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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 66, FEBRUARY 1, 1851 ***

{81}

NOTES AND QUERIES:

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

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

No. 66.

SATURDAY, FEBRUARY 1. 1851.

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CONTENTS.

	Page
"NOTES AND QUERIES" in Holland	81
NOTES:—	
Sir John Davies and his Biographers, by Dr. E. F. Rimbault	82
A Note on Queen Anne's Farthings by J. Y. Akerman	83
Folk-Lore:—Lammer Beads—On the Lingering of the Spirit—May Cats—Mottos on Warming-pans and Garters	84
Notes on Jesse's "London and its Celebrities," by Henry Campkin	84
Minor Notes:—Verstegan—George Herbert and the Church at Leighton Bromswold—Little Gidding—Etymology of Kobold—Judas Cup—Essleholt Priory—Crossing Rivers on Skins	85

QUERIES:—

Bibliographical Queries [86](#)

Minor Queries:—Bishops' Lands—The Barons of Hugh Lupus—Can the Queen make a Gentleman?—Plafery—St. John's Bridge Fair—Queries on Costume—Cum Grano Salis—Earl of Clarendon's Daughter, Lucretia—Vandyke's Portrait of Lord Aubigny—Foundation Stone of St. Mark's, Venice—Coins of Richard Cromwell—Cataracts of the Nile—Paternoster Tackling—Dancing Trenchmore—Hymns—Camden and Curwen Families—Jartuare [87](#)

REPLIES:—

John Bunyan and his Portrait.—Did Bunyan know Hobbes? by George Offor [89](#)

The Mother Church of the Saxons by Dr. J. Rawson [90](#)

Replies to Minor Queries:—The Frozen Horn—To Pose—Culprits torn by Horses—The Conquest—Mayors, their correct Prefix—True Blue—Modum Promissionis—Fronte capillatâ &c.—Cross between a Wolf and a Hound—Touching for the Evil—Old Booty—Breeches Bible—Separation of the Sexes—Defender of the Faith—Epigram on the Synod of Dort—Parish Register Tax—Clergy sold for Slaves [91](#)

MISCELLANEOUS:—

Notes on Books, Sales, Catalogues, &c. [94](#)

Books and Odd Volumes wanted [95](#)

Notices to Correspondents [95](#)

Advertisements [95](#)

"NOTES AND QUERIES" IN HOLLAND.

The following extremely interesting, and, we need scarcely add, to us most gratifying, communication reached us at too late a period last week to admit of our then laying it before our friends, readers, and contributors. They will one and all participate in our gratification at the proof which it affords, not merely of that success which they have all combined to secure, but of the good working, and consequent wide extension, of that great principle of literary brotherhood which it has been the great object of "NOTES AND QUERIES" to establish.

To the Editor of "NOTES AND QUERIES."

Mr. Editor,

We have the pleasure of sending you the prospectus of "DE NAVORSCHER," a new Dutch periodical, grounded upon the same principle as its valuable and valiant predecessor "NOTES AND QUERIES." The title, when translated into English, would be—"The Searcher; a medium of intellectual exchange and literary intercourse between all who know something, have to ask something, or can solve something." If it be glorious for *you* to have proposed a good example, we think it honourable for *us* to follow it.

Though we do not wish to be our own trumpets, we can say that never a Dutch newspaper was greeted, before its appearance, by such favourable prognostics. *Your* idea, Mr. Editor, was received with universal applause; and Mr. FREDERIK MULLER, by whom "DE NAVORSCHER" will be published, is not only a celebrated bookseller, but also one of our most learned *bookmen*.

Ready to promote by every means in our power the friendly intercourse between your country and our fatherland, we desire of you to lay the following plan before the many readers of "NOTES AND QUERIES."

1. Every Query, which, promulgated by our English sister, would perhaps find a solution when meeting the eyes of *Dutch* readers, will be TRANSLATED for them by her foreign brother. We promise to send you a version of the eventual answers.

2. Of Queries, divulged in "DE NAVORSCHER," and likely to be answered if translated for the British readers of "NOTES AND QUERIES," a *version* will be presented by us to the sister-periodical.

3. The title of BOOKS OR ODD VOLUMES wanted to purchase, of which copies may exist in the Netherlands, will be duly inserted into "DE NAVORSCHER" when required. Mr. FREDERIK MULLER will direct his letters, containing particulars and lowest price, to the persons anxious for information.

{82}

4. All communications for "DE NAVORSCHER" must be addressed to Mr. D. NUTT, Bookseller, No. 270. Strand; or, *carriage free*, to the "Directors of the same," care of Mr. FREDERIK MULLER, "Heerengracht, near the Oude Spieglestraat, Amsterdam."

With a fervent wish that in such a manner, two neighbourly nations, connected by religion, commerce, and literary pursuits, may be more and more united by the mail-bearing sea which divides them, we have the honour to remain,

Mr. Editor,
Your respectful servants,
THE DIRECTORS OF "DE NAVORSCHER."

Amsterdam, the 16th of December, 1850.

When by the publication of "NOTES AND QUERIES" we laid down those telegraphic lines of literary communication which we hoped should one day find their way into every library and book-room in the United Kingdom, we little thought that, ere fifteen months had passed, we should be called upon, not to lay down a *submarine* telegraph, but to establish a *supermarine* communication with our brethren in the Low Countries. We do so most gladly, for we owe them much. From them it was that Caxton learned the art, but for which "NOTES AND QUERIES" would never have existed; and of which the unconstrained practice has, under Providence, served to create our literature, to maintain our liberties, and to win for England its exalted position among the nations of the earth.

Heartily, therefore, do we bid God speed to "DE NAVORSCHER;" and earnestly will we do all we can to realize the kindly wish of our Amsterdam brethren, that the "two neighbourly nations of Holland and England, connected by religion, commerce, and literary pursuits, may be more and more united by the mail-bearing sea which divides them."

Notes.

SIR JOHN DAVIES AND HIS BIOGRAPHERS.

Sir John Davies, the "sweet poet" and "grave lawyer"—rather odd combinations by the bye,—according to Wood, was "born at Chisgrove, in the parish of Tisbury in Wiltshire, being the son of a wealthy *tanner* of that place!" This statement is repeated in Cooper's *Muses' Library*, p. 331.; Nichols's *Select Poems*, vol. i., p. 276.; Sir E. Brydges's edition of Philips's *Theatrum Poetarum*, 1800, p. 272.; Sir Harris Nicolas's edition of Davison's *Poetical Rhapsody*, vol. i. p. cii., &c. And Headley, in his *Select Beauties of Poetry*, ed. 1787, vol. i. p. xli., adds, "he was a man of *low* extraction!" Wood's assertion concerning Davies's parentage, was made, I believe, upon the authority of Fuller; but it is undoubtedly an error, as the books which record the admission of the younger Davies into the Society of the Middle Temple, say the father was "late of New Inn, *gentleman*."

Mr. Robert R. Pearce, in a recent work, entitled *A History of the Inns of Court and Chancery*, 8vo. 1848, p. 293., gives the following sketch of the leading facts in the life of our "poetical lawyer:"—

"Sir John Davis, the author of *Reports*, and several other legal works, and a poet of considerable repute, was of this Society [*i.e.* the Middle Temple]. His father was a member of New Inn, and a practitioner of the law in Wiltshire. At the Middle Temple, young Davis became rather notorious for his irregularities, and having beaten Mr. Richard Martin (also a poet, and afterwards Recorder of London) in the hall, he was expelled the house. Afterwards, through the influence of Lord Chancellor Ellesmere, he was restored to his position in the Middle Temple; and, in 1601, was elected a Member of the House of Commons. In 1603, he was appointed by King James Solicitor-General in Ireland. In 1606, he was called to the degree of Serjeant-at-Law; and, in the following year, was knighted by the King at Whitehall. In 1612, he published a book on the state of Ireland, which is often referred to; and soon afterwards he was appointed King's Serjeant, and Speaker of the House of Commons in Ireland. On his return to England he published his reports of cases adjudged in the King's Court in Ireland,—the first reports of Irish cases made public. The preface to these reports is very highly esteemed. It has been said to vie with Coke in solidity and learning, and equal Blackstone in classical illustration and elegant language. Sir John Davis died 7th of December, 1626."

It is amusing to see how erroneous statements creep into ordinary biography. Headley, as we have just seen, calls Davies "a man of *low* extraction;" and now we find a more recent biographer adding (without the shadow of an authority), "at the Middle Temple, young Davies became *rather notorious for his irregularities!*"

Davies's quarrel with Richard Martin is alluded to by Wood. After speaking of his admission into the Middle Temple, and of his being made a barrister (July, 1595), that writer adds:—

"But so it was that he [Sir John Davies] being a high-spirited young man, did, upon some little provocation or punctilio, bastinado Rich. Martin (afterwards Recorder of London) in the Common Hall of the Middle Temple, while he was at dinner. For which act being forthwith [February, 1597-8] expell'd, he retired for a time in private, lived in Oxon in the condition of a sojourner, and follow'd his studies, tho' he wore a cloak. However, among his serious thoughts, making reflections upon his own condition, which sometimes was an affliction to him, he composed that excellent philosophical and divine poem called *Nosce Teipsum*."

{83}

It is not a little singular that this very Richard Martin, whose chastisement is thus recorded, had been on terms of strict friendship with our "high-spirited" young lawyer. In 1596, Davies had published his poem on dancing, entitled *Orchestra*, the title-page of which is followed by a dedicatory sonnet "To his very friend, Ma. Richard Martin." This sonnet is written in extravagant terms of friendship and admiration; and as it is only to be found in the *rare* first edition, and in the almost equally rare *Bibliographical Catalogue of the Ellesmere Collection*, some of your readers may not be displeas'd to see it on the present occasion:—

"TO HIS VERY FRIEND MA. RICH. MARTIN.

"To whom shall I this dauncing Poeme send,
This suddaine, rash, halfe-capreol of my wit?
To you, first mover and sole cause of it,
Mine-owne-selves better halve, my deerest frend.
O, would you yet my Muse some Honny lend
From your mellifluous tongue, whereon doth sit
Suada in majestie, that I may fit
These harsh beginnings with a sweeter end.
You know the modest sunne full fifteene times
Blushing did rise, and blushing did descend,
While I in making of these ill made rimes,
My golden bowers unthriftilly did spend.
Yet, if in friendship you these numbers prayse,
I will mispend another fifteene dayes."

The cause of quarrel between the two young lawyers is not known, but the "offence," whatever it was, was not slight. In the year 1622, when Davies reprinted his poetical works, we find that his feelings of resentment against his once "very friend" had not abated, for in place of the dedicatory sonnet to Richard Martin, is substituted a sonnet addressed to Prince Charles; and at the conclusion of the poem, he left a *hiatus* after the one hundred and twenty-sixth stanza, on account of the same quarrel.

Sir John Davies's celebrated poem, *Nosce Teipsum* (mentioned by Wood in the previous extract), is said to have gained the author the favour of James I., even before he came to the crown. Wood gives the precise period of its composition, and, I think, with every appearance of truth, although it does not accord with the statement of modern biographers, that it was written at twenty-five years of age. (See Campbell's *Essay on Poetry*, &c., ed. 1848, p. 184.) The first edition of this poem was printed in 4to. in the year 1599, and has for its title the following:—

"*Nosce Teipsum*. This Oracle expounded in Two Elegies. 1. Of Humane Knowledge. 2. Of the Soule of Man, and the Immortalitie thereof. London, Printed by Richard Field, for John Standish. 43 leaves."

As I am deeply interested in all that relates to the subject of this note, I have compiled a list of editions of the above poem, which shows its popularity for more than a century and a half:—

1. 1599. *London*, 4to. First edition.
2. 1602. *ib.* 4to. Second ed.
3. 1608. *ib.* 4to. Third ed.
4. 1619. *ib.* 8vo. Fourth ed.
5. 1622. *ib.* 8vo. The last edition printed during the Author's lifetime.
6. 1653. *ib.* 4to. Published by T. Jenner with curious plates, and prose paraphrase.
7. 1688. *ib.* folio. With prose dissertation.
8. 1697. *Dublin*, 8vo. With Life of the Author, by Nahum Tate.
9. 1714. *ib.* 12mo. Second edition by Tate.
10. 1733. *ib.* 8vo. With Essay by Dr. Sheridan.
11. 1749. *London*, 12mo.
12. 1759. *Glasgow*, 12mo. With Life of the Author.
13. 1760. *London*, 8vo. In Capel's *Prolusions*.
14. 1773. *ib.* 12mo. In Davies's *Poetical Works*, edited by Thompson.

Sir John Davies left behind him a large number of MSS. upon various subjects, none of which have since been printed. It would be very desirable that a list, as far as can now be made out,

should be put on record. Anthony Wood says, several of Davies's MSS. were formerly in the library of Sir James Ware of Ireland and since that in the possession of Edward, Earl of Clarendon. The most interesting of these MSS. were a Collection of Epigrams, and a Metaphrase of David's Psalms. The Harleian MSS., Nos. 1578. and 4261., contain two law treatises of this learned writer, and in Thorpe's *Catalogue* for 1823, I find *A Treatise of Tenures touchinge his Majesties Prerogative Royal*, by John Davies, folio, MS.

Granger does not record any engraved portrait of this writer, and all my enquiries have failed in discovering one. In Mr. Soame Jenyn's Hall, at Botesham, in Cambridgeshire (in 1770), was a full-length portrait of an elderly gentleman in a gown, with a book in one hand, on which is written "*Nosce Teipsum.*" If this is a genuine portrait of Sir John Davies, it ought to be engraved to accompany a new edition of his poetical works; a publication which the lovers of our old poetry would deem an acceptable offering.

EDWARD F. RIMBAULT.

A NOTE ON QUEEN ANN'S FARTHINGS.

{84} The idea that a Queen Anne's farthing is a coin of the greatest rarity, originated perhaps in the fact that there are several *pattern pieces* executed by Croker, which are much valued by collectors, and which consequently bring higher prices. One type only was in circulation, and this appears to have been very limited, for it is somewhat scarce, though a specimen may easily be procured of any dealer in coins for a few shillings. This bears the bust of the Queen, with the legend ANNA DEI GRATIA—reverse, BRITANNIA around the trite figure of Britannia with the spear and olive-branch: the date 1714 in the exergue. Those with Peace in a car, Britannia standing with olive-branch and spear, or seated under an arch, are patterns; the second has the legend BELLO ET PACE in indented letters, a mode revived in the reign of George III. It is said that many years ago a lady in the north of England lost one of the farthings of Queen Anne, which she much prized as the bequest of a deceased friend, and that having offered in the public journals a large reward for its recovery, it was ever afterwards supposed that any farthing of this monarch was of great value.

J. Y. AKERMAN.

FOLK LORE.

Lammer Beads.—Does any one know the meaning of "Lammer beads?" They are almost always made of amber, and are considered as a charm to keep away evil of every kind; their touch is believed to cure many diseases, and they are still worn by many old people in Scotland round the neck. The name cannot have anything to do with "Lammermuir," as, although they are well known among the old people of Lammermuir, yet they are equally so all over Scotland.

L. M. M. R.

On the Lingering of the Spirit.—Perhaps you may think the following story worthy of insertion in your paper.

There is a common belief among the poor, that the spirit will linger in the body of a child a long time when the parent refuses to part with it. I said to Mrs. B., "Poor little H. lingered a long time; I thought, when I saw him, that he must have died the same day, but he lingered on!"

"Yes," said Mrs. B., "it was a great shame of his mother. He wanted to die, and she would not let him die: she couldn't part with him. There she stood, fretting over him, and couldn't give him up; and so we said to her, 'He'll never die till you give him up.' And then she gave him up; and he died quite peaceably."

RICH. B. MACHELL.

Vicarage, Barrow-on-Humber, Jan. 13. 1851.

May Cats (Vol. iii., p. 20.).—In Hampshire, to this day, we always kill May kittens.

Cx.

Mottos on Warming-Pans and Garters.—It seems to have been much the custom, about two centuries ago, to engrave more or less elaborately the brass lids of warming-pans with different devices, such as armorial bearings, &c., in the centre, and with an inscription or a motto surrounding the device. A friend of the writer has in his possession three such lids of warming-pans, one of which has engraven on the centre a hart passant, and above his back a shield, bearing the arms of Devereux, the whole surrounded by this inscription:—

"THE . EARLE . OF . ESSEX . HIS . ARMES."

Another bears the arms of the commonwealth, (as seen on the coins of the Protectorate,) encircled with an inscription, thus:—

"ENGLANDS . STATS . ARMES."

The third bears a talbot passant, with the date above its back, 1646, and the motto round:—

It appears to me that the first two, at least, belonged to *inns*, known by the respective signs indicated by the mottos, &c.; the first probably in honour of the Lord-General of the Parliament's army, who was the last Devereux bearing the title.

That last described affords a curious illustration of a passage cited in Ellis's *Brand* (ed. 1849, vol. i. p. 245.), from *The Welsh Levite tossed in a Blanket*, 1691.

"Our *garters*, bellows, and *warming-pans* wore godly mottos," &c.

In further illustration, I may mention that the owner of the warming-pans has in his possession likewise a beautifully manufactured long silk *garter*, of perhaps about the same date, in which are woven the following words:—

"LOVE . NOT . THE . WORLD . IN . WHICH . THOU . MUST . NOT . STAY.
BUT . LOVE . THE . TREASURE . THAT . ABIDES . ALWAYS."

H. G. T.

NOTES ON JESSE'S "LONDON AND ITS CELEBRITIES."

During my perusal of Mr. Jesse's pleasant volumes, I marked two or three slips of the pen, which it may not be amiss to make a note of.

In vol. i. pp. 403, 404, 405., there is a curious treble error regarding Thomas Sutton, the munificent founder of the Charter House. He is successively styled *Sir Thomas*, *Sir Richard*, and *Sir Robert*. Sutton's Christian name was Thomas. He was never knighted. Of the quaint leaden case which incloses his remains, and of its simple inscription, an accurate drawing, with accompanying particulars, by your able correspondent Mr. E. B. PRICE, was inserted in the *Gent. Mag.* for January, 1843, p. 43. The inscription runs thus: "1611. THOMAS SUTTON, ESQUIAR."

Vol. ii. pp. 34, 35, 36. Mr. Jesse's ingenious suggestions relative to the tradition of the burial of Oliver Cromwell in Red Lion Square, merit the careful attention of all London antiquaries.

Ib. p. 316.:

"There is no evidence of Clement's Inn having been a Court of Law previous to 1486."

{85}

For "a court of law," read "an inn of court."

Ib. p. 339. Erratum, line 9, in reference to Mrs. Garrick's reopening of her house, for the first time after her husband's decease—for "1701" read "1781," obviously a printer's error.

Ib. p. 423.:

"Cranmer's successor in the see of Canterbury was Archbishop Whitgift."

Whitgift was *Grindal's* successor, and Grindal was preceded by Parker, who must be deemed Cranmer's successor. Cranmer perished in 1556. Parker was made archbishop in 1559.

Mr. Jesse will not be angry, I am sure, with the above notes, or need any apology for an attempt to add to the value of his book.

HENRY CAMPKIN.

Reform Club, Jan. 10. 1851.

Minor Notes.

Verstegan.—*A Restitution of Decayed Intelligence in Antiquities, concerning the most noble and renowned English Nation. By the Study and Travel of Richard Verstegan*.—There is something so sonorous and stately in the very sound of the title of Master Richard Verstegan's etymological treatise, that any bibliographical notice of it, I am sure, will find a corner in "NOTES AND QUERIES." The following MS. note is on a fly-leaf of my copy, A.D. 1655:—

"The first edition was printed at Antwerp, in 1605. A full account of this work is given in Oldys's *British Librarian*, pp. 299 312. It concludes with suggestions for improving any future editions: namely, to add those animadversions, in their proper places, which have been since occasionally made on some mistakes in it; as those made by Mr. Sheringham on his fancy of the *Vitæ* being the ancient inhabitants of the Isle of Wight, &c. But more especially should be admitted the corrections of the learned Mr. Somner, he having left large marginal notes upon Verstegan's whole book, as we are informed by Bishop Kennett, the late accurate author of his Life. This advice has never been acted upon."

To this is subjoined a notice of Verstegan's *Poems*.

"There is a thin 12mo. volume of *Poems* by Richard Verstegan, of which only one perfect copy is known. Dr Farmer had it; then a Mr. Lloyd, who disposed of it, when it sold for 2*l.* 1*s.* Mr. Faber now has it. Another copy, completed by MS., had belonged to T. Park, which was sold at Sotheby's, March 11. 1821, for 1*l.* 19*s.*, and bought by Triphook."

J. YEOWELL.

Hoxton.

George Herbert and the Church at Leighton Bromswold.—Little Gidding.—Some of your readers may not be aware that George Herbert built the church of Leighton Bromswold, Hunts as well as that of Bemerton. The church stands about three-quarters of a mile to the right of the road from Huntingdon to Thrapston, and a view of it is given in Zouch's 4to. edition of Isaac Walton's *Lives*; it is stated, in a note, to be near Spalding, for which read *Spaldwick*. Herbert desired the pulpit and reading-desk to be placed on opposite sides of the church, and of the same height; to show that "preaching ought not to be esteemed above praying, nor praying above preaching."

Query, What is the state of the interior *now*, as to pews, &c.?

The nuns, if I may so call them, in the monastery at Little Gidding, Hunts, employed themselves in covering or in ornamenting the covers of books, in patterns, with silver and coloured-silk threads: a friend of mine in Surrey has a small volume so ornamented by them.

E. H.

Norwich, Jan. 20.

Etymology of Kobold.—At page 239. of Mr. Bohn's edition of Keightley's *Fairy Mythology*, we find that Mr. K., after heading a chapter with "Kobolds," says in a note:—

"This word is usually derived from the Greek κόβαλος, a knave, *but as this is only found in lexicographers*, it may in reality be a Teutonic word in a Greek form."

Surely, Mr. Keightley has forgotten the following passages—

1. Ar. Equites, 450. Dindf. [Conf. Ranæ, 1015.]

"ΚΛΕΩΝ: κόβαλος εἶ.
ΑΛΛ. πανοῦργος εἶ."

2. Ejusdem fab., 635.:

"Βερέσχεθοί τε καὶ κόβαλοι καὶ Μόθων."

3. Plutus, 279.:

"ὡς μόθων εἶ τε καὶ φύσει κόβαλος."

4. Aristotle, *H. A.* 8. 12. 12. [Bekker Oxon.] says of a bird,

"κόβαλος καὶ μιμητής."

In the 2nd passage Liddell and Scott call κόβαλοι "*mischievous goblins*," which is exactly equivalent to "kobolds."

The word is also used adjectively for "knavish tricks," "rogueries."

See *Equites*, 419.:

"Καὶ, νῆ Δι', ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος."

Ranæ, 104:—

"ἢ μὴν κόβαλα γ' ἐστὶν, ὡς καὶ σοὶ δοκεῖ."

In *Equites*, 332. we find κοβαλικέματα, "the tricks of a κόβαλος."

P. J. F. GANTILLON.

Judas Cup (Vol. ii., p. 298.).—In the *Ancient Monuments, Rites, and Customs of Durham*, published by the Surtees Society, we have the following account of "Judas Cup" in the refectory, which is described as—

{86}

"A goodly great mazer, called Judas Cup, edged about with silver and double gilt, with a foot underneath it to stand on, of silver and double gilt, which was never used but on Maunday Thursday at night in the Frater House, where the prior and the whole convent did meet and keep their Maunday." (p. 68.)

I send this with reference to the mention of the "Judas Bell" and "Judas Candle" in your 2nd Volume, p. 298.

ECHO.

Essheholt Priory.—Esholt Hall (now in the possession of W. R. C. Stansfield, Esq.) is the same as the ancient priory of Essheholt, which was under the abbot of Kirkstall.

This priory fell, of course, with the smaller houses, and was valued at 19*l.* 0*s.* 8*d.* Essheholt remained in the crown till the first year of Edward VI., nine years after the dissolution, when it was granted to Henry Thompson, Gent., one of the king's gens-d'armes at Boulogne. In this family the priory of Esholt remained somewhat more than a century, when it was transferred to the neighbouring and more distinguished house of Calverley by the marriage of Frances, daughter and heiress of H. Thompson, Esq., with Sir Walter Calverley. His son, Sir Walter Calverley, Bart., built, on the site of the old priory, the house which now stands.

Over a door of one of the out-buildings is an inscription in ancient letters, from which may be traced—"Aleisbet. Pudaci, p—," with a bird sitting on the last letter p. (Elizabeth Pudsay, prioress).

The builder of the present house died in 1749; and, in 1755, his son of the same name sold the manor-house and furniture to Robert Stansfield, Esq., of Bradford; from whom the present owner is descended. [\[1\]](#)

CHAS. W. MARKHAM.

Jan. 10. 1851.

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

Thoresby's *History of Leeds*.

Crossing Rivers on Skins (Vol. iii., p. 3.).—Mr. C. M. G., a near relative of mine, who lately returned from naval service on the Indus, told me, last year, that he had often seen there naked natives employed in fishing. The man, with his fishing-tackle, launches himself on the water, sustained by a large hollow earthen vessel having a round protuberant opening on one side. To this opening the fisherman applies his abdomen, so as to close the vessel against the influx of water; and clinging to this air-filled buoy, floats about quite unconcernedly, and plies his fishing-tackle with great success. The analogy between this Oriental buoy and the inflated skins mentioned by Layard and by your correspondent JANUS DOUSA, is sufficiently remarkable to deserve a note.

G. F. G.

Edinburgh.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from Vol. ii., p. 493.)

(31.) P. H. F. (Vol. iii., pp. 24, 25.) has described a 12mo., or rather an 8vo., copy of Latin Psalter in his possession, and he wishes to know whether Montanus had any connexion with one of the translations therein exhibited. The title-page of your correspondent's volume will tell him precisely what the book contains. He had better not rely too much upon MS. remarks in any of his treasures; and when a bibliographical question is being investigated, let *Cyclopædias* by all means not be disturbed from their shelves. Would it not be truly marvellous if a volume, printed by Robert Stephens in 1556, could in that year have presented, by prolepsis, to its precocious owner a version which Bened. Arias Montanus did not execute until 1571? But P. H. F.'s communication excites another query. He appears to set a special value upon his Psalter because that the verses are in it distinguished by cyphers; but Pagnini's whole Bible, which I spoke of, came thirty years before it, and we have still to go nearly twenty years farther back in search of the earliest example of the employment of Arabic figures to mark the verses in the Book of Psalms. The *Quincuplex Psalterium*, by Jacques le Fevre, is a most beautiful book, perhaps the finest production of the press of Henry Stephens the elder; and not only are the verses numbered in the copy before me, which is of the improved "secunda emissio" in 1513, but the initial letters of them are in red. At signature A iijj. there is a very handsome woodcut of the letter A., somewhat of a different style, from the larger (not the Ascensian) P., within the periphery of which St. Paul is represented, and which is so well worthy of notice in Le Fevre's edition of the *Epistole diui Pauli Apostoli*, Paris, 1517. The inquiry toward which I have been travelling is this, When did Henry Stephens first make use of the open Ratdoltian letter on dotted ground? (See Maitland's *Lambeth List*, p. 328. Dibdin's *Typog. Antiq.* vol. i., Prel. Disquis., p. xl.)

(32.) Is there extant any collation of the various exemplars of the *Alphabetum divini Amoris*? And has an incontrovertible opinion been formed as to the paternity of this tract? For the common error of ascribing it to Gerson is entirely inexcusable, as this Parisian chancellor is frequently alleged therein. The third volume of his works, set forth by Du Pin, in 1706, contains this "Treatise of the Elevation of the Soul to God," and the editor has left the blunder uncorrected in his *Eccles. Hist.* iii. 53. Again, can it be affirmed that the folio impression of Louvain, (Panzer, ix. 243.), in which Gerson's name occurs, was assuredly anterior to the small black-letter and

anonymous editions, likewise without dates? Two of the latter (one much older than the other) are of 12mo. size, in 8vo., as is also Bonaventura's *Stimulus divini Amoris*, printed in 1510 and 1517.

(33.) In what way can we detect the propounder of the *Notabilis expositio super canonem misse*? His work is of small folio size without mention of place or year; but it certainly proceeded from Nuremberg, and was it not one of the *primitiæ* of Creusner?

(34.) Who is designated by the letters "G. N. N. D.," which are put at the head of the Epistle to Zuinglius, *De Magistris nostris Lovaniensibus, quot et quales sint?* And why has the *Vita S. Nicolai, sive Stultitiæ Exemplar*, originally attached to this performance, been omitted by Dr. Münch in his edition of the *Epistolæ obscurorum Vivorum, aliaque ævi decimi sexti Monumenta rarissima*, Leipzig, 1827? If he had reprinted this very desirable appendix, it would have furnished him with the date "Anno M.D.XX.," which would have prevented him from assigning this satirical composition to the year "1521." (Einl. p. 408.)

(35.) A student can scarcely be considered moderately well versed in ancient ecclesiastical documents who has neither read nor heard of the *Somnium Viridarii*; and we may wonder at, and pity, the learned Goldast, for having fallen into the extravagant mistake of attributing this Latin translation of the celebrated Dialogue, *Le Songe du Verger*, to "Philotheus Achillinus, Consiliarius Regius." (*Monarch. S. Rom. Imper.* i. 58. Hanov. 1612.) The question arises, How was he misled? Was it not through a strange misconception of a sentence in the *Silva Nuptialis* of Nevizan, to which he refers in his preliminary "Dissertatio de Auctoribus?" This writer, who has been plentifully purified by the Roman *Index*, had cited the preface of an Italian poem, "Il Viridario," composed by his contemporary, Giovanni FILOTEO ACHILLINI; and is it thus that an author of the sixteenth century has got credit for an anonymous achievement of the fourteenth age? Goldastus has hardly been out-Heroded by those who have devised an individual named *Viridarius*, or "Le Sieur du Vergier." (See Baillet, *Déguisemens des Auteurs*, p. 479., and M. De la Monnoye's note, pp. 501-2.)

(36.) Is there not a transpositional misprint in the colophon of the old German *Life of S. Dorothea*, the so-called patroness of Prussia? For it would seem to be inevitable that we should endeavour to elicit 1492, and not 1512, from the following date: "Den Dingstag nach Gregory als man tzelete, M.CCCC. unde cxii." (Vid. Lilienthal, *Histor. B. Dorothea*. p. 6. Dantisc., 1744.)

(37.):—

"The Original Manuscript of both volumes of this History will be deposited in the Cotton Library, by

"T. BURNETT."

Has this declaration been inserted, in the handwriting of Thomas Burnet, on the reverse of the title-page of the second volume, in all large-paper copies (and is it strictly limited to them?) of Bishop Burnet's *History of his own Time*, Lond., 1734? Compare the printed "Advertisement to the Reader" in the first volume, published in 1724.

(38.) Mr. T. R. Hampson, the author of *Medii Ævi Kalendarium*, which has, I believe, been commended in "NOTES AND QUERIES," informs us, in a precious production which he has lately issued on the *Religious Deceptions of the Church of Rome*, p. 30., that—

"Dr. Geddes, himself a learned Romanist, has selected many [remarkable errors] in his tract, *A Discovery of some Gross Mistakes in the Roman Martyrology*."

Only fancy a Romanist, learned or unlearned, having the effrontery to bestow so outrageous an appellation upon such an exploit. Does not the second volume of *Miscellaneous Tracts*, in which the said treatise may be seen, explicitly admonish us to remember that Michael Geddes, LL.D., was erst a chancellor of the Church of Sarum? "Quid Romæ faciam?" he upbraidingly asks in one of his title-pages, "mentiri nescio."

R. G.

Minor Queries.

Bishops' Lands.—In the month of September, 1642, the Parliament appointed a committee for the sale of Bishops' lands; and an account of some sold between 1647 and 1651, will be found in vol. i. of the *Collectanea Topographica*, 8vo., 1834. On the Restoration, a committee sat to inquire into these sales and make satisfaction. Bishop Kennet refers to a MS. containing the orders of the commissioners, but does not state where the MS. was deposited; nor has Sir Frederic Madden, who communicated that article to the *Collectanea*, met with it anywhere.

Can any of your correspondents give any information upon the subject, or say where may be found any accounts of the sales of the lands under the parliamentary orders, or of the proceedings of the commissioners appointed to make restitution upon the king's restoration?

G.

The Barons of Hugh Lupus.—It appears by the charter foundation to the abbey of St. Werburge at Chester, that several very eminent persons held the rank of Baron, under Hugh Lupus, Earl of Chester. The charter is signed by the earl himself and by the following barons: Richard, son of Hugh Lupus; Hervey, Bishop of Bangor; Ranulph de Meschines, nephew of the earl; Roger Bigod, Alan de Perci, William Constabular, Ranulph Dapifer, William Malbanc, Robert Fitz-Hugh, Hugh Fitz-Norman, Hamo de Masci, and Bigod de Loges.

Can any of your readers inform us what befel the families and descendants of William Malbanc, and Bigod de Loges? The descendants of the rest are too well authenticated to need inquiry.

P.

Can the Queen make a Gentleman?—The following is from the Patent Rolls (13 Ric. II. pars. 1. m. 37. Prynne's *Fourth Institutes*, p. 68.):—

"Le Roy a tous ceux as queux cestes Lettres viendront. Sachez qe come un Chivalier Fraunceys, a ceo qe nous Soums enformez, ad chalenge un nostre Liege, Johan de Kyngeston, a faire certeinez faitz et pointz darmes oveske le dit Chivalier. Nous a fyn qe le dit nostre liege soit le multz honerablement resceuz a faire puisse et perfourmir les ditz faitz et pointz d'armes *luy avons resceuz en lestat de Gentile homme, et luy fait Esquier.* Et volons, qil soit conuz par armes, et porte desore enavant, Cestassavoir d'argent ove une, chapewe Dazure ovesque une plume Dostrich de goules. Et ceo a tous yeaux as queux y appertient nous notifiions pu ycelles. En tesmoignance de quelle chose nous avons fait faire cestes noz lettres patentes. Done souz nostre grant Seal a nostre Paleys de Westm. le primer jour de Juyll.

"Par brief de Prive Seal."

H. WITHAM.

Plafery.—In Carew's masque of *Cœlum Britannicum*, acted before the court at Whitehall, the 18th of February, 1633; Momus, arriving from Olympus immediately after Mercury, says to him—

"The hosts upon the highway cry out with open mouth upon you, for supporting *plafery* in your train; which, though, as you are the god of petty larceny, you might protect, yet you know it is directly *against the new orders*, and oppose the reformation in diameter."

What is *plafery*? It is evident that the joking allusion to it was rather bold, for Mercury exclaims,

"Peace, railer, bridle your licentious tongue,
And let this presence teach you modesty."

B. R. I.

St. John's Bridge Fair.—In what county in England was St. John's Bridge Fair held in the year 1614, and in what town in the county?

JOSEPHUS.

Queries on Costume.—In Wilson's *Life of De Foe* there is an anecdote of Charles II. concealing himself, when a fugitive from Worcester, beneath a lady's hoop, while his pursuers searched the house in which he had taken refuge. Were hoops worn so early as the year 1651? In the *Book of Costume* I find no mention of them before the beginning of the eighteenth century; but I do not think this circumstance conclusive, as the "Lady of Rank" is not always very accurate.

Writing in the reign of Anne, she says, "Fans were now very much used," but omits to mention that they were in fashion long before, having been indispensable to Catherine of Braganza and her ladies at home and abroad, in the church and the theatre.

"Long gloves," says the Lady of Rank, "began to be worn by the ladies in this reign." (Queen Anne's).

"Twelve dozen Martial,^[2] whole and half," says Evelyn:—were not *whole* Martial gloves, long?

WEDSECNARF.

Footnote 2:[\(return\)](#)

"*Martial.*—The name of a famous French perfumer, emulating the Frangipani of Rome."—*Miscellaneous Writings of John Evelyn*, pp. 705. 711. 4to. edit. 1825.

Cum Grano Salis.—Sometime ago I asked from what figure is borrowed the expression of "Cum grano salis," and have had no reply. I can't find it in Erasmus. Once a very clever Cambridge man said that it meant "the thing must be swallowed with a little Attic salt to make it go down pleasantly." I don't think that he was right.

E. H.

Earl of Clarendon's Daughter, Lucretia.—I should be very glad to learn whether the great Earl of Clarendon had a daughter named Lucretia. A friend of mine is descended from Dr. Marsh, archbishop of Armagh, who (it is said) married Lucretia, daughter of the Earl of Clarendon, and

Vandyke's Portrait of Lord Aubigny.—Can any of your correspondents give any information respecting a portrait, by Vandyke, of George Lord Aubigny, brother to the Duke of Richmond and Lennox? There is no doubt that such a picture once existed.

L.

Foundation Stone of St. Mark's, Venice.—In vol. xxvi. of the *Archæologia* is a paper by the late Mr. Douce, "On the foundation stone of the original church of St. Mark, at Venice," &c., accompanied by an engraving of the mutilated object itself, which also appears to have been submitted to the inspection of the Society of Antiquaries at the time the paper was read. The essay contains, in reality, very little information relating to the stone, and that little is of no very satisfactory kind; and I have never been able to divest myself of the idea that it bears somewhat the semblance of a hoax. Were I inclined to discuss the points which have suggested this notion, the necessity there is for brevity in corresponding with the Editor of "NOTES AND QUERIES" would preclude my doing it; but I must quote the following passage, which comes immediately after the statement that the original church, in the foundation of which this stone was deposited, was destroyed in 976.

"It is very possible that, in clearing away the rubbish of the old church, the original foundation stone was discovered, and, in some way or other, at present not traceable, preserved."

{89}

If the fact is so, this stone, "of a circular form, the diameter six inches and a quarter, its thickness half an inch," must have been loose in the world for 858 years from its exhumation to 1834, when Mr. Douce's essay was read, and during that time has lost only the least important part of its inscription and ornaments.

Can any one say where this stone now is? When and where Mr. Douce obtained it? And, I must add, what history was attached to it when in his possession? for he was not a person likely to possess such an object without, at least, endeavouring to trace its history. On these points the essay contains not a word.

H. C. R.

Coins of Richard Cromwell.—Will any of your numismatical readers inform me whether there are any coins or medals known of Richard Cromwell, either during his chancellorship of Oxford, or his short protectorate of these realms?

BLOWER.

Cataracts of the Nile.—Seneca (*Nat. Quæst.* iv. 2.) tells a story of the natives suffering themselves to be carried down in sport, which Rollin says is confirmed by modern travellers; but can this be so? Can any one give the names of any of these travellers, and supply the blank thus left by the historian?

S. G.

Paternoster Tackling.—*Dancing Trenchmore.*—What is the origin and meaning of this term? also of the phrase "Dancing Trenchmore?"

S. G.

Hymns.—Will some of your correspondents favour me with a copy of "Queen Mary's Lament," a translation of which appeared in Coxe's delightful *Christian Ballads*. Also Adam of St. Victor's "exquisite poem" on the Cross, referred to by Mr. Trench in his *Sacred Latin Poetry*?

JARLTZBERG.

Camden and Curwen Families.—Camden, in his *Britannia*, art. "Cumberland," mentions his descent, by the mother's side, from the Curwens of Workington. Should any of your numerous correspondents be able to trace their descent, he would much oblige a member of that family.

H. C.

Jartuare.—Can any of your readers oblige me with any account of a printed book called *Jartuare*? Its date would be early in the sixteenth century, if not earlier.

W.(1.)

Replies.

JOHN BUNYAN AND HIS PORTRAIT.—DID BUNYAN KNOW HOBBS?

(Vol. ii., pp. 476. 518.; Vol. iii., p. 70.)

The best portrait of John Bunyan was drawn and engraved by White, to the *Holy War*, 1682. The original drawing, and a fine impression of the engraving, is preserved in the illustrated Grainger's *History of England*, in the print-room at the British Museum. It was copied in folio for Bunyan's *Works*. It has been recently copied for Mr. Bogue's elegant edition of the *Pilgrim*, and for the first complete edition of Bunyan's *Works*, now publishing by Messrs. Blackie and Sons,

Glasgow. A fac-simile was engraved for an edition of the *Pilgrim*, by Mr. Pickering, 8vo. 1849.

That the great allegorist was not the author of *Heart's Ease* in *Heart Trouble* is perfectly clear, not only that the style is very different, but from the author being known. It was first published in 1690, under the initials of J. B., and the Epistle is dated "From the house of my pilgrimage, March, 1690." Bunyan died in August, 1688. Mr. Palmer, in his *Calamy*, vol. ii. p.16., states that the author was James Birdwood.

Whether Bunyan was acquainted with Hobbes depends upon the authority of a small volume of *Visions of Heaven and Hell*, published under the name of Bunyan. In this it is represented that he saw poor Hobbes in hell, and recognised an old acquaintance.

The earliest edition of *The Visions* which I have been able to discover, is at "London: printed for Edward Midwinter, at the Looking Glass upon London Bridge, price, bound, one shilling;" without date. It was printed early in the reign of George I.; this is seen in an advertisement of books at the end, among which is *The Lives of the Monarchs of England to his present Majesty King George*. It is entitled, *The Visions of John Bunyan, being his last remains*. There is no account of either of this, or the *Heart's Ease*, in *The Struggler for the Preservation of Mr. John Bunyan's Labours*. This gives a list of forty-three works published by him, and of seventeen left by him at his decease for publication. If *The Visions* were written by him, it must have escaped the search of his widow and surviving friends; but the style at once proves that it was not a production of his prolific pen. Bunyan's style was remarkably simple and plain. The following phrases extracted from *The Visions* will carry conviction to every reader:—

"Mormo's of a future state," "metempsychosis of nature," "nefandous villanies," "diurnal and annual," "my visive faculty," "soul-transparent and diaphonous," "translucid ray," "terrene enjoyments," "our minds are clarified," "types both of the ante and post-diluvian world," "the tenuity thereof," "the aerial heavens," "effluxes of divine glory," "all ænigmas," "corruscations of his divine nature," "Solomon's mystick epithalamium," "the epiphonema," "propinquity in nature," "diversified refractions," "too bright and too diaphonous," "sweet odes and eniphalamics," "amarantine crown," "bright corruscancy," "palinodies and elegies," "no cataplasm," "eccentricks quite exterminate," "mutual assassinate," &c. &c.

Such phrases and terms plain John Bunyan utterly despised. They prove, as does the whole plan of the treatise, that it must have been a very different man to the author of the *Pilgrim's Progress* who wrote these *Visions*.

{90}

It is not likely that Hobbes and Bunyan were acquainted; they lived in distant parts of the country. Bunyan's *Pilgrim*, which was the foundation of his wide-spread fame, was not published till 1678, when the Leviathan philosopher was ninety years of age; he died in 1679. Hobbes' company were the learned and illustrious among men,—the Des Carteses, Gassendis, and Wallises of his age; while Bunyan associated with the despised Nonconformists. Nor is it likely that Bunyan read the *Leviathan*; Dent's *Plain Man's Pathway to Heaven*, *The Practice of Piety*, Fox's *Martyrs*, and, above all, his Bible, constituted his library during his imprisonment for conscience-sake, which lasted from 1660 to 1672. Had he suffered from Hobbes's philosophy, he would have proclaimed it upon the house-tops, especially in his *Grace Abounding*, that others might have been guarded from such dangerous scepticism. The *Vision* of Hobbes was doubtless intended to render the forgery more popular.

GEORGE OFFOR.

Hackney, Jan. 1851.

THE MOTHER CHURCH OF THE SAXONS.

In "NOTES AND QUERIES" (Vol. ii., p. 478.) SIR HENRY ELLIS observes, that—

"Although St. Martin's, Canterbury, is commonly called the mother church of England on account of its having been the first used here by Augustine, tradition represents, that when this missionary arrived in Kent, he found an ancient church on the site of what is now called St. Martin's."

SIR H. ELLIS adds, that—

"A charter of King Canute's styles Saviour's church, Canterbury, the mother and mistress of all churches in the kingdom of England."—*Æcclesia Salvatoris*, &c.

I conceive these accounts to be perfectly reconcilable. From Bede's *Ecclesiastical History* (b. i., caps. 25, 26.), we learn that, on the east side of Canterbury, in the year 597, there was a church dedicated to the honour of St. Martin, that was "built while the Romans were still in the island," some two hundred years before this date. St. Martin's was the church wherein Bertha, Queen of Kent, used to pray; she having been a Christian of the Royal Family of the Franks.

It will, of course, be allowed that during the sixth, seventh, and eighth centuries, different saints were held in especial honour in different countries. For instance, not long after the arrival of the

Roman missionaries in England, various churches and monasteries,—at Canterbury, Lindisfarne, Bamborough, Lichfield, Weremouth, and Jarrow, and the capital city of the Picts,—were wholly or partially named after St. Peter. When Naitan, King of the Picts, was about to build his church, he sought the assistance of the Abbot of Weremouth, a strong supporter of Roman observances, and "promised to dedicate the same in honour of St. Peter," and to follow the custom of the Roman church, in certain matters, which the subjects of his kingdom had protested against, for more than a hundred years.

Now, on the occasion of Queen Bertha's leaving France, she was accompanied to England by a bishop of her native country, named Luidhard; and when it is remembered that they settled in Kent, amongst heathens of great superstition,—an example of which is recorded on the part of her own husband,—it is natural to suppose they would, in some public manner, seek the especial protection of the popular saint of France; and that saint was Martin. For so profound was the popular veneration which the Franks at one period offered to the power of Saint Martin, that they even computed ordinary occurrences and national events, by an era which commenced with the year of his death.^[3]

It is therefore very probable that the public act of reverence just alluded to, consisted in a new dedication of the repaired church, by adding to the ancient name that of St. Martin.

That a practice of altering the names of sacred edifices in this manner was common at the date under consideration, cannot be questioned. For example, Bishop Aidan, about the year 652, built a church in the island of Lindisfarne, the name of which is now unknown. This structure, however, having been destroyed by a fire, his successor, Finan, erected another on the same site, and apparently of the same name. But when a second fire destroyed this church also, in some five and twenty or thirty years, "a larger church" was erected on the old site, and gratefully "dedicated in honour of St. Peter," by Theodore of Roman appointment, "the first archbishop whom all the English church obeyed." (*Bede*, iii. 17. and 25., and iv. 2.) Here, then, a new name was given to a church on the site of a former one of different appellation; and in Lichfield, we have two examples of similar alterations in the names of churches; one St. Chad's Church, Stow, and the other, the cathedral. On the site of the former, according to Bede, Bishop Chad built a St. Mary's Church, hard by which he was buried; "but afterwards, when the church of the most holy prince of the apostles, Peter, was built, his bones were translated into it." (*Ecc. History*, iv. 3.) That is to say, when Chad was canonised, his remains were removed to the site of the present cathedral, as relics over which the principal church of the Mercian kingdom was to be erected.

{91}

Throughout the various documents relating to this church, which are preserved in Dugdale's *Monasticon*, vol. iii. pp. 219-255, Savoy edition, the cathedral is generally styled the church of St. Mary and St. Chad. And again, on a recently discovered seal of the dean and chapter, engraved some two hundred years after Stephen's reign, the inscription is this:

"S' DECANI ET CAPL'I ECCLE'IE SCE MARIE ET SCI CEDDE LYCHFELD' AD CAS."^[4]

But in a grant from King Stephen to Bishop Roger de Clinton, who commenced the present fabric, it is simply styled *ecclesia Sancti Ceddæ de Lichfield*; and in the year 1341 a document was addressed *Decano et Capitulo ecclesiæ Sancti Ceddæ Lych'*, as may be learned from the *Fœdera*, vol. ii. p. 2.

We thus perceive, that the original name of Lichfield Cathedral has been dropped for centuries, and so has that of the church which Bishop Chad built in honour of the Virgin Mary at Stow; for this Church has, for a long time, been known only by the name of Stow Church, or by that of St. Chad's, Stow.

And in this manner, I fancy, may be reconciled the different names of Saviour's, or St. Saviour's, Canterbury, and St. Martin's, Canterbury; both alluding to the same church, THE MOTHER CHURCH of *Saxon* England.

J. RAWSON, M.D.

Lichfield.

Footnote 3:[\(return\)](#)

See Brady's *Clavis Calendaria*, November 12.

Footnote 4:[\(return\)](#)

See the *Gentleman's Magazine* for August 1848; in which an accurate representation of this seal is given.

Replies to Minor Queries.

The Frozen Horn (Vol. ii., p. 262.; Vol. iii., p. 25.).—In an old edition of *Hudibras* now before me, I find the following note on the lines quoted by J. M. G.:—

"Some report that in Nova Zembla and Greenland men's words are wont to be frozen in the air, and at the thaw may be heard."

The application of the idea by Charles Dickens, in his *Old Curiosity Shop*, is also, I think, extremely felicitous.

"Don't be frightened, mistress," said Quilp, after a pause. 'Your son knows me: I don't eat babies; I don't like 'em. It will be as well to stop that young screamer though, in case I should be tempted to do him a mischief. Holloa, Sir! will you be quiet?' *Little Jacob stemmed the course of two tears which he was squeezing out of his eyes, and instantly subsided into a silent horror.... The moment their [Quilp and Swiveller] backs were turned, little Jacob thawed, and resumed his crying from the point where Quilp had frozen him.*"—Vol. i. pp. 207-9.

J. B. COLMAN.

To Pose.—In Vol. ii., p. 522., your correspondent F. R. A. points out some passages in which the word "posing" appears to be used in a sense equivalent to "parsing." Neither the etymology nor the exact meaning of the word "to pose," are easy to determine. It seems to be abbreviated from the old verb "to appose;" which meant, to set a task, to subject to an examination or interrogatory; and hence to perplex, to embarrass, to puzzle. The latter is the common meaning of the word *to pose*; thus in Crabbe's *Parish Register*.—

"Then by what name th' unwelcome guest to call,
Was long a question, and *it posed them all*."

Hence, too, the common expression, that a question which it is difficult to answer, or an argument which seems to decide the controversy, is a *poser*. The word "posing" in the passages cited by F. R. A. may refer to the examination of the pupil by the teacher of grammar. Thus, Fuller, in his *Worthies*, art. Norfolk, says that—

"The University appointed Dr. Cranmer, afterwards Archbishop of Canterbury, to be the *poser-general* of all candidates in divinity."

Roquefort, *Gloss. de la Langue Romaine*, has "apponer, appliquer, poser, plaier." See Richardson in *appose* and *pose*.

L.

Culprits torn by Horses (Vol. ii., p. 480.).—In reply to Mr. JACKSON's question respecting culprits torn by horses, I beg to inform him that Robert François Damiens was the last criminal thus executed in France. He suffered on the 28th March, 1757, for an attempt on the life of Louis XV. The awful penalty of the law was carried out in complete conformity with the savage precedents of former centuries. Not one of the preparatory barbarities of question, ordinary and extraordinary, or of the accompanying atrocities of red-hot pincers, melted lead, and boiling oil, was omitted. The agony of the wretched man lasted for an hour and a half, and was witnessed, as Mercier informs us, by all the best company in Paris.

The men amused their leisure with cards, while waiting, as he says, for the boiling oil; and the women were the last to turn their eyes from the hideous spectacle. Your correspondent may be glad to be informed that the same punishment was inflicted on Poltrot de Méré for the murder of the Duke of Guise, in 1563; on Salcède, in 1582, for conspiring against the Duke of Alençon; on Brilland, in 1588, for poisoning the Prince de Condé; on Bourgoing, Prior of the Jacobins, as an accessory to the crime of Jaques Clément, in 1590; and on Ravailac, for the murder of Henry IV. in 1610. These, with the case of Jean Chastel, are all of which I am aware. If any of your readers can add to the list, I shall feel obliged.

{92}

As I am upon the subject of judicial horrors, I would ask, whether any of your correspondents can supply me with a reference to the case of a woman executed, I think in Paris, and, if my recollection serves, for a systematic series of infanticides.

She was put to death by being suspended over a fire in an iron cage, in which a number of wild cats were shut up with her.

I read the story many years ago, and for some time have been vainly endeavouring to recover it.

J. S.

Torn by Horses (Vol. ii., p. 522.).—This cruel mode of execution was practised both in antiquity and the middle ages. Livy, speaking of Tullus Hostilius, says:—

"Exinde, duabus admotis quadrigis, in currus earum distentum illigat Mettum; deinde in diversum iter equi concitati, lacerum in utroque curru corpus, qua inhæserant vinculis membra, portantes. Avertere omnes a tantâ fœdidate spectacula oculos."—L. i., c. 28.

Livy adds, that this was the first and last example of so savage a punishment among the Romans. The punishment, however, must have been well-known in antiquity, as it is alluded to by Seneca among the tortures which accompanied death.

"Cogita hoc loco carcerem, et cruces, et equeos, et uncum; et adactum per medium hominem, qui per os emergat, stipitem; *et distracta in diversum actis curribus membra.*"—Epist. xiv. 4.

Grimm (*Deutsche Rechtsalterthümer*, p. 692.) quotes the following instance of this punishment from Gregory of Tours, *Hist. France*, iii. 7.:

"Puellas crudelinece interfecerunt ita ut ligatis brachiis super equorum cervicibus, ipsique acerrimo moti stimulo per diversa petentes diversas in partes feminas diviserunt"

He adds that it occurs frequently in the legends of the Carolingian period. Thus Turpin, c. 26., describes as follows the punishment of the traitor Gannalon:—

"Jussit illum Carolus quatuor equis ferocissimis totius exercitus alligari, et super eos quatuor sessoros agitantes contra quatuor plagas cœli, et sic dignâ morte discerptus interiit."

Almost all cruel punishments have been used in the East, and it is not improbable that execution by means of horses may be mentioned in some oriental narrative.

L.

The Conquest (Vol. ii., p. 440.).—In *Cambria Triumphans*, by Percy Enderbie, at p. 283, will be found a copy of a deed, the conclusion of which runs thus:—

"Sigilla nostra apposuimus in Castro nostro de Burgavenny vicessimo secundo die Julii, anno regni Regis Henrici sexti, post *Conquestum* vicessimo septimo."

The word is here used for the accession of the King.

S. K.

Mayors—their correct Prefix (Vol. i., p. 380.).—Since propounding my Query in Vol. i., p. 380., relative to this subject, I have to inform your readers, that I have been favoured with the opinion of gentlemen very high in official authority on all points connected with heraldry and the rules of precedence; which is, that the proper style of the mayor of a borough is "the worshipful;" and they are further of opinion, that there can be no ground for styling the mayor of a city "the right worshipful."

J.

True Blue (Vol. iii., p. 27.).—On the origin of this expression, I must claim the right to dissent from your correspondent G. F. G., who appears to have fallen into the error of confining a form of very wide application to one particular case, in which he discovers a trifling coincidence of fact. The connexion of the colour blue with truth is of very ancient date, of which the following may for the present suffice as an example:—

"And by hire beddes hed she made a mew
And covered it with velouettes blew,
In signe of trouth, that is in woman sene."
Chaucer, *Squiere's Tale*.

Blue, in the early practice of the tinctorial art, appears to have been the most humble of the colours in use, and the least affected by any external influence; and, down to the present day, if certain tints of recent invention be excepted, the same character may be claimed for it. What then more natural, than that it should be taken as the type of immutability, or that every party, political or religious, should in turn assume it as the badge of honesty of purpose, and of firm adherence to their principles?

F. S. Q.

Modum Promissionis (Vol. ii., pp. 279, 347, 468.).—This phrase is perhaps connected with the promissivus modus, *i.e.* tempus promissivum or futurum of Diomedes and other mediæval grammarians.

T. J.

Fronte capillatâ, &c. (Vol. iii., pp. 8. 43.).—The representation of "Occasio," or "Opportunity," with hair in front, and bald behind, is far more ancient than the drama referred to by your correspondent G. A. S.

In the *Anthologia* (Brunck's edition, vol. ii. p. 49.) the following beautiful epigram is the 13th by Posidippus:—

"Εἰς Ἄγαλμα τοῦ Καιροῦ.
Τίς, πόθεν ὁ πλάστης; Σικυώνιος. Οὔνομα δὴ τίς;
Λύσιππος. Σὺ δὲ, τίς; Καιρὸς ὁ πανδαμάτωρ.
Τίπτε δ' ἐπ' ἄκρα βέβηκας; Ἄει τροχάω. Τί δὲ ταρσοῦς
Ποσσὶν ἔχεις διφυεῖς; Ἴπταμ' ὑπηνέμιος.
Χειρὶ δὲ δεξιτερῇ τί φέρεις ξυρόν; Ἄνδρασι δεῖγμα
Ὡς ἀκμῆς πάσης ὀξύτερος τελέθω.
Ἡ δὲ κόμη, τί κατ' ὄψιν; Ὑπαντιάσαντι λαβέσθαι,
Νῆ Δία. Ταξόπιθεν πρὸς τί φαλακρὰ πέλει;
Τὸν γὰρ ἅπαξ πτηνοῖσι παραθρέξαντά με ποσσὶν
Οὐ τίς ἔν' ἱμείρων δράξεται ἐξόπιθεν.

Τούνεχ' ὁ τεχνίτης σε διέπλασεν; Εἵνεκεν ὕμέων,
Ξεῖνε, καὶ ἐν προθύροις θῆκε δικασκαλίην."

{93}

The same epigram, with an inconsiderable alteration, is given in Bosch's *Anthologia Græca*, vol. ii. p. 478., with a close Latin translation by Grotius.

The following English version of the Greek is as nearly literal as the idioms of the two languages will allow.

"Who is the sculptor, say, and whence?
From Sicyon. What is he
By name? Lysippus. Who art thou?
I am Opportunity.

"Why is thy step so high and light?
I am running all the day.
Why on each foot hast thou a wing?
I fly with the winds away.

"Why is a razor in thy hand?
More keen my edge is set.
Why hast thou hair upon thy brow?
To seize me by, when met.

"Why is thy head then bald behind?
Because men wish in vain,
When I have run past on wingèd feet
To catch me e'er again.

"Why did the artist form thee so?
To place me in this hall,
That I a lesson thus might give
To thee, friend, and to all."

Ausonius, in the fourteenth century of the Christian era, imitates this in his 12th epigram.

Phædrus (lib. v., fab. 8), in the Augustine age, speaks of the same representation as already sanctioned by antiquity:—

"OCCASIO DEPICTA.
"Cursu veloci pendens in novaculâ,
Calvus, comosâ fronte, nudo corpore;
Quem si occuparis, teneas: elapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem.
Effectus impediret ne segnîs mora,
Finxere antiqui talem effigiem temporis."

T. C.

Durham, Jan. 20. 1851.

Cross between a Wolf and a Hound (Vol. iii., p. 39.).—There is no doubt that a dog and a wolf are capable of breeding together. The fact is well known, and has been long ascertained. See *Penny Cyclopædia*, art. "Dog." The only question is whether the offspring of this cross is a mule, and, like other mules, incapable of continuing its race; or whether it is prolific? The latter position is maintained by Mr. Bell, in his *History of British Quadrupeds*. "The dog and wolf will readily breed together (he says), and their progeny is fertile." But query, can any authentic instance be produced of a cross between a dog and a wolf, which has produced a prolific animal?

L.

Professor Thomas Bell states that the dog and wolf will readily breed with each other, and that their progeny thus obtained will again mingle with the dog.

W. J. BERNARD SMITH.

Temple, Jan. 19. 1851.

I have read somewhere (in Kohl's *Russia*, if I mistake not) that this cross is not uncommon in the southern portions of European Russia, but I have not the book at hand to refer to.

DISS.

Your correspondent, T—N, will find this fact referred to in Sir John Franklin's *Narrative of a Journey to the Shores of the Polar Sea*, vol. i., p. 268., 2nd edition, London. Murray, 1824. Lieutenant Hood says—

"On our way to the tent a black wolf rushed out upon an Indian, who happened to pass its den. It was shot, and the Indians carried away three black whelps, to improve the breed of their dogs."

Drayton Beauchamp, Jan. 22. 1851.

Touching for the Evil (Vol. iii., p. 42.).—I have seen an illuminated MS. containing the form of prayer in use previous to the Reformation. As far as I remember, the MS. in question must have been of the fifteenth century. Where it may now be found I am not aware. At the time of my seeing it, it was in the possession of Mr. Toovey of Piccadilly.

A somewhat curious field for inquiry on this subject is opened by a passage in Voltaire's *Siècle de Louis XIV.* Speaking of James II. touching for the evil while in exile at the French court, he says—

"Soit que les Rois Anglais se soient attribué ce singulier privilège, comme prétendans à la couronne de la France; soit que cette cérémonie soit établie chez eux depuis le temps du premier Edouard."

Have we any evidence of the ceremony having been performed by any French monarchs? I am not aware of any.

J. SN.

Old Booty (Vol. iii, p. 40.).—In 1830 there appeared a humorous versification, by W. T. Moncrieff, of this story, for the authenticity of which he prudently says he cannot vouch. He furnishes a sort of account of the affair, and of an action at the suit of Booty's widow, the records of which, it says, are at Westminster, Jan. 2. 1687.

Notwithstanding this apparent circumstantial account, we find in a very entertaining anonymous work, entitled *The History of Man; or, the Wonders of Human Nature*, 2nd edit. Edinb. 1790, 8vo., vol. i. p. 376., a similar incident related of a Mr. Gresham, an eminent merchant of London, which happened in the reign of Hen. VIII., the authorities for which are cited, *Sandy's Trav.* l. 4. p. 248. *Clark's Mir.* c. 33. p. 115.

F. R. A.

{94}

Breeches Bible (Vol. iii., p 17.).—The first edition of this Bible is now before me. The title-page and portions of the addresses to Queen Elizabeth and to the reader are unfortunately wanting, as is also the first leaf of Genesis. But the title of the New Testament as follows:—

"The Newe Testament of ovr Lord Jesus Christ [***] Conferred diligently with the Greke, and best approued translacions in divers languages. At Geneva: Printed by Rouland Hull. M.D.LX."

There is a woodcut of the Egyptians pursuing the Israelites on the shore of the Red Sea, surrounded with texts from scripture. It is a small quarto in Roman type, and divided into verses.

ECHO.

Separation of Sexes in Church (Vol. ii., p. 94.).—This custom appears to be of considerable antiquity. Sir Thomas More, in his *Utopia* (p. 285. of the edition of 1639), says—

"When they be come thither, the men goe into the right side of the church, and the women into the left side."

J. SN.

Defender of the Faith (Vol. iii., p. 9.).—By a hasty perusal of the letter of COL. ANSTRUTHER in your number of the 4th of January, I perceive that some doubt has been raised whether any of our sovereigns have used the title of Defender of the Faith, prior to the time of King Henry VIII.

If you will refer to the forth part of Prynne's *Institutes*, pp. 229-30, and 295-6-7, you will find set out at full length divers letters close and patent from King Richard II. in the 6th, 11th, and 19th years of his reign, for suppressing the heresies of Wickliff and his followers. These letters are addressed to the Chancellor of the University of Oxford, William Archbishop of Canterbury (Courtney), and to Ralfe Crombwell, Chivalier, and John Lekyll, and the Mayor and Bailiffs of Nottingham, in which King Richard II. styles himself thus—"Nos Zelo Fidei Catholicæ, Cujus Sumus Et Esse Volumus Defensores," &c.

H. WITHAM.

Lincoln Chambers, Chancery Lane, Jan. 14. 1851.

Epigram on Synod of Dort (Vol. iii., p. 23.).—The statement in the *Biographie Universelle*, that this epigram was made *in England*, is probably taken from Mosheim (*Eccl. Hist.*), who says the same; but his authority Neal (*Hist. of the Puritans*) does not say that it was made *in England*; and one can hardly read the sentence in which he quotes it without feeling satisfied that he did not know *who* made it. After stating that the proceedings of the synod were much approved of by the English divines, and quoting expressions of Mr. Baxter and the learned Jacobus Capella in its favour, he proceeds—

"P. du Moulin, Paulus Servita, and the author of the life of Waleus, speak the same language. But *others* poured contempt upon the Synod, or burlesqued their proceedings in the following lines:

'Dordrecht Synodus, nodus; chorus integer, æger;
Conventus, ventus; sessio stramen. Amen.'

Lewis du Moulin, with all the favourers of the Arminian doctrine, as Heylin, Womeck, Brandt, &c., charge them with partiality and unjustifiable severity."

When a writer, in the midst of a shower of authorities, refers a particular expression to "others," it may almost be laid down as a rule, that he does not know whose property it is. Here, therefore, the inquiry seems brought to a dead stop, in this tract at least.

B. R. I.

Parish Register Tax (Vol. ii., p. 10.).—In our register, Hawarden, I find the following entry:

"October, 1783. On the 2nd of this month the Act commenced which layeth a duty of threepence upon every Registry of a Burial, except a *Pauper's*."

And again:

"Oct. 1. 1794. The duty of threepence on each Registry of Births, Deaths, and Marriages, imposed by Act of Parliament, commencing October 2. 1783, ceased this day."

During this interval many burials are marked *paupers*.

WALDEGRAVE BREWSTER.

Hawarden, Flints.

Clergy sold for Slaves (Vol. ii., p. 41.).—Walker says:

"Mr. Dugdale, in relating the same matter, adds that Rigby not only exposed them to sale, but *found purchasers* also; and what is more, had actually contracted with two merchants for them; and for that reason moved it twice (in the House, as I understand him) that they might be disposed of."

WALDEGRAVE BREWSTER.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When a work of such general reference as a Peerage, which is wanted upon every library table, and in every club and reading-room "where men do congregate;" which is, at the same time, from its nature, open to the criticism of hundreds of critics,—when a work of this nature and of such extent as *Burke's Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the British Empire* bears on its title-page the brief but expressive words "*Thirteenth Edition*," it has obviously long outlived the time when any question can exist as to its merits. These have long been recognised by those best able to appreciate them, namely, the noble personages to whose history, and the history of whose descent and collateral branches, it is especially devoted; and whose personal communications have served to procure for the present work the merit by which it seeks to distinguish itself from all similar productions, namely, by its greater fullness of detail and its extreme accuracy.

The Rev. A. Hussey, M.A., has in the Press *Notes on the Churches in the Counties of Kent, Sussex, and Surrey mentioned in Domesday Book*. Subscribers names are received by Mr. J. Russell Smith.

{95}

Mr. M. A. Lower's translation of *The Chronicle of Battel Abbey, from the Vow of its Foundation by the Conqueror in 1066 to the Year 1176*, will be published in the course of the present month.

Messrs. Sotheby and Co. will sell, on Monday and Tuesday next, a very valuable and important Collection of Classical and Historical Books, from the Library of a Collector; and on Wednesday and two following Days, an important portion of the valuable Library of the Right Hon. C. W. Williams Wynn, including First and Second Folio Shakspeare, Caxton's *Golden Legend*, and some valuable MSS., including one of the works of Robert Rolle, the Hermit of Hampole, &c.

Catalogues Received.—William Brown's (46. High Holborn) Catalogue Part LI. of Second-hand English and Foreign Books on Theology, Fine Arts, and Miscellaneous Literature; J. Russell Smith's (4. Old Compton Street, Soho) Catalogue of Books relating to Kent, Sussex, and Surrey; W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-fifth Catalogue of Cheap Second-hand English Foreign and Classical Books.

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Notices to Correspondents.

LOCKE. *We shall next week lay before our readers a long and most interesting inedited Letter from Lord Shaftesbury, the author of the Characteristics, to Le Clerc, in which he gives a biographical sketch of his friend and foster father Mr. Locke.*

J. S. B. *The two Notes were duly forwarded. Will our correspondent enable us to write to him.*

C. W. B. *The very interesting little History of Venice in Murray's Family Library was written by the late Rev. E. Smedley.*

G. R. M. *The brass token in question is a weight for weighing half-guineas; the coinage weights of which were 2 dwt. 16¾ gr., and the current weights 2 dwt. 16 gr.*

We have two or three favours to request of our correspondents, and we ask them no less for their sakes than for our own. 1st. That they will be particular in their references, and collate their extracts before sending them to us; for they little know the loss of time and the trouble which a neglect of these trifles occasions us. 2d. That they will forward their separate articles as far as possible on separate papers; for several valuable communications are now standing over, until we can find leisure to separate and arrange for the press the different parts. 3rd. That they will write as legibly as they can.

J. S. (Brighton). *Received.*

K. R. H. M. *The poem, beginning,*

"Give Lucinda pearle nor stone,"

written by Thomas Carew, or Carye, was addressed to the celebrated Countess of Carlisle, daughter of Edward Lord Howard of Escrick, and is printed at p. 48. of Tom Davies' edition of Carew's Poems (1772).

REPLIES RECEIVED. *Umbrella—Ulm MS.—Pillgarlick—Tandem D. O. M.—Swearing by Swans—By and bye—Frozen Horn—Gray and Byron—Hornbooks—Ring Dials—Apricot—Folk Lore of Lancashire—Lady Bingham—Downing Family—Episcopal Mitre—Handbell before a Corpse—Probabilism—Herstmonceux Castle—Burning the Hill—Venwell—Annoy—Breeches Bible—Lynch Law—"NOTES AND QUERIES" in Holland—Sir John Davies and his Biographers—Queen Anne's Farthings—Jesse's London—Verstegan—George Herbert—Folk-Lore—Bunyan and Hobbes—Pretended Reprint of Old Poetry—Fossil Elk of Ireland—Jonathan Hulls—Touchstone's Dial.*

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{96}

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