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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 24, APRIL 13, 1850 ***

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

No. 24.

SATURDAY, APRIL 13. 1850.

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SKINNER'S LIFE OF MONK.

Reading for a different purpose in the domestic papers of Charles II.'s reign in the State Paper Office, I came upon a letter from Thomas Skinner, dated Colchester, Jan. 30. 1677, of which I will give you what I have preserved in my notes; and that is all that is of any interest.

It is a letter to the Secretary of State, asking for employment, and recommending himself by what he had done for Monk's memory. He had previously written some account of Monk, and he describes an interview with Lord Bath (the Sir John Grenville of the Restoration); in which his Lordship expressed his approval of the book.

"He [Lord Bath] professed himself so well satisfied, that he was pleased to tell me there were two persons, viz. the King and the Duke of Albemarle, that would find some reason to reflect upon me."

Lord Bath gives Skinner a letter to the Duke of Albemarle (Monk's son), who receives him very kindly, and gives him a handsome present.

"I have since waited on his Grace again, and then he proposed to me (whether upon his own inclination or the suggestion of some about him) to use my poor talent in writing his father's life apart in the universal language; to which end, he would furnish me with all his papers that belonged to his late father and his secretaries. The like favour it pleased my Lord of Bath to offer me from his own papers, some whereof I had a sight of in his study."

Now if any of your readers who are interested in Monk's biography, will refer to the author's and editor's prefaces of *Skinner's Life of Monk*, edited in 1723, by the Rev. William Webster; and to Lord Wharncliffe's introduction to his Translation of M. Guizot's *Essay on Monk*, they will see the use of this letter of Skinner's.

1. The life is ascribed to Skinner only on circumstantial evidence, which is certainly strong, but to which this letter of Skinner's is a very important edition. This letter is indeed direct proof, and the first we have, of Skinner's having been employed on a life of Monk, in which he had access to his son's and his relative Lord Bath's papers; and there can be no serious doubt that the life edited by Mr. Webster was a result of his labours.

2. This letter would show that Skinner was not on intimate terms with Monk, nor so closely connected with him as would be implied in Mr. Webster's and Morant's, the historian of Colchester, description of him, that he was a physician to Monk. Else he would not have required Lord Bath's letter of introduction to the son. Lord Wharncliffe has, I have no doubt, hit the mark, when he says that Skinner was probably Monk's Colchester apothecary. Skinner says himself, in his preface, that "he had the honour to know Monk only in the last years of his life."

3. The previous account of Monk, which gained Lord Bath's approval, and led to Monk's son soliciting him to write a life, is probably Skinner's addition of a third part to Bate's *Elenchus Motuum*, to which he also probably refers in the opening of his Preface to the *Life of Monk*:—

"I have heretofore published something of a like nature with the following sheets, though in another language, wherein several things, through want of better information, were imperfectly described."

4. It appears from Skinner's letter, that his original intention was to write a Life in Latin. Webster edited the Life which we have, from a copy in English found in the study of Mr. Owen, late curate at Bocking in Essex, and supposed to be in Skinner's handwriting; and he had seen another copy, agreeing literally with the former, which had been transcribed by Shelton, formerly rector of St. James's in Colchester; and which, after Mr. Shelton's death, became the property of Mr. Great, an apothecary in Colchester. (Webster published in 1723.)

Now, Query, as these may have been copies of a translation, can any Colchester reader help to settle affirmatively or negatively the question of a Latin *Life of Monk* by Skinner?

I add two other Queries:—

It appears from a passage in the *Life* (p. 333.), that Skinner appended, or intended to append, a collection of papers:—

"As appears from His Majesty's royal grant or warrant to him (Sir John Grenville), which we have transcribed from the original, and have added in the collection at the end of this history."

Webster says he never could get any account of this collection of papers. Can Colchester now produce any information about them?

Can any of your readers give any information about those papers of the second Duke of Albemarle, and of Grenville, Earl of Bath, to which Skinner had access? Lord Bath's papers were probably afterwards in the hands of his nephew Lord Lansdowne, who vindicated Monk in answer to Burnet.

W.D. CHRISTIE.

CUNNINGHAM'S LIVES OF EMINENT ENGLISHMEN.—WHITGIFT AND CARTWRIGHT.

In a modern publication, entitled *Lives of Eminent Englishmen*, edited by G.G. Cunningham, 8 vols. 8vo. Glasgow, 1840, we meet with a memoir of Archbishop Whitgift, which contains the following paragraph:—

"While Whitgift was footing to an archbishopric, poor Cartwright was consigned to poverty and exile; and at length died in obscurity and wretchedness. How pleasant would it have been to say that none of his sufferings were inflicted by his great antagonist, but that he was treated by him with a generous magnanimity! Instead of this, Whitgift followed him through life with inflexible animosity."—*Cunningham's Lives*, ii. 212.

Mr. Cunningham gives no authority for these statements; but I will furnish him with my authorities for the contradiction of them.

"After some years (writes Walton, in his *Life of Hooker*), the Doctor [Whitgift] being preferred to the see, first of Worcester and then of Canterbury, Mr. Cartwright, after his share of trouble and imprisonment (for setting up new presbyteries in divers places against the established order), having received from the Archbishop many personal favours, retired himself to a more private living, which was at Warwick, where he became master of an hospital, and lived quietly and grew rich;... the Archbishop surviving him but one year, *each ending his days in perfect charity with the other.*"

To the same effect is the statement in Strype, which I borrow from Dr. Zouch's second edition of *Walton's Lives*, p. 217.:—

"Thomas Cartwright, the Archbishop's old antagonist, was alive in 1601, and grew rich at his hospital at Warwick, preaching at the chapel there, saith my author, very temperately, according to the promise made by him to the Archbishop; which mildness of his some ascribed to his old age and more experience. But the latter end of next year he deceased. And now, at the end of Cartwright's life, to take our leave of him with a fairer character, it is remarkable what a noble and learned man, Sir H. Yelverton, writes of some of his last words—'*that he seriously lamented the unnecessary troubles he had caused in the Church, by the schism he had been the great fomentor of, and wished to begin his life again, that he might testify to the world the dislike he had of his former ways;*' and in this opinion he died."

I find it stated, moreover, on the authority of Sir G. Paul's *Life of Whitgift*, that Cartwright acknowledged the generosity of Whitgift, and admitted "his bond of duty to the Archbishop to be so much the straiter, as it was without any desert of his own."—*Carwithen's History of the Church of England*, i. 527. 2nd edit.

Lest this should not suffice to convict Mr. Cunningham of error, I will adduce two extracts from *The Life of Master Thomas Cartwright*, written by the Presbyterian Sa. Clarke, in 1651, and appended to his *Martyrologie*.

"About the same time [viz. 1580], the Earl of Leicester preferred him [Cartwright] to be master of his hospital at Warwick, which place was worth to him about one hundred pounds."—Clarke, p. 370.

"For riches, he sought them not; yea, he rejected many opportunities whereby he might have enriched himself. His usual manner was, when he had good sums of gold sent him, to take only one piece, lest he should seem to slight his friend's kindness, and to send back the rest with a thankful acknowledgement of their love and his acceptance of it; *professing that, for that condition wherein God had set him, he was as well furnished as they for their high and great places.*"—Ib. p. 372.

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So much for the "poverty," the "wretchedness," of Cartwright, and the "inflexible animosity" of Whitgift. The very reverse of all this is the truth.

J.K.

INEDITED LETTER OF THE DUKE OF MONMOUTH.

Several notices of the Duke of Monmouth having appeared in "NOTES AND QUERIES," you may be glad to have the following letter, which I copied *literatim* some years ago in the State Paper Office from the domestic papers of the year 1672. The letter was written to Lord Arlington, then Secretary of State. Monmouth was at the time commanding the English force serving under Louis XIV. against the Dutch, and was in his twenty-third year. Mr. Ross had been his tutor; and was at this time, I believe, employed in the Secretary of State's office.

"ffrom the Camp nigh
"Renalle the 29 Jun

"M^r Ross has tolld mee how mutch I am obliged to you for your kindness w^{ch} I am very sensible of and shall try to sho it upon all occations. I will asur you the effects of your kindness will make me live within compas for as long as I receive my mony beforehand I shall do it wth a greadell of easse.

"I wont trouble you wth news becaus Mr. Aston will tell you all ther is. I will try to instrokt him all as well as I can. I wont trouble you no longer, only I doe asur you ther is nobody mor your humble servant than I am.

"MONMOUTH."

C.

LYDGATE AND COVERDALE, AND THEIR BIOGRAPHERS.

Dan John Lydgate, as Warton truly observes, was not only the poet of his monastery, but of the world in general. Yet how has he been treated by his biographers? Ritson, in his *Bibliographia Poetica*, says, "he died at an advanced age, after 1446." Thomson, in his *Chronicles of London Bridge*, 2nd edition, p. 11., says, "Lydgate died in the year 1440, at the age of sixty;" and again, at p. 164. of the same work, he says, "Lydgate was born about 1375, and died about 1461!" Pitt says that he died in 1482; and the author of the *Suffolk Garland*, p. 247., prolongs his life (evidently by a typographical blunder), to about the year 1641! From these conflicting statements, it is evident that the true dates of Lydgate's birth and decease are unknown. Mr. Halliwell, in the preface to his *Selection from the Minor Poems of John Lydgate*, arrives at the conclusion from the MSS. which remain of his writings, that he died before the accession of Edward IV., and there appears to be every adjunct of external probability; but surely, if our record offices were carefully examined, some light might be thrown upon the life of this industrious monk. I am not inclined to rest satisfied with the dictum of the Birch MS., No. 4245. fo. 60., that no memorials of him exist in those repositories.

The only authenticated circumstances in Lydgate's biography (excepting a few dates to poems), are the following:—He was ordained subdeacon, 1389; deacon, 1393; and priest, 1397. In 1423 he left the Benedictine Abbey of Bury, in Suffolk, to which he was attached, and was elected prior of Hatfield Brodhook; but the following year had license to return to his monastery again. These dates are derived from the Register of Abbott Cratfield, preserved among the Cotton MSS. Tiber, B. ix.

My object in calling the attention of your readers to the state of Lydgate's biography is, to draw forth new facts. Information of a novel kind may be in their hands without appreciation as to its importance.

I take this opportunity of noticing the different dates given of Myles Coverdale's death.

Strype says he died 20th May, 1565, (*Annals of Reformation*, vol. i. pt. ii. p. 43., Oxf. ed.), although elsewhere he speaks of his as being alive in 1566. Neale (*Hist of Pur.*, vol. i. p. 185.) says, the 20th May, 1567. Fuller (*Church Hist.*, p. 65. ed. 1655) says he died on the 20th of January, 1568, and "Anno 1588," in his *Worthies of England*, p. 198., ed. 1662.

The following extract from "The Register of Burials in the Parish Church of St. Bartholomew's by the Exchange" sets the matter at rest. "Miles Coverdall, doctor of divinity, was buried anno 1568., the 19th of February."

That the person thus mentioned in the register is Miles Coverdale, Bishop of Exeter, there can be no doubt, since the epitaph inscribed on the tomb-stone, copied in *Stow's Survey*, clearly states him to be so. It is, perhaps, unnecessary to observe that the date mentioned in the extract is the old style, and, therefore, according to our present computation, he was buried the 19th of February, 1569.

Can any of your correspondents throw any light upon the authorship of a work frequently attributed to Myles Coverdale, and thus entitled, "A Brieff discours off the Troubles begonne at Frankford in Germany, Anno Domini, 1554. Abowte the Booke off common prayer and Ceremonies, and continued by the Englishe Men theyre, to the ende off Q. Maries Raigne, in the

which discourses, the gentle reader shall see the verry originall and beginninge off all the contention that hath byn, and what was the cause off the same?" A text from "Marc 4." with the date MDLXXV. Some copies are said to have the initials "M.C." on the title-page, and the name in full, "Myles Coverdale," at the end of the preface; but no notice is taken of this impression in the excellent introductory remarks prefixed by Mr. Petheram to the reprint of 1846. If the valuable work was really written by Myles Coverdale (and it is much in his style), it must have been interspersed with remarks by another party, for in the preface, signed, as it is said by Coverdale, allusion is made to things occuring in 1573, four years after his death.

EDWARD F. RIMBAULT.

QUERIES.

SPECULUM EXEMPLORUM:—EPISTOLA DE MISERIA CURATORUM.

Who was the compiler of the *Speculum Exemplorum*, printed for the first time at Deventer, in 1481? A copy of the fourth edition, Argent, 1490, does not afford any information about this matter; and I think that Panzer (v. 195.) will be consulted in vain. Agreeing in opinion with your correspondent "GASTROS" (No. 21. p. 338.) that a querist should invariably give an idea of the extent of his acquaintance with the subject proposed, I think it right to say, that I have examined the list of authors of *Exempla*, which is to be found in the appendix to Possevin's *Apparatus Sacer*, tom. i. sig. β 2., and that I have read Ribadeneira's notice of the improvements made in this *Speculum* by the Jesuit Joannes Major.

Who was the writer of the *Epistola de Miseria Curatorum*? My copy consists of eight leaves, and a large bird's-cage on the verso of the last leaf is evidently the printer's device. Seemiller makes mention of an Augsburg edition of this curious tract. (*Biblioth. Acad. Ingolstadt. Incunab. typog.* Fascic. ii. p. 142. Ingolst. 1788.)

R.G.

THE SECOND DUKE OF ORMONDE.

The review of Mr. Wright's *England under the House of Hanover, illustrated by the Caricatures and Satires of the Day*, given in the *Athenæum* (No. 1090.), cites a popular ballad on the flight and attainder of the second Duke of Ormonde, as taken down from the mouth of an Isle of Wight fishmonger. This review elicited from a correspondent (*Athenæum*, No. 1092.) another version of the same ballad as prevalent in Northumberland. I made a note of these at the time; and was lately much interested at receiving from an esteemed correspondent (the Rev. P. Moore, Rochenon, co. Kilkenny), a fragment of another version of the same ballad, which he (being at the time ignorant of the existence of any other version of the song) had taken down from the lips of a very old man of the neighbourhood, viz.:—

"My name is Ormond; have you not heard of me?
 For I have lately forsaken my own counterie;
 I fought for my life, and they plundered my estate,
 For being so loyal to Queen Anne the great.
 Queen Anne's darling, and cavalier's delight,
 And the Presbyterian crew, they shall never have their flight.
 I am afraid of my calendry; my monasteries are all sold,
 And my subjects are bartered for the sake of English gold.

But, as I am Ormond, I vow and declare,
 I'll curb the heartless Whigs of their wigs, never fear."

I do not quote the versions given in the *Athenæum*, but, on a comparison, it will be seen that they all must have been derived from the same original.

The success of your queries concerning the Duke of Monmouth impel me to propose a few concerning the almost as unfortunate, and nearly as celebrated, second Duke of Ormonde. Many scraps of traditionary lore relative to the latter nobleman must linger in and about London, where he was the idol of the populace, as well as the leader of what we should now call the "legitimist" party.

With your leave. I shall therefore propose the following Queries, viz.:—

1. Who was the author of the anonymous life of the second Duke of Ormonde, published in one volume octavo, some years after his attainder?
2. Was the ballad, of which the above is a fragment, printed at the time; and if so, does it exist?
3. What pamphlets, ballads, or fugitive pieces, were issued from the press, or privately printed, on the occasion of the Duke's flight and subsequent attainder?

4. Does any contemporary writer mention facts or incidents relative to the matter in question, between the period of the accession of George I., and the Duke's final departure from his residence at Richmond?

5. Does any traditionary or unpublished information on the subject exist in or about London or Richmond.

JAMES GRAVES.

Kilkenny.

MAYORS.—WHAT IS THEIR CORRECT PREFIX?

I wish to ask, of any of your numerous readers, what may be considered the most proper official prefix for Mayors, whether Right Worshipful or Worshipful? Opinions, I find, differ upon the subject. In the *Secretary's Guide*, 5th ed. p. 95. it is said that Mayors are Right Worshipful; the late Mr. Beltz, *Lancaster Herald*, was of opinion that they were Worshipful only; and Mr. Dod, the author of a work on Precedence, &c., in answer to an inquiry on the point, thought that Mayors of *cities* were Right Worshipful, and those of *towns* were only Worshipful. With due deference, however, I am rather inclined to think that all Mayors, whether of cities, or of towns, ought properly to be styled "the *Right* Worshipful" for the following reason:—all Magistrates are Worshipful, I believe, although not always in these days so designated, and a mayor being the chief magistrate ought to have the distinctive "*Right*" appended to his style. And this view of the subject derives some support from the fact of a difference being made with regard to the Aldermen of London (who are all of them magistrates), those who have passed the chair being distinguished as the Right Worshipful, whilst those below the chair are styled the worshipful only; thus showing that the circumstance of being Mayor is considered worthy of an especial distinction. Probably it may be said that custom is the proper guide in a case like this, but I believe that there is no particular custom in some towns, both prefixes being sometimes used, and more frequently none at all. It seems desirable, however, that some rule should be laid down, if possible, by common consent, that it may be understood in future what the appropriate Prefix is. I shall be glad if some of your heraldic or antiquarian readers will give their opinions, and if they know of any authorities, to quote them.

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J.

QUEVEDO—SPANISH BULL-FIGHTS.

The clear and satisfactory reply that "MELANION" received in No. 11. to his query on the contradictions in *Don Quixote*, tempts me to ask for some information respecting another standard work of Spanish literature, written by a cotemporary of the great Cervantes.

How is it, that in the *Visions of Don Quevedo*, a work which passes in review every amusement and occupation of the Spanish people, *the national sport of bull-fighting* remains *entirely unnoticed*?

The amusement was, I presume, in vogue during the 16th and 17th centuries; and the assignations made, and the intrugues carried on, within the walls of the amphitheatre would have supplied many an amusing, moralising penitent, male and female, to the shades below—the "*fabulæ manes*" with whom Quevedo held converse. As my copy of the *Visions* is an anonymous translation, and evidently far from being a first-rate one, I shall not be surprised if I receive as an answer,—"*Mistaken as to your fact, read a better translation:*" but as in spite of its manifold, glaring defects, I have no reason to suspect that the text is *garbled*, I think I may venture to send the query.

In "Vision 7." I find Nero accusing Seneca of having had the insolence to use the words, "I and my king." I have often heard of Henry VIII., Wolsey, and "Ego et rex meus;" but as I never heard Quevedo quoted as an illustration, I look upon this as one of the suspicious passages in my copy of his work.

C. FORBES.

Temple.

MINOR QUERIES.

Gilbert Browne.—"G.C.B." is desirous of information respecting the family from which was descended Gilbert Browne of the Inner Temple, who died about a century ago, and was buried in North Myms Church, Herts, where there is a monument to him (vide Clutterbuck's *History*); also as to the arms, crest, and motto, as borne by him, and whether he was in any way related to Michael Browne of Hampton Court, Herefordshire, who married Elizabeth Philippa, daughter of Lord Coningsby, as stated in Collins's *Peerage*. He also desires information as to any enrolment of arms previous to the Visitations, by which the bearings of families who had grants of land from

the Conqueror may be ascertained; as, for instance, a family who began to decay about the end of the 14th century, having previously been of great rank and position.

The Badger.—Can any body point out to me any allusion, earlier than that in Sir T. Browne's *Vulgar Errors*, to the popular idea that the legs of the badger were shorter on one side than on the other, whence Mr. Macaulay says, "I think that Titus Oates was as uneven as a badger?"

W.R.F.

Ecclesiastical Year.—Note in an old parish register, A.D. 1706. "Annus Domini Secundum Ecclesiæ Anglicanæ Supputationem incipit 25to Mensis Martij."

Query the *authority* for this? the *reason* seems easy to define.

NATHAN.

Sir William Coventry.—Pepys mentions in his *Diary*, that Sir William Coventry kept a journal of public events. Is anything known of this journal? It is not known of at Longleat, where are several papers of Sir William Coventry's.

A MS. letter from Lord Weymouth to Sir Robert Southwell, giving an account of Sir W. Coventry's death, was sold at the sale of Lord de Clifford's papers in 1834. Can any of your readers inform me where this letter now is?

C.

Shrew.—Is *shrew*, as applied to the shrew-mouse, and as applied to a scolding woman, the same word? If so, what is its derivation?

The following derivations of the word are cited by Mr. Bell. *Saxon*, "Schreadan," to cut; "Schrif," to censure; "Scheorfian," to bite; "Schyrvan," to beguile. *German*, "Schreiven," to clamour; none of which, it is obvious, come very near to "Schreava," the undoubted Saxon origin of the word shrew.

Now it was a custom amongst our forefathers to endeavour to provide a remedy against the baneful influence of the shrew-mouse by plugging the wretched animal alive in a hole made in the body of an ash tree, any branch of which was thenceforth held to be possessed of a power to cure the disease caused by the mouse. It thereupon occurred to me that just as *brock*, a still existing name for the badger, is clearly from the Saxon *broc*, persecution, in allusion to the custom of baiting the animal; so *schreava* might be from *schræf*, a hollow, in allusion to the hole in the ash tree; and on that supposition I considered "shrew," as applied to a woman, to be a different word, perhaps from the German *schreyen*, to clamour. I have, however, found mentioned in Bailey's Dictionary a Teutonic word, which may reconcile both senses of "shrew,"—I mean *beschreyen*, to bewitch. I shall be obliged to any of your subscribers who will enlighten me upon the subject.

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W.R.F.

A Chip in Porridge.—What is the origin and exact force of this phrase? Sir Charles Napier, in his recent general order, informs the Bengal army that

"The reviews which the Commander-in-Chief makes of the troops are not to be taken as so many 'chips in porridge.'"

I heard a witness, a short time since, say, on entering the witness-box—

"My Lord, I am like a 'chip in porridge'; I can say nothing either for or against the plaintiff."

Q.D.

Temple Stanyan.—Who was Temple Stanyan, concerning whom I find in an old note-book the following quaint entry?

"Written on a window at College, by Mr. Temple Stanyan, the author of a *History of Greece*:—

"Temple Stanyan, his window.
God give him grace thereout to look!
And, when the folk walk to and fro',
To study man instead of book!"

A.G.

Tandem.—You are aware that we have a practical pun now naturalised in our language, in the word "*tandem*." Are any of your correspondents acquainted with another instance?

Σ.

"As lazy as Ludlum's dog, as laid him down to bark."—This comparison is so general and familiar in South Yorkshire (Sheffield especially) as to be frequently quoted by the first half, the other being mentally supplied by the hearer. There must, of course, be some legend of Ludlum and his dog, or they must have been a pair of well-known characters, to give piquancy to the phrase. Will any of your readers who are familiar with the district favour me with an explanation?

D.V.S.

Anecdote of a Peal of Bells.—There is a story, that a person had long been absent from the land of his nativity, where in early life, he had assisted in setting up a singularly fine peal of bells. On his return home, after a lapse of many years, he had to be rowed over some water, when it happened that the bells struck out in peal; the sound of which so affected him, that he fell back in the boat and died! Can any of your readers give a reference where the account is to be met with?

H.T.E.

Sir Robert Long.—"ROSH." inquires the date of the death of *Rear-Admiral Sir Robert Long*, who founded, in 1760, a Free School at Burnt-Yates, in the Parish of Ripley, co. Yorks., and is said to have died in Wigmore Street, London, it is supposed some years after that period.

Dr. Whichcot and Lord Shaftesbury.—It is stated in Mr. Martyn's *Life of the First Lord Shaftesbury*, that Dr. Whichcot was one of Shaftesbury's most constant companions, and preached most of his sermons before him; and that the third Earl of Shaftesbury, the author of the *Characteristics*, is said to have published a volume of Whichcot's sermons from a manuscript copy of the first Lord Shaftesbury's wife. Can any of your readers give any further information as to the intimacy between Whichcot and Shaftesbury, of which no mention is made in any memoir of Whichcot that I have seen?

C.

Lines attributed to Henry Viscount Palmerston.—Permit me to inquire whether there is any better authority than the common conjecture that the beautiful verses, commencing,—

"Whoe'er, like me, with trembling anguish brings
His heart's whole treasure to fair Bristol's springs,"

were written by Henry Viscount Palmerston, on the death of his lady at the Hot-wells, June 1 or 2, 1769. They first appeared p. 240. of the 47th vol. of the *Gentleman's Magazine*, 1777.

They also have been attributed to Dr. Hawkeworth, but his wife survived him. There is a mural tablet under the west window of Romsey Church, containing some lines to the memory of Lady Palmerston, but they are not the same. Perhaps some of your correspondents are competent to discover the truth.

INDAGATOR.

Gray's Alcaic Ode.—Can any of your readers say whether Gray's celebrated Latin ode is actually to be found entered at the Grande Chartreuse? A friend of mine informs me that he could not find it there on searching.

C.B.

Abbey of St. Wandrille.—Will "GASTROS" kindly allow me to ask him a question? Does the *Chronicle of the Abbey of St. Wandrille*, which he mentions (No. 21. p. 338.), include notices of any of the branches of that establishment which settled in England about the time of the Conquest; and one of which, the subject of my query, formed a colony at Ecclesfield, near Sheffield?

I feel an interest in this little colony, because my early predecessors in this vicarage were elected from its monks. Moreover, some remains of their convent, now incorporated into what is called "the hall," and forming an abutment which overlooks my garden, are affording an appropriate domicile to the curate of the parish.

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ALFRED GATTY.

Ecclesfield, March 26. 1850.

Queries as to "Lines on London Dissenting Ministers" of a former Day.—Not having made *Notes* of the verses so entitled, I beg to submit the following *Queries*:—

1. Does there exist any printed or manuscript copy of lines of the above description, in the course of which Pope's "Modest Foster" is thus introduced and apostrophised:—

"But see the accomplish'd orator appear,
Refined in judgment, and in language clear:
Thou only, Foster, hast the pleasing art
At once to charm the ear and mend the heart!"

Other conspicuous portraits are those of THOMAS BRADBURY, ISAAC WATTS, and SAMUEL CHANDLER. The date of the composition must be placed between 1704 and 1748, but I have to solicit information as to who was its author.

2. Has there been preserved, in print or manuscript, verses which circulated from about 1782-1784, on the same body of men, as characterised, severally, by productions of the vegetable world, and, in particular, by *flowers*? The *bouquet* is curious, nor ill-selected and arranged. One individual, for example, finds his emblem in a *sweet-briar*; another, in a *hollyhock*; and a third, in a *tulip*. RICHARD WINTER, JAMES JOUYCE, HUGH WASHINGTON, are parts of the fragrant, yet somewhat thorny and flaunting nosegay. These intimations of it may perhaps aid recollection, and lead to the wished-for disclosure. It came from the hand, and seemed to indicate at least the theological partialities of the lady¹ who culled and bound together the various portions of the wreath.

W.

Dutch Language.—"E. VEE" will be indebted to "ROTTERODAMUS," or any other correspondent, who can point out to him the best *modern* books for acquiring a knowledge of the Dutch language,—an Anglo-Dutch Grammar and Dictionary.

Horns.—1. Why is Moses represented in statues with horns? The idea is not, I think, taken from the Bible.

2. What is the reason for assigning horns to a river, as in the "Tauriformis Aufidus."

3. What is the origin of the expression "to give a man horns," for grossly dishonouring him? It is met with in late Greek.

L.C.

Cambridge, March 27.

Marylebone Gardens.—In what year did Marylebone Gardens finally close?

NASO.

Toom Shawn Cattie.—I find these words (Gaelic, I believe, from *Tom John Gattie*) in an old Diary, followed by certain hieroglyphics, wherewith I was wont to express "*recommended for perusal*." I have lost all trace of the recommender, and have hunted in vain through many a circulating library list for the name, which I believe to be that of some book or song illustrating the domestic life of our Western Highlanders. Can any of your readers assist me in deciphering my own note?

MELANION.

Love's Last Shift.—In the first edition of Peignot's *Manuel du Bibliophile*, published in 1800, the title of Congreve's "Mourning Bride" is rendered "L'Epouse du Matin." Can any of your readers inform me whether it is in the same work that the title of "Love's Last Shift" is translated by "Le dernier Chemise de l'Amour?" if not, in what other book is it?

H.C. DE ST. CROIX.

Cheshire-round.—"W.P.A." asks the meaning of the above phrase, and where it is described.

Why is an Earwig called a "Coach-bell?"—Your correspondents, although both kind and learned, do not appear to have given any satisfactory answer to my former query—why a lady-bird is called Bishop Barnaby? Probably there will be less difficulty in answering another entomological question—Why do the country-people in the south of Scotland call an earwig a "coach-bell?" The name "earwig" itself is sufficiently puzzling, but "coach-bell" seems, if possible, still more utterly unintelligible.

LEGOUR.

Chrysopolis.—Chrysopolis is the Latin name for the town of Parma, also for that of Scutari, in Turkey. Is the etymological connection of the two names accidental? and how did either of them come to be called the "Golden City?"

R.M.M.

Pimlico.—In Aubrey's *Surrey*, he mentions that he went to a *Pimlico* Garden, somewhere on Bankside. Can any of your correspondents inform me of the derivation of the word "Pimlico," and why that portion of land now built on near to Buckingham House, through which the road now runs to Chelsea, is called Pimlico?

R.H.

April 1. 1850.

Zenobia.—I have read somewhere that Zenobia, Queen of Palmyra, was of Jewish origin, but am

now at a loss to retrace it. Could any of your correspondents inform me where I have read it?

A. FISCHER.

Henry Ryder, Bishop of Killaloe.—"W.D.R." requests information in reference to the paternity of Henry Ryder, D.D., who was born in Paris, and consecrated Bishop of Killaloe in 1692.

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Belvoir Castle.—In the *Harleian Miscellany*, vol. iv. p. 527., is a Pindaric Ode upon Belvoir Castle, which Mr. Nichols reprinted in his *History of the Hundred of Framland*. Can any of your readers inform me who was the author of this very singular production?

T.R. Potter.

St. Winifreda.—Can any of your readers refer me to any history or recent discoveries relative to St. Winifreda?

B.

Savile, Marquis of Halifax.—It is stated in Tyers's *Political Conferences* (1781), that a Diary of his was supposed to be among the Duke of Shrewsbury's MSS.; and when Mr. Tyers wrote, in the hands of Dr. Robertson. Can any of your readers give information about this Diary?

C.

Salt at Montem.—Will you allow me, as an old Etonian, to ask the derivation of "salt," as it used to be applied to the money collected at Eton Montem for the Captain of the Colleges? Towards investigating the subject, I can only get as far as *Salt Hill*, near Slough, where there was a mount, on which, if I remember rightly, the Captain waved a flag on Montem day. A brief account of the origin of Montem would be interesting; and it is especially worth noting now that the pageant is suppressed.

A.G.

Ecclesfield, March 14, 1850.

Ludlow's Memoirs.—"C." is anxious to learn if the manuscript of Ludlow's Memoirs is known to exist, or to receive any information as to where it might probably be found.

Ludlow died at Vevay, in Switzerland, in 1693, and the Memoirs were published at Vevay shortly after.

There is no will of Ludlow's in Doctor's Commons.

Finkle or Finkel.—I should be glad if any of your numerous correspondents could give me the derivation and meaning of the word *Finkle*, or *Finkel*, as applied to the name of a street. There is a street so designated in Carlisle, York, Richmond in Yorkshire, Kendal, Sedberg, Norwich (in 1508 spelt Fenkyl, and in 1702 Fenkel), and, I believe, in many other of our more ancient cities and towns. In the township of Gildersome, a village some few miles from Leeds, there is an ancient way, till lately wholly unbuilt upon, called Finkle Lane; and in London we have the parish of St. Benedict Finck, though I do not imagine that the latter is any way synonymous with the word in question. The appellation of Finkle is, without doubt, a descriptive one; but the character of the lane so styled in Gildersome seems to negative the idea that it has any reference to the peculiarity of trade or class of persons carried on or inhabiting the locality distinguished by this title.

W.M.

Cowgill, March 13. 1850.

Coxcombs vanquish Berkeley, &c.—In Lewis's *Biography of Philosophy* (vol. iv. p. 7.) occurs the following quotation:—

"And coxcombs vanquish Berkeley with a grin."

Who is the author of this line? for I cannot find it in Pope, to whom a note refers it.

R.F. Johnson.

Derivation of Sterling.—What is the derivation of *Sterling*? Some authors say from "Easterling," a race of German or Dutch traders; but is it not more likely from "steer," a bull, or ox, viz. a coin originally stamped with a figure of that animal? Of this, and parallel cases, we have many instances among the ancients. I find also, that, in a decree issued in the time of Richard I., the word is used, and explained by "peny" as a synonym. Now peny or penny is clearly from *pecunia*, and that from *pecus*, so that we have the two words brought side by side, one through the Latin, and the other through the Saxon language.

R.F. Johnson.

Hanging out the Broom.—In some parts of England a singular custom prevails. When a married woman leaves home for a few days, the husband hangs a broom or besom from the window. When, how, and where did this originate, and what does it signify?

R.F. Johnson.

Trunck Breeches.—*Barba Longa.*—*Mercenary Preacher.*—In reading Smith's *Obituary*, edited by Sir H. Ellis for the Camden Society, I find the following entries:—

"1640. May 29th, old M^r Grice, in Aldersgate S^t, who wore *trunck* breeches, died."

"1646. Oc^r 1. William Young, Chandler, within Aldersgate, a discreet Juryman, and *Barba Longa*, died."

"Fe^r 21., old M^r Lewis, the *Mercenary Preacher*, buried."

Can any of your correspondents explain the meaning of "*Trunck Breeches*," "*Barba Longa*," and "*Mercenary Preacher*?"

X.Y.Z.

Suffolk, March 4.

Apposition.—Can any one give me a little information upon the following passage?—

"Quin age, te incolumi potius (potes omnia quando,
Nec tibi nequiequam pater est qui sidera torquet)
Perficias quodcunque tibi nunc instat agendum."

Hieronym. Vid. Christ. lib. i. 67.

I want to know in what case *te incolumi* is; and, if in the ablative absolute, can any one bring a parallel construction from the writers of the Augustan age, where the law of *apposition* appears to be so far violated?

A.W.

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Pamphlets respecting Ireland.—"J." wishes to be informed where copies may be found of the following pamphlets, described in Ware's *Irish Writers*, under the head "Colonel Richard Laurence," and "Vincent Gookin, Esq.," son of Sir Vincent Gookin, who, in the year 1634, published "a bitter invective, by way of letter, against the nation." Vincent Gookin's pamphlet is dated London, 1655, 4to. Any particulars relative to *his* family and descendants will oblige.

The title of Col. R. Laurence's book is,—

"The interest of Ireland in the first Transplantation stated; wherein it set forth the benefit of the Irish Transplantation: intended as an Answer to the scandalous seditious Pamphlet, entitled 'The Great Case of Transplantation Discussed.' London, 1655."

The author of the pamphlet was Vincent Gookin, Esq., Surveyor-General of Ireland. He did *not*, at first, put his name to it; but when Laurence's answer appeared, he then owned himself as the author of it, and published a pamphlet under this title:—

"The Author and Case of Transplanting the Irish into Connaught Vindicated from the unjust Aspersion of Colonel Richard Laurence and Vincent Gookin, Esq. London, 1655."

Portrait of Sir John Poley.—Perhaps some of your numerous correspondents can answer whether the portrait of Sir John Poley in Bexstead Hall, alluded to No. 14. p. 214., has been engraved.

J.

February 5.

"*Tace is Latin for a candle.*"—Whence is this expression derived, and what is its meaning? I met with it, many years ago, in a story-book, and, more lately, in one of the Waverley Novels, in which particular one I do not just now recollect. It seems to be used as an adage, coupled with an admonition to observe silence or secrecy.

W.A.F.

Poins and Bardolph.—Can any of your correspondents skilled in Shakspearian lore inform me whence Shakspeare took the names *Poins* and *Bardolph* for the followers of Prince Hal and Falstaff?

C.W.S.

Flemish Work on the Order of St. Francis.—Can any of your correspondents tell me any thing about, or enable me to procure a copy of, a book on the order of St. Francis, named, *Den*

Wijngaert van Sinte Franciscus vâ Schoonte Historien Legenden, &c. A folio of 424 leaves, beautifully printed. The last page has,—

"Gheprent Thantwerpen binnen die Camer poorte Int huys vâ delft bi mi, Hendrich Eckert van Homberch. Int iaer ons heeren M.CCCCC. efi XVIII. op den XII. dach vâ December."

The only copy I ever saw of it, which belonged to a friend of mine, had the following note on a fly-leaf in an old and scarcely legible hand:—

"Raer boeck ende sêer curieus als gebouwt synde op de Wijsen voor meesten deel op de fondamenten van den fameus ende extra raer boeck genoempt *Conformitatis Vita S. Francisci cum Vitâ Jesu Christi*, de welch in dese diehwils grateert wordt gelijck gij in lesen sult andesvinden maer onthout wer dese latijn spreckwoordt, *Risum teneatis amici*."

Jarlzberg.

Le Petit Albert.—Can any of your correspondents give me any information respecting a book entitled *Secrets Merveilleux de la Magie Naturelle et Cabalistique du Petit Albert, et enrichi du fig. mystérieuses, et de la Manière de les faire. Nouvelle Edition, cor. et aug. A Lion, 1743. 32mo.*? The *avertissement* says,—

"Voici une nouvelle édition du *Livres des merveilleux Secrets* du Petit Albert, connu en Latin sous le titre d'Alberte Parvi Lucii, *Libellus de Mirabilibus Naturæ Arcanis*. L'auteur à qui on l'attribue, a été un de ces grands-hommes qui par le peuple ignorant ont été accusez de magie. C'étoit autrefois le sort de tous les grands esprits qui possédoient quelque chose d'extraordinaire dans les sciences, de les traiter de magiciens. C'est peut-être par cette raison, que le petit trésor est devenu très rare, parceque les superstitieux ont fait scrupule de s'en servir; il s'est presque comme perdu, car une personne distinguée dans le monde a eu la curiosité (à ce qu'on assure) d'en offrir plus de mille florins pour un seul exemplaire, encore ne l'a-t-on pu découvrir que depuis peu dans la bibliothèque d'un très-grand homme, qui l'a bien voulu donner pour ne plus priver le public d'un si riche trésor," &c.

Who was Albertus Parvus? when and where was his work published?

Jarlzberg.

English Translations of Erasmus' Encomium Moriae.—An English translation of *The Praise of Folly* (with Holbein's plates), I think by Denham, Lond. 1709, alludes to *two* previous translations; one by Sir Thomas Challoner, 1549; the other it does not name. I should like to know whose is the intermediate translation, and also what other translations have been made of that curious work?

Jarlzberg.

Symbols of the Four Evangelists.—St. Matthew *an angel*; St. Mark, *a lion*; St. Luke, *an ox*; St. John, *an eagle*. It is on account of its being a symbol of the Resurrection that the *lion* is assigned to St. Mark as an emblem; St. Mark being called the historian of the Resurrection. (This title he probably obtained from his gospel being used on Easter Day.) The reason why the lion is taken as a symbol of the Resurrection is to be found in the fabulous history of the animal; according to which the whelp is born dead, and only receives life at the expiration of three days, on being breathed on by its father.—What are the reasons assigned for the other three Evangelists' emblems?

Jarlzberg.

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Portrait by Boonen.—Can any of your correspondents state the precise time when Boonen, said to be a pupil of Schalcken, flourished? And what eminent geographer, Dutch or English, lived during such period? This question is asked with reference to a picture by Boonen,—a portrait of a singular visaged man, with his hand on a globe, now at Mr. Peel's in Golden Square; the subject of which is desired to be ascertained. It may be the portrait of an astrologer, if the globe is celestial.

Z.

Beaver Hats.—On the subject of beaver hats, I would ask what was the price or value of a beaver hat in the time of Charles II.? I find that Giles Davis of London, merchant, offered Timothy Wade, Esq., "five pounds to buy a beaver hat," that he might he permitted to surrender a lease of a piece of ground in Aldermanbury. (Vide *Judicial Decree, Fire of London, dated 13. Dec. 1668. Add. MS. 5085. No. 22.*)

F.E.

BLUNDER IN MALONE'S SHAKSPEARE.

I regret that no further notice has been taken of the very curious matter suggested by "Mr. Jebb" (No 14. p. 213.), one of the many forgeries of which Shakspeare has been the object, which ought to be cleared up, but which I have neither leisure nor materials to attempt; but I can afford a hint or two for other inquirers.

1. This strange intermixture of some *John* Shakspeare's confession of the Romish faith with *William* Shakspeare's will, is, as Mr. Jebb states to be found in the *Dublin* edition of *Malone's Shakspeare*, 1794, v. i. p. 154. It is generally supposed that this *Dublin* edition is a copy (I believe a piracy) of the *London* one of 1790; but by what means the *three* introductory paragraphs of *John* Shakspeare's popish confession were foisted into the real will of *William* is a complete mystery.

2. *Malone*, in a subsequent part of his prolegomena to both of those editions (*Lond.* v. i. part II. 162., and *Dublin*, v. ii. p. 139.), printed a pretended will or confession of the faith of *John* Shakspeare, found in a strange, incredible way, and evidently a forgery. This consisted of fourteen articles, of which the first *three* were missing. Now the *three* paragraphs foisted into *William's* will would be the kind of paragraphs that would complete *John's* confession; but they are not in confession. Who, then, forged *them*? and foisted *them*—*which Malone had never seen*—into so prominent a place in the *Dublin* reprint of *Malone's* work?

3. *Malone*, in his inquiry into the *Ireland* forgeries, alludes to this confession of faith, admits that he was mistaken about it, and intimates that he had been imposed on, which he evidently was; but he does not seem to know any thing of the second forgery of the three introductory paragraphs, or of their bold introduction into *William* Shakspeare's will in the *Dublin* edition of his own work.

It is therefore clear that Mr. Jebb is mistaken in thinking that it was "a blunder of *Malone's*." It seems, as far as we can see, to have been, not a blunder, but an audacious fabrication; and how it came into the *Irish* edition, seems to me incomprehensible. The printer of the *Dublin* edition, *Exshaw*, was a respectable man, an alderman and a Protestant, and *he* could have no design to make *William* Shakspeare pass for a papist; nor indeed does the author of the fraud, whoever he was, attempt *that*; for the three paragraphs profess to be the confession of *John*. So that, on the whole, the matter is to me quite inexplicable; it is certain that it must have been a premeditated forgery and fraud, but by whom or for what possible purpose, I cannot conceive.

C.

HINTS TO INTENDING EDITORS.

Beaumont and Fletcher; Gray; Seward; Milton.—By way of carrying out the suggestion which you thought fit to print at page 316, as to the advantages likely to arise from intimations in your pages of the existence of the MS. annotations, and other materials suitable to the purposes of intending editors of standard works, I beg to mention the following books in my possession, which are much at the service of any editor who may apply to you for my address, viz.:—

1. A copy of *Tonson's* 10 vol. edit. of *Beaumont and Fletcher* (8vo. 1750), interleaved and copiously annotated, to the extent of about half the plays, by *Dr. Hoadly*.
2. *Mr. Haslewood's* collection of materials for an edit. of *Gray*, consisting of several works and parts of works, MS. notes, newspaper cuttings, &c., bound in 6 vols.
3. A collection of works of *Miss Anne Seward*, *Mr. Park's* copy, with his MS. notes, newspaper cuttings, &c.

As a first instalment of my promised notes on *Milton's Minor Poems*, I have transcribed the following from my two copies, premising that "G." stands for the name of *Mr. Gilchrist*, and "D." for that of *Mr. Dunster*, whose name is misprinted in your 316th page, as "*Dunston*."

Notes on Lycidas.

On l. 2. (G.):—

"O'er head sat a raven, on a *sere* bough."

Jonson's Sad Shepherd, Act. I. Sc. 6.

On l. 26. (D.):—

"Whose so early lay
Prevents the eyelids of the blushing day."

Crashaw's Music's Duel.

On l. 27. (D.):—

"Each sheapherd's daughter, with her cleanly peale,
was come *afield* to milke the morning's meale."

Brown's Britannia's Pastorals, B. iv. Sc. 4. p. 75. ed. 1616.

On l. 29. (G.):—

"And in the *deep fog batten* all the day."

Drayton, vol. ii. p. 512. ed. 1753.

On l. 40. (G.):—

"The *gadding* winde."

Phineas Fletcher's 1st Piscatorie Eclogue, st. 21.

On l. 40. (D.):—

"This black den, which rocks emboss,
Overgrown with eldest moss."

Wither's Shepherd's Hunting, Eclogue 4.

On l. 68. (D.) the names of Amaryllis and Neæra are combined together with other classical names of beautiful nymphs by Ariosto (*Orl. Fur.* xi. st. 12.)

On l. 78. (D.) The reference intended by Warton is to *Pindar, Nem.* Ode vii. l. 46.

On l. 122. (G.):—

"Of night or loneliness *it recks me* not."

Comus, l. 404.

On l. 142. (G.):—

"So *rathe* a song."

Wither's Shepherd's Hunting, p. 430. ed. 1633.

On l. 165. (G.):—

"Sigh no more, ladies; ladies, sigh no more."

Shakspeare's Much Ado, ii. 3.

On l. 171. (G.):—

"Whatever makes *Heaven's forehead* fine."

Crashaw's Weeper, st. 2.

J.F.M.

REPLIES TO MINOR QUERIES.

Depinges (No. 18. p. 277., and No. 20. p. 326.).—I have received the following information upon this subject from Yarmouth. Herring nets are usually made in four parts or widths,—one width, when they are in actual use, being fastened above another. The whole is shot overboard in very great lengths, and forms, as it were, a wall in the sea, by which the boat rides as by an anchor. These widths are technically called "*lints*" (Sax. *lind*?); the uppermost of them (connected by short ropes with a row of corks) being also called the "*hoddy*" (Sax. *hod*?), and the lowest, for an obvious reason, the "*deepyng*" or "*depynges*," and sometimes "*angles*."

At other parts of the coast than Yarmouth, it seems that the uppermost width of net bears exclusively the name of *hoddy*, the second width being called the first *lint*, the third width the second *lint*, and the fourth the third *lint*, or, as before, "*depynges*."

W.R.F.

Lærig.—Without contraverting Mr. Singer's learned and interesting paper on this word (No. 19. p. 292.), I hope I shall not be thought presumptuous in remarking that there must have been some other root in the Teutonic language for the two following nouns, leer (Dutch) and lear (Flemish), which both signify leather (*lorum*, Lat.), and their diminutives or derivatives leer-ig and lear-ig, both used in the sense of *tough*.

Supposing the Ang.-Sax. "*lærig*" to be derived from the same root, it would denote in "*ofer linde*

lærig," the leather covering of the shields, or their capability to resist a blow.

I will thank you to correct two misprints in my last communication, p. 299.; pisan for pison, and 'Ιοαννης for 'Ιωαννης.

By the by, the word "pison" is oddly suggestive of a covering for the breast (*pys*, Nor. Fr.). See *Foulques Fitzwarin*, &c.

B.W.

March 16th.

Lærig (No. 19. p. 292.).—The able elucidation given by Mr. Singer of the meaning of this word, renders, perhaps, any further communication on the point unnecessary. Still I send the following notes in case they should be deemed worthy of notice.

"Ler, leer—vacuus. Berini Fabulæ, v. 1219. A.-S. ge-lær."

Junii Etymol. Anglicanum.

"Lar, lær—vacuus."

Schilteri Glossarium Teutonicum.

Respecting "Lind," I find in the version by Thorkelin of *De Danorum Rebus Gestis Poema Danicum Dialecto Anglo-Saxonica* (Havniæ, 1815), that "Lind hæbbendra" is rendered "Vesilla habens;" but then, on the other hand, in Biorn Haldorsen's *Islandske Lexicon* (Havniæ, 1814), "Lind" (v. ii. p. 33) is translated "Scutum tiligneum."

C.I.R.

Vox et præterea nihil (No. 16. p. 247.).—The allusion to this proverb, quoted as if from the *Anatomy of Melancholy*, by "C.W.G." (No. 16. p. 247.), may be found in Addison's *Spectator*, No. 61, where it is as follows:—

"In short, one may say of the pun as the countryman described his nightingale—that it is '*vox et præterea nihil*.'"

The origin of the proverb is still a desideratum.

Nathan.

Vox et præterea nihil (No. 16. p. 247.).—In a work entitled *Proverbiorum et Sententiarum Persicarum Centuria*, a Levino Warnero, published at Amsterdam, 1644, the XCVII. proverb, which is given in the Persian character, is thus rendered in Latin,—

"Tympanum magnum edit clangorem, sed intus vacuum est."

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And the note upon it is as follows:—

"Dicitur de iis, qui pleno ore vanas suas laudes ebuccinant. Eleganter Lacon quidam de luscinia dixit,—

Φωνα τυ τις εσσι και ουδεν αλλο,
Vox tu quidem es et aliud nihil."

This must be the phrase quoted by Burton.

HERMES.

Supposed Etymology of Havior (No. 15. p. 230., and No. 17. p. 269.).—The following etymology of "heaviers" will probably be considered as not satisfactory, but this extract will show that the term itself is in use amongst the Scotch deerstalkers in the neighbourhood of Loch Lomond.

"Ox-deer, or 'heaviers,' as the foresters call them (most likely a corruption from the French 'hiver'), are wilder than either hart or hind. They often take post upon a height, that gives a look-out all round, which makes them very difficult to stalk. Although not so good when December is past, still they are in season all the winter; hence their French designation."—*Colquhoun's Rocks and Rivers*, p. 137. (London, 8vo. 1849.)

C.I.R.

Havior.—Without offering an opinion as to the relative probability of the etymology of this word, offered by your various correspondents (No. 17. p. 269.), I think it right that the use of the word in Scotland should not be overlooked.

In Jamieson's admirable *Dictionary*, the following varieties of spelling and meaning (all evidently of the same word) occur:—

"*Aver* or *Aiver*, a horse used for labour; commonly an old horse; as in Burns—

"Yet aft a ragged cowte's been kenn'd To mak a noble *aiver*."

"This man wyl not obey.... Nochttheles I sall gar hym draw lik an *avir* in ane cart"—*Bellend. Chron.*

"*Aiver*, a he-goat after he has been gelded: till then he is denominated a *buck*.

"*Haiver*, *haivrel*, *haverel*, a gelded goat (East Lothian, Lanarkshire, Sotherland).

"*Hebrun*, *heburn*, are also synonymes.

"*Averie*, live-stock, as including horses, cattle, &c.

"Calculation of what money, &c. will sustain their Majesties' house and *averie*'—*Keith's Hist.*

"*Averia*, *averij*, 'equi, boves, jumenta, oves, ceteraque animalia quæ agriculturæ inserviunt.'"—Ducange.

Skene traces this word to the low Latin, *averia*, "quhilk signifies ane beast." According to Spelman, the Northumbrians call a horse *aver* or *afer*.

See much more learned disquisition on the origin of these evidently congenerous words under the term *Arage*, in Jamieson.

EMDEE.

Mowbray Coheirs (No. 14. p. 213.).—Your correspondent "G." may obtain a clue to his researches on reference to the *private* act of parliament of the 19th Henry VII., No. 7., intituled, "An Act for Confirmation of a Partition of Lands made between *William* Marquis Barkley and Thomas Earl of Surrey."—Vide *Statutes at Large*.

W.H. LAMMIN.

Spurious Letter of Sir R. Walpole (No. 19. p. 304.).—"P.C.S.S." (No. 20. p. 321.) and "LORD BRAYBROOKE" (No. 21. p. 336.) will find their opinion of the letter being spurious confirmed by the appendix to *Lord Hervey's Memoirs*, (vol. ii. p. 582.), and the editor's note, which proves the inaccuracy of the circumstances on which the inventor of the letter founded his fabrication. In addition to Lord Braybrooke's proofs that Sir Robert was not disabled by the stone, for some days previous to the 24th, from waiting on the king, let me add also, from Horace Walpole's authority, two conclusive facts; the first is, that it was not till *Sunday night*, the 31st *January* (a week after the date of the letter) that Sir Robert made up his mind to resign; and, secondly, that he had at least two personal interviews with the king on that subject.

C.

Line quoted by De Quincey.—"S.P.S." (No. 22. p. 351.) is informed that

"With battlements that on their restless fronts
Bore stars"...

is a passage taken from a gorgeous description of "Cloudland" by Wordsworth, which occurs near the end of the second book of the *Excursion*. The opium-eater gives a long extract, as "S.P.S." probably remembers.

A.G.

Ecclesfield, March 31. 1850.

Quem Jupiter vult perdere prius dementat.—Malone, in a note in *Boswell's Johnson* (p. 718., Croker's last edition), says, that a gentleman of Cambridge found this apophthegm in an edition of Euripides (not named) as a translation of an iambic.

"Ὁν Θεος Δελεῖ ἀπολεσαι, πρωτ' ἀποφρευοι."

The Latin translation the Cambridge gentleman might have found in Barnes; but where is the *Greek*, so different from that of Barnes, to be found? It is much nearer to the Latin.

C.

Bernicia.—In answer to the inquiry of "GOMER" (No. 21. p. 335.), "P.C.S.S." begs leave to refer him to Camden's *Britannia* (Philemon Holland's translation, Lond. fol. 1637), where he will find, at p. 797., the following passage:—

"But these ancient names were quite worn out of use in the English Saxon War; and all the countries lying north or the other side of the arme of the sea called Humber, began, by a Saxon name, to be called [Old English: Northan-Humbra-ric] that is, the Kingdome

of Northumberland; which name, notwithstanding being now cleane gone in the rest of the shires, remayneth still, as it were, surviving in Northumberland onely; which, when that state of kingdome stood, was known to be a part of the *Kingdome of Bernicia*, which had *peculiar petty kings*, and reached from the River Tees to Edenborough Frith."

At p. 817. Camden traces the etymology of *Berwick* from *Bernicia*.

P.C.S.S.

Cæsar's Wife.—If the object of "NASO'S" Query (No. 18. p. 277.) be merely to ascertain the origin of the proverb, "Cæsar's wife must be above suspicion," he will find in Suetonius (Jul. Cæs. 74.) to the following effect:—

"The name of Pompeia, the wife of Julius Cæsar, having been mixed up with an accusation against P. Clodius, her husband divorced her; not, as he said, because he believed the charge against her, but because he would have those belonging to him as free from suspicion as from crime."

J.E.

[We have received a similar replay, with the addition of a reference to Plutarch (Julius Cæsar, cap. 10.), from several other kind correspondents.]

Nomade (No. 21. p. 342.).—There can be no doubt at all that the word "nomades" is Greek, and means pastoral nations. It is so used in Herodotus more than once, derived from νομος, pasture: νειμω, to graze, is generally supposed to be the derivation of the name of Numidians.

C.B.

Gray's Elegy.—In reply to the Query of your correspondent "J.F.M." (No. 7. p. 101.), as well as in allusion to remarks made by others among your readers in the following numbers on the subject of *Gray's Elegy*, I beg to state that, in addition to the versions in foreign languages of this fine composition therein enumerated, there is one printed among the poem, original and translated, by C.A. Wheelwright, B.A. of Trinity College, Cambridge, published by Longman & Co. 1811. (2d. edition, 1812.) If I mistake not, the three beautiful stanzas, given by Mason in his notes to *Gray*, viz. those beginning,—

"The thoughtless world to majesty may bow,
"Hark! how the sacred calm that breathes around,"
"Him have we seen," &c.

(the last of which is so remarkable for its Doric simplicity, as well as being essential to mark the concluding period of the contemplative man's day) have not been admitted into any edition of the *Elegy*.

With the regard to the last stanza of the epitaph, its meaning is certainly involved in some degree of obscurity, though it is, I think, hardly to be charged with irreverence, according to the opinion of your correspondent "S.W." (No. 10. p. 150.). By the words *trembling hope*, there can be no doubt, that Petrarch's similar expression, *paventosa speme*, quoted in Mason's note, was embodied by the English poet. In the omitted version, mentioned in the beginning of this notice, the epitaph is rendered into Alcaics. The concluding stanza is as follows:—

"Utra sepulti ne meritis fane,
Et parce culpas, invade, proloqui,
Spe nunc et incerto timore
Numinis in gremio quiescunt."

ARCHÆUS.

Wiesbaden, Feb. 16. 1850.

Cromwell's Estates (No. 18. p. 277., and No. 21. p. 339.).—I am much obliged to "SELEUCUS" for his answer to this inquiry, as far as regards the seignory of Gower. It also throws a strong light on the remaining names; by the aid of which, looking in Gloucestershire and Monmouthshire, I have identified *Margore* with the parish of Magor (St. Mary's), hundred of Caldecott, co. Monmouth: and guess, that for Chepstall we must read *Chepstow*, which is in the same hundred, and the population of which we know was stout in the royal cause, as tenants of the Marquis of Worcester would be.

Then I guess Woolaston may be *Woolston* (hundred of Dewhurst), co. Gloucester; and Chaulton, one of the *Charltons* in the same county, perhaps *Charlton Kings*, near Cheltenham; where again we read, that many of the residents were slain in the civil war, *fighting on the king's side*.

This leaves only Sydenham without something like a probable conjecture, at least: unless here, too, we may guess it was miswritten for Siddington, near Cirencester. The names, it is to be

observed, are only recorded by Noble; whose inaccuracy as a transcriber has been shown abundantly by Carlyle. The record to which he refers as extant in the House of Commons papers, is not to be found, I am told.

Now, if it could be ascertained, either that the name in question had been Cromwell's, or even that they were a part of the Worcester estates, before the civil war, we should have the whole list cleared,—thanks to the aid so effectually given by "SELEUCUS'S" apposite explanations of one of its items.

Will your correspondents complete the illustrations thus well begun?

V.

Belgravia, March 26.

MISCELLANIES.

{390} *Franz von Sickingen*.—Your correspondent "S.W.S." (No. 21. p. 336.) speaks of his having had some difficulty in finding a portrait of Franz Von Sickingen; it may not therefore, by uninteresting to him to know (if not already aware of it) that upon the north side of the nave of the cathedral of Treves, is a monument of Richard Von Greifenklan, who defended Treves against the said Franz; and upon the entablature are portraits of the said archbishop on the one side, and his enemy Franz on the other. Why placed there it is difficult to conceive, unless to show that death had made the prelate and the robber equals.

W.C.

BODY AND SOUL.

(*From the Latin of Owen.*)

The sacred writers to express the whole,
Name but a part, and call the man a *soul*.
We frame our speech upon a different plan,
And say "*somebody*," when we mean a man.
Nobody heeds what *everybody* says,
And yet how sad the secret it betrays!

RUFUS.

"*Laissez faire, laissez passer*."—I think your correspondent "A MAN IN A GARRET" (No. 19. p. 308.) is not warranted in stating that M. de Gournay was the author of the above axiom of political economy. Last session Lord J. Russell related an anecdote in the House of Commons which referred the phrase to an earlier date. In the *Times* of the 2nd of April, 1849, his Lordship is reported to have said, on the preceding day, in a debate on the Rate-in-Aid Bill, that Colbert, with the intention of fostering the manufactures of France, established regulations which limited the webs woven in looms to a particular size. He also prohibited the introduction of foreign manufactures into France. The French vine-growers, finding that under this system they could no longer exchange their wine for foreign goods, began to grumble. "It was then," said his Lordship, "that Colbert, having asked a merchant what he should do, he (the merchant), with great justice and great sagacity, said, '*Laissez faire et laissez passer*'—do not interfere as to the size and mode of your manufactures, do not interfere with the entrance of foreign imports, but let them compete with your own manufactures."

Colbert died twenty-nine years before M. de Gournay was born. Lord J. Russell omitted to state whether Colbert followed the merchant's advice.

C. ROSS.

College Salting and Tucking of Freshmen (No. 17. p. 261., No. 19. p. 306.).—A circumstantial account of the tucking of freshmen, as practised in Exeter College, oxford, in 1636, is given in Mr. Martyn's *Life of the First Lord Shaftesbury*, vol. i. p. 42.

"On a particular day, the senior under-graduates, in the evening, called the freshmen to the fire, and made them hold out their chins; whilst one of the seniors, with the nail of his thumb (which was left long for that purpose), grated off all the skin from the lip to the chin, and then obliged him to drink a beer-glass of water and salt."

Lord Shaftesbury was a freshman at Exeter in 1636; and the story told by his biographer is, that he organised a resistance among his fellow freshmen to the practice, and that a row took place in the college hall, which led to the interference of the master, Dr. Prideaux, and to the abolition of the practice in Exeter College. The custom is there said to have been of great antiquity in the

college.

The authority cited by Mr. Martyn for the story is a Mr. Stringer, who was a confidential friend of Lord Shaftesbury's, and made collections for a Life of him; and it probably comes from Lord Shaftesbury himself.

C.

Byron and Tacitus.—Although Byron is, by our school rules, a forbidden author, I sometimes contrive to indulge myself in reading his works by stealth. Among the passages that have struck my (boyish) fancy is the couplet in "*The Bride of Abydos*" (line 912),—

"Mark! where his carnage and his conquests cease!
He makes a solitude, and calls it—peace!"

Engaged this morning in a more legitimate study, that of Tacitus, I stumbled upon this passage in the speech of Galgacus (Ag. xxx.),—

"Ubi solitudinem faciunt, pacem adpellant."

Does not this look very much like what we call "cabbaging?" If you think so, by adding it to the other plagiarisms of the same author, noted in some of your former numbers, you will confer a great honour on

A SCHOOLBOY.

The Pardonere and Frere.—If Mr. J.P. Collier would, at some leisure moment, forward, for your pages, a complete list of the variations from the original, in Smeeton's reprint of *The Pardonere and Frere*, he would confer a favour which would be duly appreciated by the possessors of that rare tract, small as their number must be; since, in my copy (once in the library of Thomas Jolley, Esq.), there is an autograph attestation by Mr. Rodd, that "there were no more than twenty copies printed."

G.A.S.

Mistake in Gibbon (No. 21. p. 341.).—The passage in Gibbon has an error more interesting than the mere mistake of the author. That a senator should make a motion to be repeated and chanted by the rest, would be rather a strange thing; but the tumultuous acclamations chanted by the senators as parodies of those in praise of Commodus, which had been usual at the Theatres (Dio), were one thing; the vote or decree itself, which follows, is another.

{391} There are many errors, no doubt, to be found in Gibbon. I will mention one which may be entertaining, though I dare say Mr. Milman has found it out. In chap. 47. (and *see* note 26.), Gibbon was too happy to make the most of the murder of the female philosopher Hypatia, by a Christian mob at Alexandria. But the account which he gives is more shocking than the fact. He seems not to have been familiar enough with Greek to recollect that 'ανειλον means *killed*. Her throat was cut with an oyster-shell, because, for a reason which he has very acutely pointed out, oyster-shells were at hand; but she was clearly not "cut in pieces," nor, "her flesh scraped off the bones," till after she was dead. Indeed, there was no scraping from the bones at all. That they used oyster-shells is a proof that the act was not premeditated. Neither did she deserve the title of modest which Gibbon gives her. Her way of rejecting suitors is disgusting enough in Suidas.

C.B.

Public Libraries.—In looking through the Parliamentary Report on Libraries, I missed, though they may have escaped my notice, any mention of a valuable one in *Newcastle-on-Tyne*, "Dr. Thomlinson's;" for which a handsome building was erected early last century, near St. Nicholas Church, and a Catalogue of its contents has been published. I saw also, some years ago, a library attached to *Wimborne Minster*, which appeared to contained some curious books.

The Garrison Library at *Gibraltar* is, I believe, one of the most valuable English libraries on the continent of Europe.

W.C.T.

Edinburgh, March 30. 1850.

NOSCE TEIPSUM,—AN EXCEPTION.

(*From the Chinese of Confucius, or elsewhere.*)

I've not said so to *you*, my friend—and I'm not going—
You may find so many people better worth knowing.

RUFUS.

MISCELLANEOUS.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. Thorpe is preparing for publication a Collection of the Popular Traditions or Folk Lore of Scandinavia and Belgium, as a continuation of his *Northern Mythology and Superstitions*, now ready for the press.

Mr. Wykeham Archer's *Vestiges of Old London*, of which the Second Part is now before us, maintains its character as an interesting record of localities fast disappearing. The contents of the present number are, the "House of Sir Paul Pindar, in Bishopgate Without," once the residence of that merchant prince, and now a public-house bearing his name; "Remains of the East Gate, Bermondsey Abbey;" which is followed by a handsome staircase, one of the few vestiges still remaining of "Southampton House," the residence of the Wriothesleys, Earls of Southampton. A plate of "Street Monuments, Signs, Badges, &c.," gives at once variety to the subjects, and a curious illustration of what was once one of the marked features of the metropolis. "Interior of a Tower belonging to the wall of London," in the premises of Mr. Burt, in the Old Bailey, presents us with a curious memorial of ancient London in its fortified state; it being the only vestige of a tower belonging to the wall in its entire height, and with its original roof existing. The last plate exhibits some "Old Houses, with the open part of Fleet Ditch, near Field Lane;" and the letter-press illustration of this plate describes a state of filth and profligacy which we hope will soon only be known among us as a thing that *has been*.

We have received the following Catalogues:—Messrs. Williams and Norgate's (14. Henrietta Street) German Catalogue, Part I. comprising Theology, Ecclesiastical History, and Philosophy; John Petheram's (94. High Holborn) Catalogue, Part CX. No. 4. for 1850, of Old and New Books; John Miller's (43. Chandos Street) Catalogue, Number Four for 1850 of Books Old and New; and E. Palmer and Son's (18. Paternoster Row) Catalogue of Scarce and Curious Books.

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WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

DEAN MILNER'S LIFE OF JOSEPH MILNER.

PECK'S CATALOGUE OF THE DISCOURSES WRITTEN BOTH FOR AND AGAINST POPERY IN THE TIME OF JAMES II. 4vo. 1735.

LETTER TO SIR JAMES M'INTOSH in Reply to some Observations made in the House of Commons on the Duel between Sir Alexander Boswell and James Stuart, Esq., of Duncarn.

Odd Volumes.

PARISH CHURCHES. by BRANDON. Parts 1. and 2.

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MOYEN AGE MONUMENTALE DE M. CHAPUY. Paris. 1841, &c. (C.W.B. wishes to complete his set.)

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ERRATUM. By a provoking accident, some few copies of the last No. were worked off before the words "Saxonix," "Saxonia" and "audactes," in p. 365. col. 2. were corrected to "Saxonice" and "audacter."

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Footnote 1:[\(return\)](#)

A daughter of the late Joseph Shrimpton, Esq., of High Wycombe.

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*** END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 24, APRIL 13, 1850 ***

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