus and Julietta, Tickenham, with its figures, "placed on canopies in each face, high up in the very battlements," telling the story of the martyrs to whom the edifice is dedicated. Most styles of architecture, from the Roman to the Perpendicular, are here illustrated. The chancel has a Norman arch plain to rudeness, while the arch to the porch is Early English. The work is in all respects an *édition de luxe*, and will be dear to all interested in our church architecture. Its production reflects great credit upon the publishers, and the book will, on its completion, occupy a conspicuous place among illustrations of ecclesiastical archæology.

*The Lives of the Saints.* By the Rev. S. Baring-Gould, M.A. Vols. XIII. and XIV. (Nimmo.)

MR. NIMMO's new and illustrated edition of the valuable 'Lives of the Saints' of the Rev. S. Baring-Gould is rapidly approaching completion, and one more important instalment of two volumes will finish his task. To reap the full advantage of the work the student is compelled to wait for the last volume, which will contain a full index, and so greatly facilitate reference. The saints celebrated under November are numerous—it may, indeed, be said all-inclusive, since the first day of the month is assigned to the festival of All Saints, and it may be permitted to say that an unedifying criminal, who escaped from a dungeon on that day, declared the prediction to be true which fixed his evasion on the day of his patron saint, since, if he had one, the saint in question must have been commemorated on this day. The following day is the commemoration of All Souls, a festival of which a grotesque mediæval illustration is supplied from the Vienna Missal. A second design from the same source depicts the raising of the dead. St. Hubert, the patron of huntsmen, is shown, after Cahier, with the stag bearing between its horns the crucifix which was the means of effecting his conversion. A long life of St. Charles Borromeo deals, of course, to a great extent with facts instead of legends, as does, to a less extent, the life of St. Martin of Tours, to which no fewer than six illustrations are affixed, including an engraving of the saint dividing his cloak with the beggar, from the picture by Rubens in the possession of Her Majesty. St. Edmund, Archbishop of Canterbury, is shown in the act of prayer in a design by A. Welby Pugin. The frontispiece to vol. xiv. consists of a procession of saints, from a fresco. A second similar procession, from a kindred piece, is given subsequently. St. Hugh of Lincoln is after Cahier. Among the illustrations to St. Elizabeth of Hungary is one after the famous painting by the elder Hans Holbein. The careers of St. Cecilia and St. Catherine are fully illustrated, a design presenting the wholly imaginary martyrdom of the latter. Mr. Baring-Gould speaks of the records of her acts as a "wonderful rignarole." One of the longest and most important lives is that



of St. Francis Xavier, S.J. This saint is commemorated in the Roman martyrology on 3 December, but is included in the present volume for the sake of convenience.

*Weather-Lore.* By Richard Inwards, F.R.A.S. (Stock.)

SHORT as has been the period since this comprehensive and carefully edited collection of proverbs, sayings, and rules concerning the weather saw the light, it has sufficed to bring us three editions. Proof more convincing how useful and trustworthy the book has been found is not to be desired. Drawing attention previously to its merits (8th S. v. 179), we dwelt on the fact that the weather-lore of our ancestors, nonsensical and contradictory as much of it is, yields in few respects of sanity to the pseudo-scientific guessing by which it is being replaced. It must be remembered, moreover, that the observations chronicled are drawn from very different latitudes, and that what is said, for instance, concerning weather in a given month in Spain may not necessarily hold true concerning Norway, or even England. Since its first appearance 'Weather-Lore' has been much enlarged, and in some respects modified. Slight blemishes we ourselves pointed out have been removed, and fresh information of importance has been added. Most important, perhaps, is the list of the average flowering times of well-known plants, contributed by Mr. Mawley, one time president of the Meteorological Society. This is said to be the result of many thousands of observations in Central England. Large as is the list thus obtained, it might with advantage be extended. Another addition is a useful bibliography of weather-lore, comprising books in Italian, French, German, and other languages. A frontispiece, with representations of cloudland, taken direct from nature by Col. H. M. Saunders, of Cheltenham, constitutes a noteworthy and an artistic feature. To our previous notice we have only to add that in its amended form the work is even more worthy of the support of the folk-lorist, the meteorologist, and the antiquary.

*The Heart of Midlothian.* By Sir Walter Scott. With Introductory Essay and Notes by Andrew Lang. (Nimmo.)

WE have here another volume, the sixth, of the large-type "Border Edition" of the Waverley Novels, with Mr. Lang's preliminary dissertation and his useful notes, and with the ten illustrations of the earlier issue, by Sir John Millais, Mr. Wal Paget, and other artists. With what Mr. Lang says concerning the weakness and lack of reality of the conclusion we are in accord. Anxious to enforce an exemplary moral, Scott slays the father at the hands of the son, and is unwise in so doing. In proportion as we love the central interest do we dislike not only the closing scenes, but the passages in which Scott dwells on the married felicity of the Butlers. The praise that is bestowed on Madge Wildfire is merited, and the comparison betwixt Effie Deans and Hetty in 'Adam Bede' is capital.

*In the Days of King James.* By Sidney Herbert Burchell. (Gay & Bird.)

MR. BURCHELL knows a good deal concerning literature and life in the epoch with which he deals, and has more command of language in Stuart times than many of those who employ antiquated phraseology. His invention, however, is not on a par with his

knowledge, and his narrations are thin and ineffective. "You had not riled me" is a very modern colloquialism to be employed, though it is, perhaps, just defensible; "roiled" would have been better. We trace few slips of importance.

*The Spectator.* With Introduction and Notes by George A. Aitken. Vol. VII. (Nimmo.)

ONE more volume will complete Mr. Nimmo's admirably artistic edition of the *Spectator*. The seventh volume has a portrait of Henry Grove and a charming vignette of York Gate. Mr. Aitken's notes remain, as heretofore, few and helpful, and the edition is all the student can desire.

THE new catalogue of Messrs. A. Maurice & Co., of Bedford Street, Covent Garden, contains a remarkable assortment of French illustrated works in fine bindings.

### Notices to Correspondents.

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P. J. F. GANTILLON ("Ninth Volume of the *Spectator*").—No. 1 of a ninth volume, extending to sixty numbers, dedicated to the Viscountess of Falconberg, appeared 3 Jan., 1715, and the last in 1721. It was published in 12mo. by J. Roberts, and written by William Bond with the assistance of a few friends—presumably the same William Bond whose name appears in the 'Biographia Dramatica' and the 'Dict. Nat. Biog.' A fifth edition and a sixth of what appears to be the same book were issued by W. Mears, 1726, and by Tonson and Watts. This ran from 3 Jan., 1715, to 3 Aug. of the same year, and was dedicated to Lord Gage, who is said to have been a relative of Bond.

J. S. McTEAR (Bangor, co. Down).—The method of playing beggar-my-neighbour you describe conforms exactly with that with which we were familiar very many years ago.

### NOTICE.

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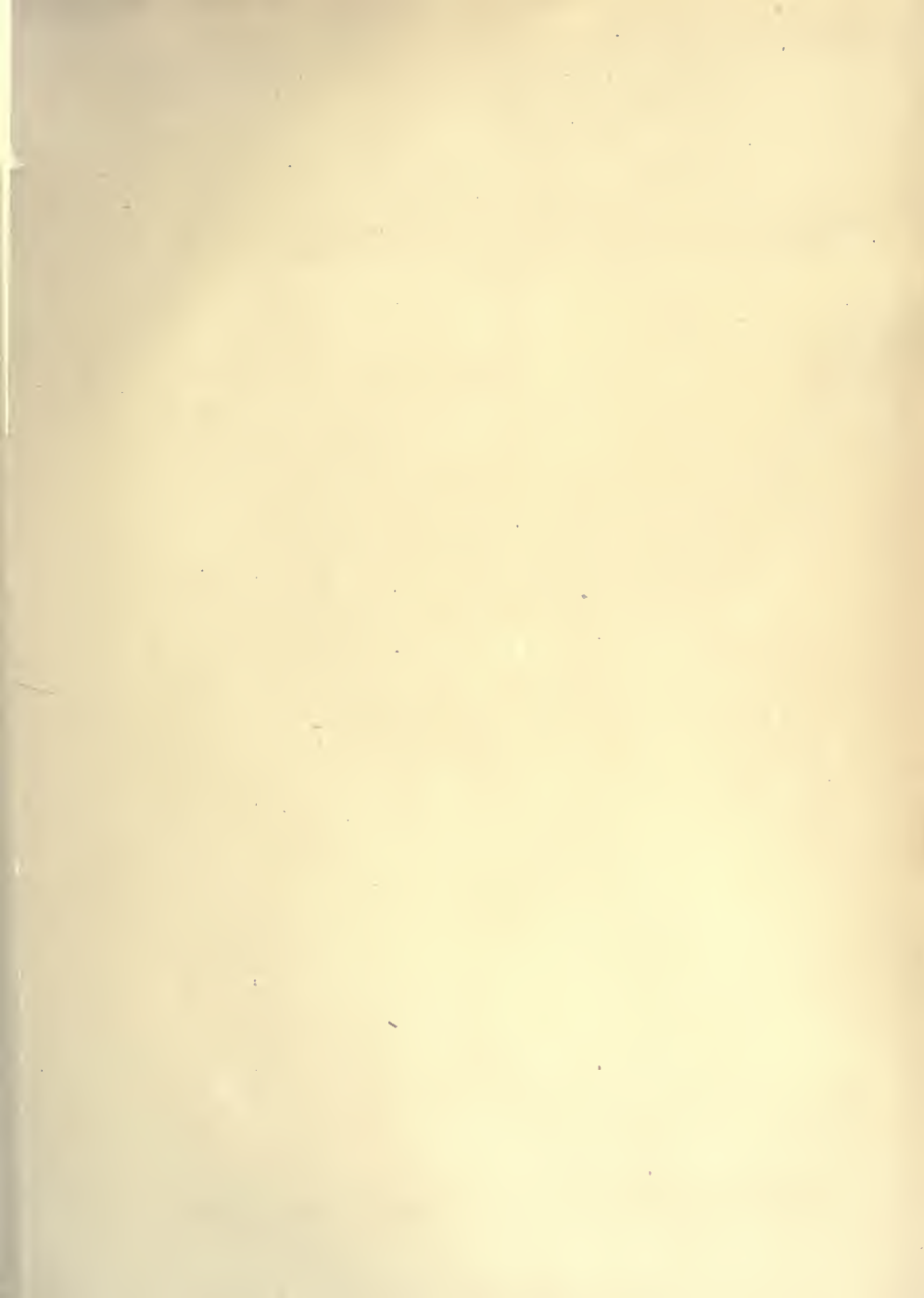
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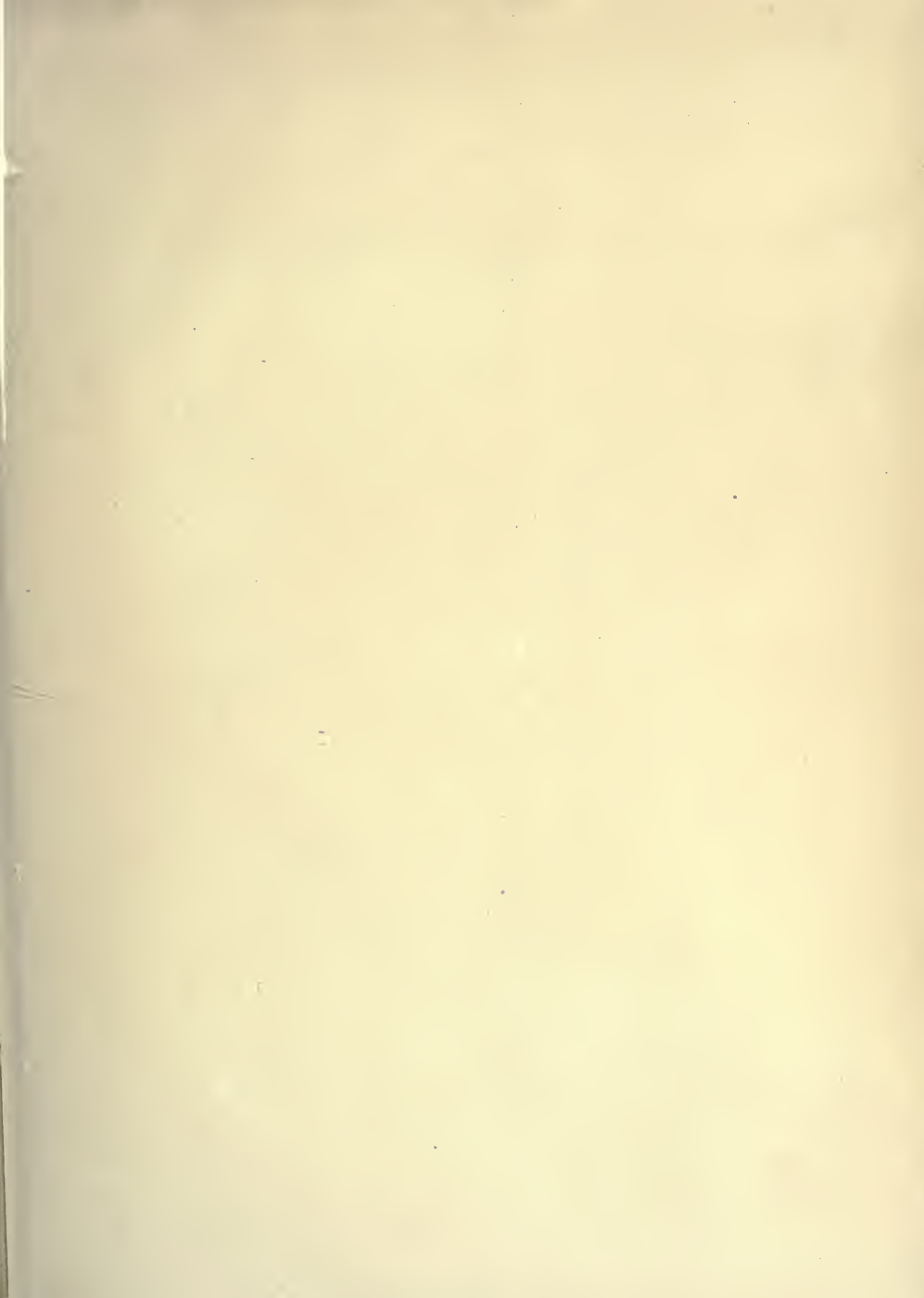
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