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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 77, APRIL 19, 1851 \*\*\*

Transcriber's note: A few typographical errors have been corrected. They appear in the text like this, and the explanation will appear when the mouse pointer is moved over the marked passage.

{297}

## NOTES AND QUERIES:

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

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

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No. 77.

SATURDAY, APRIL 19. 1851.

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### CONTENTS.

NOTES:—	Page
Latin Drinking Song by Richard Braithwait, by S. W. Singer	<a href="#">297</a>
Strange Appearances in the Sky, by Rev. A. Gatty	<a href="#">298</a>
"After me the Deluge," by Douglas Jerrold	<a href="#">299</a>
Bishop Thornborough's Monument	<a href="#">299</a>
Minor Notes:—King Richard III.—Shakspeare a thorough Sailor—"A fellow-feeling." &c.—Early Instances of the Word "News"—Under the Rose	<a href="#">300</a>

QUERIES:—

Portraits of Spenser	<a href="#">301</a>
The Vendace	<a href="#">301</a>
Minor Queries:—Ex Pede Herculem—"To-day we purpose"—"God takes those soonest whom He loves the best"—Quakers' Attempt to convert the Pope —Whychcote of St. John's —Meaning of Rechibus—Family of Queen Katherine Parr—Skort—Religious Teaching in the German Universities—Epigram by Dunbar—Endymion Porter—Sathaniel—The Scoute Generall—Anthony Pomeroy, Dean of Cork	<a href="#">302</a>
MINOR QUERIES ANSWERED:—Civil War Tract—Trisection of the Circle—Wolsey's Son—Cardinals and Abbots in the English Church	<a href="#">303</a>
REPLIES:—	
Sir Balthazar Gerbier, by J. Crossley	<a href="#">304</a>
The Travels of Baron Munchausen	<a href="#">305</a>
Replies to Minor Queries:—Tobacco in the East—Captain John Stevens—MS. Catalogue of Norman Nobility—Illustrations of Chaucer, No. III.—Comets—Pope Joan—Abbot Euctacius —The Vellum-bound Junius—Meaning of Waste-book—Cowdray—Solemnisation of Matrimony—Epitaph on the Countess of Pembroke—Scandal against Queen Elizabeth—The Tanthony—The Hippopotamus —Tu autem—Places called purgatory—Swearing by Swans, &c.—Edmund Prideaux and the Post-office —Small Words and "Low" Words—Lord Howard of Effingham—Obeahism, &c.	<a href="#">306</a>
MISCELLANEOUS:—	
Notes on Books, Sales, Catalogues, &c.	<a href="#">310</a>
Books and Odd Volumes wanted	<a href="#">311</a>
Notices to Correspondents	<a href="#">311</a>
Advertisements	<a href="#">311</a>

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## Notes.

### LATIN DRINKING SONG BY RICHARD BRAITHWAIT.

I have been surprised, from the facility with which the author of "Drunken Barnaby" seems to pour out his Leonine verse, that no other productions of a similar character are known to have issued from his pen. I am not aware that the following drinking song, which may fairly be attributed to him, has ever appeared in print. It was evidently unknown to the worthy Haslewood, the crowning glory of whose literary career was the happy discovery of the author, Richard Braithwait. I transcribe it from the MS. volume from which James Boswell first gave to the world Shakspeare's verses "On the King." Southey has somewhere said that "the best serious piece of Latin in modern metre is Sir Francis Kinaston's *Amores Troili et Cressidæ*, a translation of the two first books of Chaucer's Poem<sup>[1]</sup>; but it was reserved for *famous* BARNABY to employ the barbarous ornament of rhyme, so as to give thereby point and character to good Latinity."

Southey does not seem to have known those remarkable productions of the middle ages, which have been made accessible to us by the researches of Docen, of Grimm, of Schmeller, and of Mr. Wright; and, above all, of that exquisite gem, "De Phyllide et Flora," first printed by Docen<sup>[2]</sup>, and since given by Mr. Wright in his collection of *Poems attributed to Walter de Mapes*. We have, however, a much better text from the hand of Jacob Grimm, in the *Memoirs of the Academy of Berlin for 1843*, p. 239. Of this poem it is perhaps not exaggeration to say, that it is an Idyll which would have done honour to the literature of any age or country; and if it is the production of Walter de Mapes, we have reason to be proud of it. It is a dispute between two maidens on the

qualities of their lovers, the one being a soldier, the other a priest. It breathes of the spring, of nature, and of love:

"Erant ambæ virgines et ambæ reginæ  
Phyllis coma libera Flora comto crine,  
Non sunt formæ virginum sed formæ divinæ,  
Et respondent facies luci matutinæ.

Nec stirpe, nec facie, nec ornatu viles,  
Et annos et animos habent juveniles  
Sed sunt parum in pares, et parum hostiles  
Nam hinc placet clericus illi vero miles."

{298}

Love is called in to decide the dispute, and it causes no surprise to find, after due ventilation of the cause, the judgment of the court to be:

"Secundum scientiam et secundum morem,  
AD AMOREM CLERICUM DICUNT APTIOREM."

Your readers who are not already acquainted with this interesting picture of ancient manners will, I think, be pleased with having it pointed out to their notice.

Should the following song not be already in print, I can also furnish from the same source a version of the ballad on "Robin Goodfellow" by the same hand, should it be acceptable. [\[3\]](#)

S. W. SINGER.

"CANTIO.

"O Pampine! quo venisti?  
Cur me spectas fronte tristi?  
Tolle caput, sis jucundus,  
Tolle poculum exue fundus,  
Et salutem jam bibamus,  
Ad sodales quos amamus;  
O Pampine! tibi primum  
Haustum summus hunc ad imum.

Ecce de christallo factum  
Purum vas, et hoc intactum,  
Lympha nunc et succo plenum,  
Nec includit hoc venenum;  
Medicamen quod repellit  
Omnes malos, nec fefellit,  
O Pampine! invito Momo,  
Tibi, tu es meus homo.

Hic est sacer fons et flumen,  
Quod qui potant vocant numen,  
Iras pellit, demit lites,  
Et superbos facit mites;  
Et post flumen hoc te amœnum  
Annos reparare senum:  
O Pampine! tibi habe,  
Bibe si sis dignus tabe.

Hoc si tu gustabit nectar,  
Si sis Paris fies Hector,  
Iras demit inquietas,  
In memento facit lætas;  
Pro doloribus est solamen,  
Pro pulicibus medicamen;  
O Pampine! habe tibi,  
Bibe tu cum ego bibi.

Hic est aqua vera fortis,  
Vincula quæ solvet mortis,  
Aut, si placet, aqua vitæ,  
Roborans ab atra Dite:  
Hinc sunt uti qui potestis  
Omnia, cibus, potis, vestis;  
O Pampine! tibi cito  
Bibe, aut ab hinc abito.

Si frigistis, sine joco,  
Solo hoc utare foco,  
Si esuries hic sunt oves,

Pulli, vituli, et boves;  
Quod si sitis ecce montem,  
Quem si scandes habet fontem;  
O Pampine! bibe rursus,  
Bibe, tu nam venit cursus.

Si ægrotas sume potum,  
Vis ut valeas tolle totum,  
Cape potum hunc paratum,  
Sanus eris,—est probatum;  
Si in corpore aut in mente  
Dolebant in quavis dente;  
O Pampine! tibi statim  
Sume potum hinc gradatim.

Bacche jam et jam Silene,  
Pocula impleatis plene,  
Ope jam adiutus vestra  
Domum, feram e fenestra.  
Ædes vertunt jam rotundæ,  
Et succedant res secundæ:  
O Pampine! tibi bibo,  
Bibe, vale! ego abibo."

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

Southey was not aware that the whole of Chaucer's Poem, and the "Testament of Cressid," by Henryson, was translated by Kinaston and accompanied by a copious commentary in English, but only exists in one sole MS. The press of the Camden Society would be well employed on it.

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

In Baron von Aretin's *Beytrage zur Geschichte und Literatur*, vol. vii. p. 301.; but the copy, though a good text, was defective at the end.

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

[We are sure we are only expressing the opinion of the majority of our readers when we say it will be *most acceptable*.—ED.]

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## STRANGE APPEARANCES IN THE SKY.

Strange appearances in the sky have not been without their ominous signification from the time that the greater and lesser lights were placed there at the creation, to the rainbow after the Deluge; and onward to the "star in the east" which announced our Saviour's birth, and the "light from heaven" which accompanied St. Paul's conversion. But the question is, whether there has since been any meaning in other like celestial illuminations? Some historical credit is claimed for the fiery sword, and armies fighting in the air, which preceded the siege of Jerusalem: for the cross of the Emperor Constantine: for the bow about the sun seen by Augustus Cæsar, when he took possession of the Roman empire: and for stars, or other heavenly lights, which have seemed to herald the births or deaths of illustrious personages. But are these stories to be believed? and, if they are, where is the line of credibility to be drawn? People cannot come together, and talk either on this subject, or on that of ghosts, but every one "hath a revelation, hath an interpretation." The poet, walking on the mountains, looked into the sky, and

"The appearance, instantaneously disclosed,  
Was of a mighty city—boldly say  
A wilderness of building, sinking far,  
And self-withdrawn, into a wondrous depth,  
Far sinking into splendour—without end?"

The two following extracts are from private letters now before me. The first account was written in 1825 by a physician, still alive, and who at the time read an account of what he had seen at a meeting of the Plinian Society. He says,

"I last evening read a paper upon an extraordinary appearance of letters, formed by the clouds, seen by a Mr. T. and myself. We had also with us two little boys, one nine, the other eleven years of age, who were able to make out each letter equally with ourselves. These children were at the time walking some distance behind us: but, upon their coming up, and being shown the letters, they read them without having heard any observation of ours respecting them. We saw them for about two minutes, when they gradually changed their form—each letter changing its perpendicular for a horizontal position, and at length the whole becoming converted into that form of cloud denominated cirro-stratus. I will endeavour to give you a faint idea of the appearance, by forming the letters as well as my memory will enable me. I make no comment upon the words themselves, as they are too extraordinary for observation of any kind. It was

upon the 12th of last month: several showers had fallen in the course of the day, but the afternoon was fine. The time seven in the evening. The letters were formed upon a fine blue surface, having no other clouds near them, except very small ones, which tended much to heighten the effect of the whole.

ETERNAL

(ETERNAL)

Millennium

(MILLENNIUM)

"You will observe several deficiencies in the letters of the first word, viz. in the first 'E;' also in the 'N,' the second part being short; and a slight defect in the letter 'A.' With respect to the second word, the first six letters were very perfect: the others, with the exception of the 'M,' mere strokes; but in number sufficient to make up the word: and they had the appearance of having been perfect. I can assure you they were anything but obscure, and required very little stretch of the imagination. In the first word the letters were equidistant and beautifully uniform. The second word was not quite straight, being curved towards its termination. This appeared to me to arise from the change of position which the letters were undergoing, as before stated."

My other extract is from a letter written in 1851. The scene to which it refers is a sick chamber occupied by an octogenarian grandmother, who is *in extremis*. Her daughter, who writes the account, is present, together with a grandchild, who is nearly eleven years old. The nurse has left the room.

"We afterwards stood by poor grandmamma's fire, and then we sat at her window to see the moon rise. There were many clouds about it, and directly under it was the most marked figure of our Saviour on the cross. The head was concealed in light, but the arms were outstretched, and the body quite distinct. M. saw it too, and said, 'How appropriate, aunt, for the beginning of Lent!' She has never alluded to it since, nor, of course, have I; nor do I think any more of it, than that *there it was*: and there is something happy in the fancy, at all events, for it shone on her dying bed."

As you admit folk lore into "NOTES AND QUERIES," also well-attested anecdotes, although these may not absolutely conduce to the advancement of learning or art, perhaps you will receive this paper for the amusement of those who, like myself, feel an interest in anything which takes us a little out of the *hardware facts* of "the age we live in."

ALFRED GATTY.

Ecclesfield.

---

### "AFTER ME THE DELUGE."

If stolen wisdom could be returned to its rightful authors, great, indeed, would be the transfer of property. Prince Metternich is said to be the sayor of "After me the Deluge." And yet the Prince took the saying from the mouth of Madame Pompadour; and she took it—from whom? It may be reasonably doubted that her brain originated it; for it was not an order of brain that packs wisdom in few syllables.

"'After me the Deluge,' said Prince Metternich; a fine saying, but a false prophecy we trust."

I quote this from an admirable paper in *The Times* of to-day (April 10.) on the Crystal Palace, and quote the subscribed from an *Essai sur la Marquise de Pompadour*, prefixed to the *Mémoires de Madame du Hausset, Femme de Chambre de Madame Pompadour*, in Barrière's *Bibliothèque des Mémoires*.

"Madame de Pompadour, dans l'ivresse de la prospérité, répondit à toutes les menaces de l'avenir par ces trois [*quatre*] mots, "APRÈS NOUS, LE DÉLUGE," qu'elle répétait souvent."

In this case, "Pompadour v. Metternich," surely a verdict must be returned for the lady, unless Voltaire puts in a future claim.

DOUGLAS JERROLD.

West Lodge, Putney Common.

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### BISHOP THORNBOROUGH'S MONUMENT.

[The writer of the following interesting communication does not appear to be aware that

he is obliging us and a correspondent D. Y., who had asked (Vol. iii., p. 168.) for an explanation of the phrase *Denarius Philosophorum*, in the Bishop's Monument.]

{300}

Our local antiquaries have long been puzzled by an inscription in the Lady chapel of our cathedral. It stands on the monument of Bishop Thornborough, and was prepared by himself fourteen years before his decease in 1641, at the age of ninety-four. He was addicted to alchemy, and published a book in 1621, entitled *Λιθοθεωρικός*, *sive*, *Nihil aliquid, omnia, &c.* In the course of some recent studies in the Pythagorean philosophy, my attention was accidentally engaged by this inscription; and it at once struck me that it was *thence* that the explanation was to be derived. The epitaph is as follows: on one side,

"Denarius Philosophorum, Dum Spiro, Spero."

on the other,

"In Uno, 2<sup>o</sup>. 3<sup>o</sup>. 4<sup>or</sup> 10. non Spirans Sperabo."

The latter letters are now effaced.

It is well known that the Pythagoreans found all the modes of space in the relations of numbers.

The monad, or unit, was not only the *point* whence all extension proceeds, but it further symbolised the First Principle, the origin of all. The duad represented the line, as being bounded by two points or monads. The triad stood for surface as length and width. The tetrad for the perfect figure, the cube, length, depth, and width. The decad, or denarius, indicated comprehensively all being, material and immaterial, in the utmost perfection: hence the term *decas*, or *denarius*, was used summarily for the whole science of numbers, as in the title of Meursius's tract *De Denario Pythagorico*, which was published four years after the date of the inscription, and when the philosophy was attracting much attention among European scholars. To be as concise as possible then, I presume that the old bishop intended that the tomb on which his effigy lies was his access to that perfection of existence which philosophers had designated by the *decas*, or *denarius*. During the present life he was hoping for it, "Dum Spiro, Spero."—On the other side: "In Him, who is the source, the beginning, the middle, and the end of all existence and perfection (in Uno, 2<sup>o</sup>. 3<sup>o</sup>. 4<sup>or</sup> 10. non Spirans Sperabo), though I breathe no more, yet shall I hope."

Such is probably the meaning of his pious conceit, and I offer it as a solution of what has long served for a riddle to the visitors of our cathedral. Beyond this, your readers and myself may be equally indifferent to such cabalistical quaintness. But let us treat it with charity, as the devout consummation of an aged alchemist.

O. F.

College Green, Worcester, March, 1851.

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## Minor Notes.

*King Richard III.* (Vol. iii., p. 221.).—On the 14th May, 1491 (6 Henry VII.), one Master William Burton, the schoolmaster of St. Leonard's Hospital, in the city of York, was accused before the magistrates of having said that "King Richard was an hypocrite, a *crocheback*, and buried in a dike like a dog." This circumstance is recorded in a contemporary document of unquestionable authenticity (vide extracts from *York Records in the Fifteenth Century*, p. 220.); and must remove all doubt as to the fact of Richard's bodily deformity. The conjecture of Dr. Wallis, quoted by G. F. G., can have no weight when opposed by clear evidence that the word "crouchback," as a term of reproach or contempt, was applied to King Richard within a few years after his death, by one to whom his person must have been familiarly known.

Δ.

*Shakespeare a thorough Sailor.*—Let me point attention to a *genuine* nautical expression, in the use of which Shakespeare shows himself *a thorough sailor*:

"The wind sits in the *shoulder* of your sail."—*Hamlet*, Act I. Sc. 3.

In a "fore and aft sail" of the present day, the "shoulder" is the *foremost upper* corner, and the *last part of the canvass* on which the wind fixes its influence when a vessel is "sailing by the wind," or even "off the wind." The "veriest lout" in the "after-guard" will appreciate the truthfulness and beauty of the metaphor.

A. L.

"*A fellow-feeling*," &c.—

"A fellow-feeling makes one wondrous kind."

This oft-quoted line is from Garrick's Epilogue on quitting the stage.

Γ.

*Early Instances of the World "News."*—Without the slightest intention of re-opening the

discussion as to whether the word "newes" be of native growth or imported, I would beg leave to suggest as a means of completing *its history*, that should any of the readers of "NOTES AND QUERIES," whose researches may lead amongst the authorities of the *fifteenth* century, meet with instances of the word in familiar use between A.D. 1400 and A.D. 1500, they would notify the same.

The earliest date of its colloquial use as yet recorded in "NOTES AND QUERIES," is A.D. 1513: on the other hand, the word, so far as I am aware, is nowhere used by Chaucer, although his near approach to it in the following lines is very remarkable:

"There is right now come into the toune a gest,  
A Greek espie, and telleth *newe things*,  
For which I come to tell you newe tidings."—*Troilus and Creseide*, b. ii. 1113.

After this, the transition to the word itself is so extremely easy, that it could not be far distant.

A. E. B.

*Under the Rose*.—It may interest the inquirers into the origin of this expression to know, that at Lullingston Castle in Kent, the residence of Sir Percival Dyke, there is in the hall an old picture, or painted carving (I forget which, as it is many years since I saw it), of a rose, some two feet in diameter, surrounded by an inscription, which, if I remember right, runs as follows, or nearly so:

"Kentish true blue;  
Take this as a token,  
That what is said here  
Under the rose is spoken."

{301}

It is now, or was when I saw it, in the hall of that ancient mansion, but I believe had been brought from an old house in the neighbourhood.

E. H. Y.

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## Queries.

### PORTRAITS OF SPENSER.

The engraved portraits of Spenser differ so much from each other as to throw doubts on their resemblance to the poet.

I have now before me the following:

1. That prefixed to Bell's edition, 1777, engraved by Cook from "an original in Lord Chesterfield's collection."
2. Prefixed to an edition in one volume published by Spiers, 1840.
3. Prefixed to Moxon's edition, 1845.

We are not told from what paintings Nos. 2. and 3. are engraved, but they resemble each other, and are somewhat like that in Bell's edition; so I shall set these three down as forming one class of portraits. No. 2. has, however, a curious inscription, *Edmund Spenser, obiit 1559*, which would lead us to reject it altogether, and look on it as an imaginary likeness.

4. The portrait in Pickering's Aldine edition, 1839: this bears no resemblance, either in costume or features, to those already mentioned; but, if I mistake not, is like that in Todd's edition, published in 1805,—we may call these a second class.

An original portrait of Spenser is said to be in Lord Chesterfield's collection; another in Duplin Castle, the seat of Lord Kinnoul (of this there is a copy at Althorpe by Sir Henry Raeburn). Mr. Wright, in his *Memorials of Cambridge*, mentions a portrait at Pembroke College, "a copy by Wilson," but he does not say from what original: Mr. Craik, in *Spenser and his Writings*, speaks of *two* as being in this college.

The writer thinks he recollects a law-suit relative to a portrait of the poet, which had been sold to the late Sir Robert Peel, and which was stated to have come from Ireland. Perhaps some of your readers could give information respecting this picture.

It is clear, if the first three are all from the Chesterfield original, that this painting, and the one from which Mr. Pickering's is taken, cannot both be portraits of Spenser. The object of this Query is to ascertain, if possible, which engraving, or class of engravings, resembles the poet.

E. M. B.

The very remarkable fish called the *Vendace* is to be found but in one place in the three kingdoms,—the Castle Loch of Lochmaben, a parish to the south of Dumfriesshire in Scotland. The *Vendace*, it is said, derives its name from *Vendois* in France, and was brought to this country by one of the James's. This, however, is mere conjecture, and, from its habits, highly improbable—because *they die the moment they are either touched or exposed to the air*.

According to Mr. Stewart (*Elements of Natural Hist.*), the *Vendace* belongs to a species which he calls *Salmo albula*, or the "Juvangis."

"This species," he adds, "is found in Lochmaben in Scotland, and *nowhere else*: it is said to have been carried thither from England in the time of Robert the Bruce."

Mr. Stewart describes the fish, but from his description it is evident he has never seen it. The following one is exact:—

"This beautiful fish measures from four to six inches in length, and tapers gradually to the tail. When taken out of the water, it has a bright silvery white appearance, with a slight tendency to a light blue along the back and part of the sides. In size it resembles a small herring or par, but particularly the former, not only in the mouth and external appearance, but also in the anatomical structure. *Upon the top of the head* there is a very distinct *shape of a heart*, covered with a transparent substance of a brownish colour, resembling a thin lamina of mica slate, *through which the brain is visible*. This peculiar mark proves it to be as yet a distinct and undescribed species. Nothing is ever found visible to the naked eye in the stomach of the *Vendace*. They are extremely delicate, and are allowed to be the most pleasing to the taste of all fish. The general mode of catching them is with a net, as there is no instance known of their having been caught either with bait or the artificial fly. The pike, with which this lake abounds, is their greatest enemy. It has been frequently stated that no fewer than fifteen distinct species of fish, fit for the table, have been found in the Castle Loch."

Dr. Knox, sometime Lecturer upon Anatomy in Edinburgh, states:

"That he has not only discovered the food of the *Vendace*, but actually exhibited it before the Members of the Royal Society, and offers suggestions for the stocking of the various lakes in Britain with this exquisite fish; pointing out first the necessity of locating its natural food, without which it cannot live."

Allowing, however, that some neighbouring lake could be covered with some of these invisible and "incredibly minute entomostraceous animals," which the learned lecturer says constitute their food, we should still find a difficulty in transferring the fish; as every attempt to do so, though conducted with the greatest possible care and nicety, *has failed*.

In the preceding account, I have followed the Rev. John Gardiner of Lochmaben, who, in 1835, drew up an admirable account of his parish, which is inserted in the statistical survey of the county.

{302}

The gentlemen of the county have formed a *Vendace Club*, which meets at Lochmaben annually on the 25th and 26th of July, when they dine off the fish. I asked one of the members how long it had been in existence, and he said about thirty years.

JARLITZBERG.

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## Minor Queries.

*Ex Pede Herculem*.—I shall feel much obliged if any of your correspondents or readers can inform me of the origin of the proverb "Ex pede Herculem." In what classical author is it to be found? I have looked in vain through *Erasmii Adagia* for it.

H. H.

"*To-day we purpose*."—Will any one be good enough to say where these lines (quoted by Mr. Ruskin, *Modern Painters*, vol. ii. p. 188.) are to be found:—

"To-day we purpose, ay, this hour we mount  
To spur three leagues towards the Apennine;  
Come down, we pray thee, ere the hot sun count  
His dewy rosary on the eglantine"

G. N.

"*God takes those soonest whom He loves the best*."—Where shall we find the origin of this expression, so frequently occurring on tombstones in almost all parts of the country? Or how far back can it be traced? The following, in Rainham church, Kent, is of the year 1626:

"Here slespes my babe in silence, heauen's his rest,  
For God takes soonest those he loueth best."

T. H. K.

Malew, Man.



*Quakers' Attempt to convert the Pope.*—At what period, and in what author besides Veryard's *Tour in the Low Countries*, is the story of two Quakers being imprisoned in the Lazzaretto in Rome, for attempting to convert the Pope, to be found? Were they persons of any standing in the Society?

B. S. S.

*Whychcote of St. John's.*—In one of the volumes published under the foregoing title, in 1833, there is a striking story, evidently fictitious in the main, but assuming, as an element of fact, the remembered existence of a head-stone over a grave in the little burial-ground, under the shadow of the venerable ruins of Tynemouth Priory in Northumberland, containing the single word "Fanny." Does any one of the Tyneside readers of the "NOTES AND QUERIES" personally recollect the actual existence of such a memorial? Is the *real name* of the author of the entertaining work disclosed in any subsequent publication, or is it generally known?

J. D.

*Meaning of Rechibus, &c.*—Among the rights claimed by the Esturmys in Savernak forest, 8 Edw. III., occurs—

"Et omnia placita de leporibus, rechibus, heymectis, tessonibus, vulpibus, murilegis, et perdricibus:"

which I translate—

"And all pleas concerning hares, traps, hedgehogs, badgers, foxes, wild-cats, and partridges:"

but I confess I have no confidence in some of these words, as the glossaries in the British Museum Library fail to explain them. I therefore solicit your courteous assistance.

JAMES WAYLEN.

*Family of Queen Katherine Parr.*—The pedigree of the once eminent family of Parr, as recorded in various printed works—Dugdale, Nicholls, Burke, &c., is far from being complete or satisfactory. Could any one versed in the genealogy of the northern counties supply any information on the following points?—

I. The early descent.—Dugdale in his *Baronage*, commences with Sir William Parr, who married Elizabeth De Ros, 1383; but he states the family to have been previously "of knightly degree." A MS. pedigree in the Herald's College also mentions Sir William as "descended from a race of knights." Where is an account of this race to be found?

II. The separation between the two lines of Parr and Kendal.—Sir Thomas Parr, father of Queen Katherine, died 1518, and his *Inq. p. m.* states him to have held manors, messuages, lands, woods, and rents, in Parr, Wigan, and Sutton. Ten years afterwards, 1528, Bryan Parr was found by *Inq. p. m.* to have held the manor, messuages, woods, lands, &c. of Parr. How was Bryan related to Sir Thomas?

III. The descendant in the fourth degree of Bryan was Henry Parr, of Parr, who was, according to a MS. in the college, aged twenty in 1621. Had he any descendants?

If no positive information can be afforded, yet a clue to where it might be sought for would oblige.

GENEALOGICUS LANCASTRIENSIS.

*Skort.*—

"Or wily Cyppus that can wink and snort,  
While his wife dallies on Mæcenas' skort."—Hall, *Satires*, Book iv. Sat. 1.  
(Whittingham's edition, 1824.)

Of course the general meaning of these two verses is obvious enough. But how is the latter to be read? Are we to read "dallies on," as one word, *i.e.* keeps dallying, and "skort" (as a mere abbreviation of the Latin "scortum") as nominative in apposition with "wife?" If so, the verse is intelligible, though harsh enough even for Hall.

If not, the word "skort" must have some other meaning which I am unacquainted with. I cannot find it at all in Halliwell, the only authority I have at hand to refer to.

K. I. P. B. T.

{303}

*Religious Teaching in the German Universities.*—Will any of your numerous readers direct me to any book or books containing information on the *present state* of religion and religious teaching in the German Universities?

ROBERT.

*Epigram by Dunbar—Endymion Porter.*—Can any of your correspondents supply the deficient verses in the following epigram, addressed by Thomas Dunbar, keeper of the Ashmolean Museum from 1815 to 1822, to Miss Charlotte Ness, who required him to explain what was meant by the terms *abstract* and *concrete*?

"Say what is *abstract*, what *concrete*,  
 Their difference define?  
 They both in one fair person meet,  
 And that fair form is thine.  
 \* \* \* \*  
 \* \* \* \*  
 For when I lovely Charlotte view,  
 I then view loveliness."

Can any one substantiate the local tradition the Endymion Porter was born at the manor-house of Aston Subedge, in Gloucestershire; or furnish any particulars of his life before he became gentleman of the bedchamber to Prince Charles?

BALLIOLENSIS.

*Sathaniel*.—Can any of your correspondents inform me in what book, play, poem, or novel, a character named Sathaniel appears? There is a rather common picture bearing that title; it represents a dark young lady, in Eastern dishabille, with a turban on her head, reclining on a many-cushioned divan, and holding up a jewel in one hand. I have seen the picture so often, that my curiosity as to the origin of the subject has been completely aroused; and I have never yet found any one able to satisfy it.

F. T. C.

*The Scoute Generall*.—I have in my possession a small 4to. MS. of 32 pages, entitled *The Scoute Generall*, "communicating (impartially) the martiall affaires and great occurrences of the grand councell (assembled in the lowest House of Parliament) unto all kingdomes, by rebellion united in a covenant," &c., which is throughout written in verse, and particularly satirical against the Roundheads of the period (1646), and remarkable for the following prognostication of the death of the unfortunate monarch Charles I.:

"Roundheads bragge not, since 'tis an old decree,  
 In time to come from chaines wee should be free:  
 Traytors shall rule, Injustice then shall sway,  
 Subjects and nephewes shall their king betray;  
 And he himselfe, O most unhappy fate!  
 For kings' examples, kingdomes imitate:  
 What he maintain'd, I know it was not good,  
 Brought in by force, and out shall goe by blood," &c.

It occupies about thirty lines more. At the bottom of the title, and at the conclusion of the postscript, it has merely the initials S. D. Could any of your worthy correspondents inform me who S. D. was?

The MS. is evidently cotemporary, and, according to the introduction, was "ordered to be forthwith published, **CIO·IOCXLVI.**;" and as I cannot trace that such a production was ever issued, the answer would confer a favour on

C. HAMILTON.

City Road, April 1. 1851.

*Arthur Pomeroy, Dean of Cork*.—Can any one of your genealogical readers assist me in ascertaining the parentage of Arthur Pomeroy, who was made Dean of Cork in 1672? He was fellow of Trinity College, Cambridge, in which university he graduated as A.B. in 1660, M.A. in 1664, and S.T.P. in 1676. He is stated in Archdale's edition of Lodge's *Peerage of Ireland* (article "Harberton") to have sprung from the Pomeroyes of Ingsdon in Devonshire, and is stated to have gone to Ireland as chaplain to the Earl of Essex, Lord Lieutenant.

J. B.

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## Minor Queries Answered.

*Civil War Tract*.—

"A Letter sent from a worthy Divine, to the Right Honourable the Lord Mayor of the City of London. Being a true relation of the battaile fought betweene His Majesty and his Excellence the Earle of Essex. From Warwicke Castle, the 24. of October, 1642, at two a clock in the morning. Together with a Prayer for the happy uniting of the King and parliament, fit to be used by all good Christians, daily in their houses. London, Octob. 27. Printed for Robert Wood. 1642."

The above is the title of a tract now in my possession. Is it known to any collector of tracts relating to the Battle of Edgehill? Who was the "worthy divine," the writer?

P. Q.

[On the title-page of this tract among the King's pamphlets in the British Museum, the name of Mr. Bifield has been written. No doubt it is the production of the Rev. Adoniram Byfield, chaplain to Col. Cholmondeley's regiment, in the army of the Earl of Essex in 1642, and who was subsequently one of the scribes to the Assembly of Divines, and a

*Trisection of the Circle.*—Has the problem of the trisection of the angle been solved? or, if not, is there any reward for its solution; and what steps should be taken to obtain it?

JOHN VINCENT LYSTER.

[The problem of the trisection of the angle by aid of the straight line and circle, used as in Euclid, has never been solved—no reward was ever offered for its solution.]

{304}

*Wolsey's Son.*—Can any of your readers give an account of a son of Cardinal Wolsey, whose existence is recorded in a letter from Eustace Chapuys to the Emperor Charles V., October 25, 1529, in the following words:—

"The cardinal has now retired with a very small train to a place about ten miles hence. A son of his has been sent for from Paris, who was there following his studies, and of whom I have formerly made some mention to your Majesty"—*Correspondence of Charles V.*, p. 291.

Cardinal Beaton had lots of bastards, but I never remember to have seen in any account of Wolsey mention made of natural children.

J. M.

[The existence of a natural son of Cardinal Wolsey is a *fact* as well ascertained as any other *fact* of the Cardinal's history, and referred to in the various biographies of him that have appeared. His name was Thomas Winter. In Chalmers's *Biographical Dictionary*, vol. xxxii. pp. 255. and 256. *note*, reference is made to a Bull of Pope Julius II., dated August, 1508, to be found in Kennet's MSS. in the British Museum, in which he is styled, "dilecti filio Thomæ Wulcy," Rector of Lymington diocese of Bath and Wells, Master of Arts, "*pro dispensatione ad tertium incompatible.*" This is explained by the passage in Wood's *Athenæ Oxon. Fasti*, part i. p. 73. (Bliss ed.), relating to him. "This Tho. Winter, who was nephew (or rather nat. son) to Cardinal Tho. Wolsey, had several dignities confer'd upon him before he was of age, by the means of the said Cardinal," viz. the archdeaconry of York, 1523; chancellorship of the church of Sarum; the deanery of Wells, 1525; the provostship of Beverly; and the archdeaconry of Richmond, &c.: on which there is a note by Baker, that "this Tho. Winter is said to have held of the church's goods clearly more than 2000 pds. per an." Wood adds, that about the time of the Cardinal's fall, he gave up all or most of his dignities, keeping only the archdeaconry of York, which he resigned also in 1540. In Grove's *Life and Times of Cardinal Wolsey*, vol. iv. p. 315., among the "Articles" against the Cardinal, Article XXVII. expressly charges him, "that he took from his son Winter his income of 2,700*l.* a-year, applied it to his own use, and gave him only 200*l.* yearly to live on." A reference is made in Sir H. Ellis's *Letters Illustrative of English History*, 2nd Series, vol. ii. p. 70., to a letter of Edmund Harvel to Dr. Starkey, dated from Venice, April 1535, in which the writer expresses his obligations to Mr. Winter, for his "friendly mynde toward him," and begs him to return his thanks.

In Mr. Galt's *Life of Wolsey* (Appendix IV. p. 424. of Bogue's edition) will be found a copy of a letter from John Clusy to Cromwell, in relation to a natural daughter of Wolsey's in the nunnery of Shaftesbury.]

*Cardinals and Abbots in the English Church.*—It may not be generally known, but the fact is so, that the English church numbers two CARDINALS and a LORD ABBOT amongst her members. In Whitaker's *Clerical Diary*, under the head of London Diocese, there is attached to St. Paul's a senior and a junior cardinal; and in Ireland exists the exempt jurisdiction of Newry and Mourne, under the government of the Lord Abbot, who is the Earl of Kilmorey. Can any of your readers give me any information respecting these officials?

W. J.

[*Cardinal.*—The title of cardinal (*cardinalis*) in early times was frequently applied to any bishop, priest, or deacon holding an official post. In France there were many cardinal priests: thus, the curate of the parish of St. John de Vignes is called, in old charters, the cardinal priest of that parish. There were also cardinal deacons, who had the charge of hospitals for the poor, and who ranked above the other deacons. Thus, two of the minor canons of St. Paul's are called *cardinals of the choir*, whose duties are to preserve order in Divine service, administer the Eucharist, and officiate at funerals. In former times, they heard confessions and enjoined penances. (Newcourt's *Repertorium*, vol. i. p. 233.) It was not till the twelfth century that the Sacred College of Cardinals was organised; nor was it till 1567 that clergymen were forbidden by Pius V. to assume the title of cardinal unless appointed by the Pope.

*Lay Abbots.*—In early times we frequently find secular persons denominated "field abbots" and "abbot counts," upon whom the sovereign had bestowed certain abbeys, for which they were obliged to render military service, as for common fiefs. In the time of Charles the Bald many of the nobility in France were abbots, having a dean to officiate for them. Thus, too, in Scotland, James Stuart, the natural son of James V., was, at the time of the Reformation, Prior of St. Andrew's, although a secular person. The Earl of Kilmorey, who is impropiator of the tithes of St. Mary, Newry, is a lay abbot, or representative of the preceding abbots of a Cistercian Abbey which formerly existed in that town. His abbatial functions, however, are confined to convening ecclesiastical courts, and granting probates of wills, and licenses for marriages, subject only to the metropolitan jurisdiction of the Archbishop of Armagh. A remnant of the secularisation of ecclesiastical dignities has already been noticed in our pages (Vol. ii., pp. 447. 500.), in

## Replies.

### SIR BALTHAZAR GERBIER.

(Vol. ii., p. 375.)

Your correspondent J. Mr. has great reason to congratulate himself on the possession of the singularly curious tract which he describes, and which gives an autobiography of this extraordinary adventurer. I am not aware of any other copy in any public or private collection. I have a 4to. tract in nineteen pages, evidently printed abroad, the title of which is—

"Balthazar Gerbier, Knight,  
to  
All Men that love Truth."

{305}

This gives a very interesting life of him by himself, perfectly distinct from, and containing many particulars not given in the tract possessed by your correspondent, which also contains matter not in the above. I have likewise another tract, privately printed in Holland in English, French, and Dutch, in fifteen pages 12mo., the English title to which is—

"A true Manifest,  
By S<sup>r</sup> B. Gerbier.  
Anno  
1653."

In this, which gives some curious particulars as to "Mr. Hughe Peeters," and the book entitled *The Nonsuch Charles*, he refers to another "little manifest" published on the 2nd day of October, 1652, "that the world might take notice that he was not at all invested with any foreign engagement." Of the tract so referred to, I regret to say no copy is known. None of the other three tracts appear to have been seen by Horace Walpole, who had collected a great number of Gerbier's pamphlets, and also the MS. next mentioned, which, at the Strawberry Hill sale, came together into my possession. The MS. contains the original appointments of Sir Balthazar to the offices he held while in England, a pedigree of his family beautifully emblazoned, and a large quantity of MS., prose and poetry, in his autograph; including a most extensive collection of projects and proposals, which seem to have been equally at the service of England or France. The best account we have of Gerbier is that which Horace Walpole has supplied in the *Anecdotes of Painting* (see *Works*, vol. iii. p. 189.); but his diplomatic negotiations, and his career as an artist and adventurer, never forgetting his academy at Whitefriars and Bethnal Green, would furnish matter for a very amusing volume. The general biography, however, to which he would be most appropriately remitted, and which is still a desideratum in literature, is that which is proposed by Dr. Johnson, in Chalmers's admirable parody:

"I think a good book might be made of scoundrels. I would have a *Biographia Flagitiosa*, the Lives of Eminent Scoundrels from the earliest accounts to the present day."

JAS. CROSSLEY.

### THE TRAVELS OF BARON MUNCHAUSEN.

(Vol. ii., p. 519.; Vol. iii., p. 117.)

Is not your correspondent J. ME. in error when he says the original travels of the Baron were written to ridicule Bruce? I think this will only apply to the second volume, or "Sequel," seeing that there exists an edition of *Gulliver Revived*, printed at Oxford, 1786, four years before Bruce published. J. ME. further remarks, that there was at one time reason to believe that James Graham was the author of the well-known book in question, but that circumstances have come to his knowledge altogether precluding the possibility that the author of *The Sabbath* and *The Travels of Baron Munchausen* are identical.

To me it appears there were *two* of these James Grahams, and that from their being contemporaries, they are usually rolled into one. I have in my library a volume containing *Wallace, a Tragedy*, Edinburgh, 1799; and *Mary Stewart, Queen of Scots, an Historical Drama*, Edinburgh, 1801, which appears to have belonged to Mr. George Chalmers, upon the titles of which that gentleman has written, "by James Graham, Advocate, Edinburgh, son of T. Graham, a writer of reputation in Glasgow."

From this one would think Mr. Chalmers had the author of *The Sabbath* in his eye: a conclusion, however, difficult to come to in the face of a critique which thus characterises the tragedy of *Wallace*:

"The play is not uninteresting, and the author has exhibited occasional proofs of

poetical genius; but there are some passages in the piece that fall little short of blasphemy:"

—a charge which, of course, could never apply to this "lovable" and subsequently *reverend* author of *The Sabbath*, a poem breathing the humblest piety, and published only five years after *Wallace*; consequently here is, in the author of the tragedy of *Wallace*, another James Graham at the service of J. ME., to whom, if his other proofs are strong, the Baron may be assigned with more probability.

I may add, taking it for granted that Chalmers was right in claiming these two plays for a James Graham, that there is the strongest corroborative proof of there being two of the name in the existence of *Mary Stewart, a Dramatic Poem*, the acknowledged performance of the author of *The Sabbath* (see his *Poems*, 2 vols. 1809), a production differing in title, and bearing no resemblance, I should think, to the first named.

While upon the subject, and presuming that the tragedy of *Wallace* is known to J. ME., I may take the opportunity to ask him, as he is *ayont the Tweed*, whether there is really any authority for the assertion contained in the Abbotsford Library Catalogue, and also in that of Constable's Library, sold in 1817, that of this anonymous tragedy of *Wallace* there were *only six copies printed*? Upon the face of mine there is nothing to indicate its rarity, it being an octavo, printed for A. Constable; but the remarkable book may be some other: your correspondents will, however, I dare say, be able to enlighten me.

A COLLECTOR.

{306} *Baron Munchausen* (Vol. ii., p. 519.).—As it was nearly thirty years since I had seen the *Percy Anecdotes*, I was obliged to speak doubtfully of having derived from that work the statements that the author of *Munchausen* was a Mr. "M—," and that he was a prisoner in France. Accident has within the last few days thrown in my way the very volume of the *Anecdotes* in which this is stated (vol. v., *Anecdotes of Captivity*, p. 103.); and I find that I was mistaken only in supposing "M—'s" place of confinement to have been the Bastile, whereas the time is said to have been the Reign of Terror, and therefore of course the Bastile cannot have been the place.

J. C. R.

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## Replies to Minor Queries.

*Tobacco in the East* (vol. ii., pp. 155. 231.).—M. D. asks for "chapter and verse" of A. C. M.'s reference to Sale's *Koran* respecting tobacco.

Had A. C. M. recollected that tobacco (*Nicotiana*) is an American plant, he would hardly have asked whether "*tobacco* is the word in the original" of the tradition mentioned by Sale in his *Preliminary Discourse*, § 5. p. 123. (4to. ed. 1734.) Happily Reland, whom Sale quotes (*Dissert. Miscell.*, vol. ii. p. 280.), gives his authority, the learned orientalist, Dr. Sike, who received the Hadéth at Leghorn from Ibn Sáleh, a young Muselman. It says, in good Arabic, that in the latter days Moslims, undeserving of the name, shall drink hashish (hemp), and call it tabák; the last words, "*yukál lehn tabáku*," are no doubt a modern addition by those who had heard of *tambákó* (the Romaic τανπάκου). As the use of hashish or *hashishah* (the herb), more completely *hashishata fukara*, i.e. Monk's Wort, a technical term for *hemp*, chewed as a narcotic by fakirs (monks), was not known till A.H. 608 (A.D. 1211), it could not be mentioned in the *Koran* unless Mohammed were, as Sale observes, "a prophet indeed." *Tabakak*, a plate, dish, or shelf, is now sometimes used by ignorant persons in the East for *tambákó*, of which a complete account is given in the *Karábádén*, or great treatise of *Materia Medica* in Persian. Of that work, there is a beautifully written copy, made, probably, for the late Mr. Colebrooke, by whom it was presented to the library of the Royal Asiatic Society. I shall conclude by another Query: What is the Greek word transformed by Asiatic scribes into *Karábádén*?

ANATOLICUS.

*Captain John Stevens* (Vol. ii., p. 359.).—This ingenious man, as to whom your correspondent inquires, was one of the hard-working translators in the early part of the last century. The materials for his biography are very scanty. He was a Roman Catholic, and at the Revolution followed the fortunes of his abdicating master, in whose service he accepted a commission, and accompanied him in the wars in Ireland. He was also employed in several other services, and died October 27, 1726. See *Biographia Dramatica*, vol. i. p. 691., edit. 1812. He is not noticed in Chalmers's *Biographical Dictionary*, though as the continuator of Dugdale's *Monasticon* he unquestionably ought to have been. Watt gives a list (*Bib. Brit.*, vol. i. p. 880.) of his books and translations; but it is, as usual, very defective and erroneous. It does not include his translation of *Don Quixote*, of *Dupin*, of *An Evening's Intrigue* (1707, 8vo.), and a great number of other works; and it ascribes to him the *History of the Wars of Charles XII., King of Sweden*, London, 1715, which was written, as it needs no great sagacity to discover, by Daniel Defoe, though Chalmers and Wilson have not noticed it.

JAMES CROSSLEY.

*MS. Catalogue of Norman Nobility* (Vol. iii., p. 266.).—The MS. Catalogue of Norman Nobility referred to in No. 75., a document of great value, is or was in the possession of Sir William Betham, having been purchased by him about six years ago, from Mr. Boone, of New Bond

Street.

Your correspondent will find that Odardus de Loges was infeoffed by Earl Ranulph the 1st in the barony of Wigton in Cumberland, in which he was confirmed by Henry I. Bigod, whose name was attached to the charter of foundation of St. Werburg's Abbey, is elsewhere, according to Ormerod, called Robert.

M. J. T.

*Illustrations of Chaucer, No. III.* (Vol. iii., p. 258.).—

*Fro Venus VALANUS might this palais see."*

(or) volant

? Might Venus, *volans* fro this palais, see.

(flying)

Φως.

*Comets* (Vol. iii., pp. 223. 253.).—If your correspondent S. P. O. R. wish to go fully into the history of comets, and be not alarmed at the prospect of three thick folios, through which I have gone, I can assure him, with considerable interest, let me recommend to him *Theatrum Cometicum, Auctore Stanislao Lubienietz Lubieniecio Rolitsio*, Amst., in 2 vols. (but generally bound in three) folio. The first contains an immense correspondence, not merely with astronomers, but with poets, critics, physicians, and philosophers, to whom the indefatigable editor wrote for their opinions on the subject of comets. The second vol. gives a history of comets from the Deluge to 1665, and is a repository of everything bearing upon the subject. From this work Bayle derived his learning, when he wrote his most amusing work on comets.

JAMES CROSSLEY.

*Pope Joan* (Vol. iii., p. 265.).—NEMO will find much information on the question, "Whether Pope Joan ever held the keys of St. Peter?" in Alexander Cooke's *Dialogue between a Protestant and a Papist; manifestly proving that a Woman called Joane was Pope of Rome: against the surmises and objections made to the contrary by Robert Bellarmini and Cæsar Baronius, Cardinals, Florimondus Ræmondus, and other Popish Writers, impudently denying the same*, 4to, pp. 128, 1610. The work was dedicated to the Archbishop of York, and was reprinted in 1625 in 4to., and in French, 1633, 8vo. The author, in his address *To the Popish Reader*, says:

{307}

"I offer unto thee here a discourse touching POPE JOANE (if thou darest read it, for fear of falling into thy Pope's curse), whose Popedome I will make good unto thee, not by the testimonies of Pantaleon, and Functius, and Sleidan, and Illyricus, and Constantinus Phrygio, and John Bale, and Robert Barnes, because thou hast condemned their persons, and their books too, to hell; but by the testimonies of thy brethren, the sonnes of thine own mother; because, as one saith, 'Amici contra amicum, et inimici pro inimico, invincibile testimonium est.'"

E. C. HARRINGTON.

The Close, Exeter.

*Abbot Eustacius* (Vol. iii., p. 141.).—As J. L.'s inquiry after an abbot of that name has hitherto been unsuccessful, perhaps he would like to know that Eustacia was abbess of the monastery at Shaftesbury (founded by King Alfred), tempore incerto, but probably in the time of Stephen. See Willis's *History of Abbeys*, and a *History of the Ancient Town of Shaftesbury*, p. 21.

BLOWEN.

*The Vellum-bound Junius* (Vol. iii., p. 262.).—In the Minor Queries of your Number 75., you have kindly inserted my notice on the vellum-bound *Junius*. I beg to state further, that the reason of my being so desirous to procure this copy at the Stowe sale was, that it was not only bound in vellum, but was also *printed* on that article. If any of your correspondents can inform me of another copy *printed* on vellum, I should be glad.

W. D. HAGGARD.

Bank of England, April 5, 1851.

*Meaning of Waste-Book* (Vol. iii., pp. 118. 195. 251.).—Among a list of "the books printed for, and are to be sold by John Hancock, at the sign of the Three Bibles in Pope's-head Alley, in Cornhill," I find *The Absolute Accountant, or London Merchant*, containing instructions and directions for the methodical keeping of merchant's accounts, after the most exact and concise way of debtor and creditor; also a *Memorial*, vulgarly called a waste-book, and a cash-book, with a journal and a ledger, &c., 1670. This is the first reference I have seen to the correct designation of the book, which might have received its vulgar name of *waste* from *wast*, the second person of *was*—thus the Memorial or the Wast-book.

BLOWEN.

*Cowdray* (Vol. iii., p. 194.).—There is a misprint here of *Eastbourne* for *Easebourne*. There is a curious note on Cowdray, and the superstition attached to it, in Croker's *Boswell*, p. 711. 8vo. edit.

C.

*Solemnisation of Matrimony* (Vol. ii., p. 464.).—A. A. will find, from Blackstone's *Commentaries*, vol. ii. p. 135., that in feudal times a husband had the power of protecting his lands from the

wife's claim to dower, by endowing her, *ad ostium Ecclesiae*, with specific estates to the exclusion of others; or, if he had no lands at the time of the marriage, by an endowment in goods, chattels, or money. When special endowments were thus made, the husband, after affiancing and trothplighted, used to declare with what specific lands he meant to endow his wife ("*quod dotat eam de tali manerio*," &c.); and therefore, in the old York ritual (*Seld. Ux. Hebr.* l. ii. c. 27.) there is at this part of the matrimonial service the following rubric—"Sacerdos interroget dotem mulieris; et si terra ei in dotem detur, tunc dicatur psalmus iste", &c. When the wife was endowed generally, the husband seems to have said "with all my lands and tenements I thee endow," and then they all became liable to her dower. When he endowed her with personalty only, he used to say, "with all my worldly goods (or, as the Salisbury ritual has it, "with all my worldly chattels") I thee endow," which entitled the wife to her thirds, or *pars rationabilis*, of his personal estate, which is provided for by Magna Charta, cap. 26. The meaning, therefore, of the words noticed in A. A.'s Query, if they can be said to have any meaning in the present state of the law, is simply that the wife's dower is to be general, and not specific, or, in other words, that she is to have her *pars rationabilis* in all her husband's goods.

J. F. M.

*Epitaph on the Countess of Pembroke* (Vol. iii., p. 262.).—Although J. H. M. has concluded that William Browne was not the author of this epitaph, because it is not to be found amongst his *Pastorals*, it would nevertheless appear that the lines are rightly attributed to him, if the following extract may be relied on:

"The well-known epitaph of the celebrated Countess of Pembroke, the sister of Sir Philip Sidney, has been generally ascribed to Ben Jonson. The first stanza is printed in Jonson's poems; but it is found in the manuscript volume of poems by William Browne, the author of *Britannia's Pastorals*, preserved in the Lansdown Collection, British Museum, No. 777., and on this evidence may be fairly appropriated to him, particularly as it is known that he was a great favourite with William, Earl of Pembroke, son of the Countess."—*Relics of Literature*: London, Boys, 1823, p. 60.

ALFRED GATTY.

*Scandal against Queen Elizabeth* (Vol. ii., p. 393.; Vol. iii., pp. 11. 151. 197. 225.).—Your correspondents seem to have overlooked the celebrated letter of Queen Mary of Scotland, printed in the *State Trials*, and lately reprinted by Lord Campbell in his *Lives of the Chancellors*, tit. Sir C. Hatton. I may as well add (though I do not believe the fact) that my grandmother (herself a Devereux) repeated to me the tradition of a son of Queen Elizabeth's having been sent to Ireland.

C.

*The Tanthony* (Vol. III., pp. 105. 229.).—I am obliged to A. for the trouble he has taken in reference to my Query; but perhaps I may be correct in my suggestion, for on looking into the second volume of the *Archæological Journal* the other day, I accidentally found an account of the discovery of a figure of St. Anthony at Merthyr, near Truro, in which it is mentioned that

"Under the left arm appears to have passed a staff, and the pig, with a large bell attached to its neck, appears in front of the figure."—P. 202.

I shall be much obliged to anybody who will settle the point satisfactorily. The fair held on old St. Andrew's Day is always called in Kimbolton and the neighbourhood "Tandrew" fair, so why not "Tanthony" for "Saint Anthony?"

ARUN.

*The Hippopotamus* (Vol. iii., p. 181.).—Your correspondent MR. E. S. TAYLOR will find in Vol. ii, p. 458, an example of the word ἵπποπόταμος cited from Lucian, a writer anterior both to Horapollo and Damascius. In the same page is a reference to the story of the wickedness of the hippopotamus in Plutarch; so that Horapollo and Damascius, doubtless, borrowed from a common source, or repeated a current fable, to be found in many writings then extant.

L.

*Tu Autem* (Vol. iii., p. 265.).—The words "Tu autem, Domine, miserere nostri," "But Thou, O Lord! have mercy upon us," were originally a form of prayer used by the preacher at the end of his discourse, as a supplication for pardon for any sinful pride or vainglory, into which he might have been betrayed in addressing his congregation. Hence the words "tu autem," as Pegge properly says, came to denote a hint to the reader to leave off.

The custom is still in constant use among the members of the cathedral church of Durham. At the public dinners given by the canons, in what is there called "hospitality residence," one of the choristers comes in after dinner, dressed in his official costume, and, taking his station behind the canon in residence, reads, in the manner which is now well known as *intoning*, eight verses of the 119th Psalm, first saying, "Here beginneth the — part of the 119th Psalm."

When the eight verses are concluded, the canon turns round to the chorister, saying "tu autem," giving him a shilling; to which the chorister replies, "Domine miserere nostri," and retires.

The explanation of the words, as originally employed, is given by Rupertus *De Divinis Officiis*, lib. i. c. xiv.:

"Quodque in fine dicit, 'Tu autem Domine miserere nostri,' hoc innuit, ne ipsum quidem bonum officium prædicandi sine alicujus vel levis culpæ pulvere possa pagi. Nam, ut ait B. Augustinus, 'Verbum prædicationis securiùs auditur quàm dicitur. Prædicator quippe cùm benè dicere se sentit, difficile nimis est ut non quantumcunque spiritu elationis tangat; et quia quasi per terram ambulat et pedes ejus pulvere sordidantur, idcirco misericordiâ Dei indiget, ut in hâc parte lavetur, etiamsi mundus sit totus.'"

From this explanation it is plain, that the Monk of St. Albans, writing to the abbot—

"Si vis, veniam; Sin autem, tu autem,"

would be understood to express—

"If you wish, I will come; but if otherwise, there is an end of the matter."

T. C.

Durham, April 8. 1851.

*Places called Purgatory* (Vol. iii., p. 241.).—There is a farm-house still called "Purgatory," about two miles south of Durham, east of the London road, and close to the left bank of the river Wear. The farm is part of the estate of a highly respectable family, which has, I believe, always been Roman Catholic. No reason for the name is known in the neighbourhood.

T. C.

Durham, April 8. 1851.

*Swearing by Swans, &c.* (Vol. ii., p. 392.; Vol. iii., pp. 70. 192.).—In addition to what has already appeared on this subject, the following extract from Tyrwhitt's *Glossary to Chaucer* will, I hope, be acceptable.

"Ale and Bred. This oath of Sire Thopas on ale and bred was perhaps intended to ridicule the solemn vows, which were frequently made in the days of chivalrie, to a peacock, a pheasant, or some other *noble bird*."—See M. de Sainte Palaye, *Sur l'anc. Cheval.*, Mem. iii<sup>me</sup>.

This practice is alluded to in "Dunbar's Wish that the King were Johne Thomsonnis man" (MS. Maitland, st. v.):

"I would gif all that ever I have  
To that condition, so God me saif,  
That ye had VOWIT TO THE SWAN  
Ane yeir to be John Thomsonnis man."

And so in the *Prol. to the Contin. of the Canterb. T.*, ver. 452., the Hosteler says:

"I MAKE A VOWE TO THE PECOCK, ther shall wake a foule mist."

The instance given in Vol. iii., p. 192., is recorded by Monstrelet, *Hist. de France, Charles VII.*

T. J.

{309}

*Edmund Prideaux and the Post-office* (Vol. iii., pp. 186. 266.).—In a MS. on parchment, now before me, are contained entries of the dates of the various letters patent and grants connected with the post-office, to the latter end of the reign of Charles I., and the names of the persons to whom the grants were made. The earliest date is the 37th of Henry VIII., and the last the 13th of Charles I. If an extract from the MS., which gives a similar index to the appointments in the Courts of Law, the Customs, the Forests, and a great variety of other offices, will assist your correspondent, I shall be happy to supply it. I may notice, what seems to have been overlooked by your two correspondents who have replied to the inquiry, that some account of Prideaux is given by Wood (Vid. *Fast.* vol. i. p. 424., edit. Bliss), from which it appears that he was M.A. of Cambridge, Member of the Inner Temple, Member of Parliament for Lyme in Dorsetshire, and Recorder of Exeter; and that his death took place on the 19th Aug., 1659 (misprinted 1569 in this edit.), and that—

"From his employments gaining a vast estate, he left at the time of his death an incredible mass of gold (as the credible report then went), besides lands of very great demesnes."

JAS. CROSSLEY.

*Small Words and "Low" Words* (Vol. ii., pp. 305. 349. 377.).—Apropos to Pope's use of "low words," in the sense of *short* words, conf. Boileau, satire iv. 97. 8.

"Lui faisant voir ses vers et sans force et sans graces,  
Montés sur deux grands mots, comme sur deux échasses."

On which one of his commentators makes the following note:

"Boileau, pour se moquer des mots gigantesques, citoit ordinairement ce vers de



Chapelain:

'De ce sourcilleux roc l'inébranlable cime.'

Et il dispoit ce vers comme il est ici à côté. Dans cette disposition il semble que le mot 'roc' soit monté sur deux échasses.'

roc  
l'inébranlable cime.  
De ce sourcilleux

I commend to  $\Phi$ .'s attention this instance of a "low" word supported on two "high" ones.

K. I. P. B. T.

*Lord Howard of Effingham* (Vol. iii., pp. 185. 244.).—It has been supposed that the Earl of Nottingham was a Catholic, and having held office in the reign of Queen Mary, he probably was so at that time; but he certainly was a Protestant during the reign of Queen Elizabeth, and in the beginning of James I. was at the head of a commission to discover and expel all Catholic priests. (Vide *Memorials of the Howard Family*.)

R. R. M.

*Obeahism.—Ventriloquism* (Vol. iii., pp. 59. 149.).—T. H. will find, in the authorities given below, that Obeahism is not only a rite, but a religion, or rather superstition, viz. *Serpent-worship*. *Modern Universal History*, fol. vol. vi. p. 600.; 8vo. vol. xvi. p. 411.; which is indebted for its information to the works of De Marchais, Barbot, Atkyns, and Bosman: the last of which may be seen in Pinkerton's *Collection*, vol. xvi., and a review of it in *Acta Eruditor.*, Lips. 1705, p. 265., under the form of an "Essay on Guinea." In Astely's *Collection of Voyages*, there is an account compiled from every authority then known, and a very interesting description of the rites and ceremonies connected with this superstition. According to the same authors, the influence of the Obeist does not depend on the exercise of any art or natural magic, but on the apprehensions of evil infused into his victim's mind. See also Lewis's *Journal of a Residence among the Negroes in the West Indies*.

The following references will furnish a reply at once to two Queries; to that here noticed, and to that on "Ventriloquism" (Vol. ii., p. 88.).

The name of the sacred serpent, which in the ancient language of Canaan was variously pronounced, was derived from "ob" (inflare), perhaps from his peculiarity of inflation when irritated. See Bryant's *Analysis*, vol. i.; Deane's *Worship of the Serpent*, p. 80. From a notion of the mysterious inflation produced by the presence of the divine spirit, those who had the spirit of Ob, or Python, received the names of Ob, or Pythia; according to the not unusual custom for the priest or priestess of any god to take the name of the deity they served. See Selden, *De Dis Syris*, Synt. 1. c. 2. It is a curious coincidence, that as the Witch of Endor is called "Oub," and the African sorceress "Obi," from the serpent-deity *Oub*, so the old English name of a witch, "hag," bears apparent relationship to the word *hak*, the ancient British name of a species of snake. In Yorkshire, according to Stukeley, they call snakes "hags" and "hag-worms," (Abury, p. 32.).

In the Breton language, *Belech* is "Priest," and may similarly indicate a priest of Bel-the-Dragon.

From the Hebrew *Ob*, the Greek ὄφις was probably derived; for the same word, in Hebrew, Arabic, and Greek, which denotes "divination" denotes a "serpent." "Nachash,"<sup>[4]</sup> "ilahat,"<sup>[5]</sup> "ὄλων(ζεσθα),"<sup>[6]</sup> have the same double signification as if the serpent were recognised as the grand inspirer of the heathen prophets. See Faber's *Horæ Mosaicæ*, vol. i. p. 98.

{310}

The word "Ob" was translated by the LXX. ἐγγαστριμόθος, "a ventriloquist," in accommodation to the received opinions respecting the Pythian priestess. See the Notes to Creech's *Lucretius*, book v.; Jones's (of Nayland) *Physiolog. Disquis.* p. 290. The deception practised by the Witch of Endor, and by the damsel mentioned in Acts xvi. 16., was of this description. See Wierus de *Præstig. Dæmon.* p. 203.; and Reginald Scot's *Discoverie of Witchcraft*, p. 148.

The serpent, which with heathen mythologists had various acceptations (see Vossius, *Theologia Gent. et Physiologia Christ.*), was also understood as a natural symbol or hieroglyphic of the air. Can any of your learned correspondents furnish materials illustrative of this figurative relation between the serpent and the elements?

T. J.

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

See Parkhurst.

**Footnote 5:**[\(return\)](#)

Dickinson's *Delphi Phœnic.*, p. 10.

**Footnote 6:**[\(return\)](#)

Stillingfleet's *Orig. Sacræ*, book iii. c. iii. s. 18.

*Meaning of Peep* (Vol. ii., p. 118.).—You have already told us the meaning of the word *peep* in the phrase "Wizards that *peep* and that mutter;" in confirmation I may add that the noise made by the queen bee in the hive previous to swarming is in Devonshire called *peeping*.

J. M. (4.)

*Venwell or Venville* (Vol. iii., p. 38.).—*Venwell* or *Venville* appears to me to be a corruption of the word *fengfield*; and the meaning of it seems to be, that custom of delivering possession of land to a purchaser by cutting a piece of turf from the field bought, and delivering it into his hands.

I well remember, when a boy, accompanying my father to receive possession of an outlying field, distant from the main estate which he had bought; the seller's agent, I think, came with us and cut a small piece of turf from the ground, and delivered it into my father's hands, saying (if I recollect right), "By this turf I deliver this field into your possession." By this means my father "*fenged*" (took) the "*field*" into his own hands, and became the legal proprietor of it.

P.

*Venville*.—The peat or black earth of Dartmoor is still called *ven* or *fen*. Is it not more probable that the adjoining parishes (or parts of them) are said to be in *Venville* or *fengfield*, from their being within the peat district, than that an abbreviation of a legal term, *fines villarum*—*fin. vil.*, should become naturalised among the peasantry, as is the case with the word *Venville*?

The second part of the word seems akin to the Scottish *fail*, "a turf, or that clod covered with grass cut off from the rest of the sward." (Jamieson.)

K.

*Hand-bells at Funerals* (Vol. ii., p. 478.).—In the *Testamenta Eboracensia*, p. 163., Johannes Esten de Scardeburgh, le Ankersymth, bequeaths 2*d.*—

"Clerico ecclesie pro pulsacione campanarum, et le belman portand' campanam per villam excitandum populum ad orandum."

A hand-bell (as I am informed by a Roman Catholic gentleman) often precedes the Host, when carried in procession to the sick, &c., in order to clear the way, and remind passengers of the usual reverence paid at such times.

B.

Lincoln.

*Shillings and Sixpences of George III.* (Vol. iii., p. 275.).—R. W. C. has fallen into a misconception in supposing that these coins present an erroneous spelling of the Latinized style of the monarch, whilst the contemporary crowns and half-crowns have the correct orthography. The spelling of the legend on the sixpences and shillings was intentional, and with a meaning, being inscribed in an abridged form—GEOR: III. D: G: BRITT: REX F: D:—the reduplication of the T was designed, after classical precedent, to represent the plural *Britanniarum*, i.e., Great Britain and Ireland.

N.

*Odour from the Rainbow* (Vol. iii., p. 224.).—I hope that I have found JARLTZBERG'S note in the following lines:

"Like to that smell which oft our sense descries  
Within a field which long unploughèd lies,  
Somewhat before the setting of the sun;  
And where the rainbow in the horizon  
Doth pitch her tips; or as when in the prime,  
The earth being troublèd with a drought long time,  
The hand of heaven his spongy clouds doth strain,  
And throws into her lap a shower of rain;  
She sendeth up (conceivèd from the sun)  
A sweet perfume and exhalation."

Browne, *Britannia's Pastorals*, Book i. Song 2.  
[Clarke's Cabinet Series, 1845, p. 70.]

C. FORBES.

*Odour from the Rainbow*.—The following stanzas are from a poem, called "The Blind Girl," in a publication by Pickering, 1845, of *Memorials of a Tour, and Miscellaneous Poems*, by Robert Snow, Esq. Lond., 1845:—

"Once in our porch whilst I was resting,  
To hear the rain-drops in their mirth,  
You said you saw the rainbow cresting  
The heavens with colour, based on earth:

And I believe it fills the showers  
With music; and when sweeter air  
Than common breathes from briar-rose bowers,  
Methinks, the Rainbow hath touched there."

[We have reason to believe that the idea was suggested to Mr. Snow neither from Bacon's *Sylva*, nor from any of our English poets, but from a Greek writer after the Christian era, referred to by Coleridge in his *Table Talk*.]

## Miscellaneous.

### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

{311}

Mr. Hepworth Dixon, who is already favourably known as the author of a *Life of Howard*, has just published *William Penn, an Historical Biography*. It is unquestionably a book of considerable talent; and even those who may be most inclined to dissent from the author's views of the political principles of the Quakers (and we suspect many of the Quakers themselves will be found among that number), will admit that in treating him not as a mere Quaker, as preceding biographers had been too much disposed to do, but as "a great English historical character—the champion of the Jury Laws—the joint leader, with Algernon Sidney, of the Commonwealth men—the royal councillor of 1684-8—the courageous defender of Free Thought—the founder of Pennsylvania"—Mr. Dixon has succeeded in the task which he had proposed to himself, namely, that of transforming William Penn "from a myth into a man." His vindication of this great man from what he designates "The Macaulay Charges" would not, however, have lost one iota of its efficiency, had it been couched in somewhat more measured terms.

Mr. Murray announces *The Grenville Papers; being the Private Correspondence of Richard Grenville Earl Temple, his brother George Grenville, their Friends and Contemporaries*, as in the press. It will contain some letters from Junius, and Mr. Grenville's Diary, particularly during his premiership, from 1763 to 1765. The fifth and sixth volumes of Lord Mahon's *History of England from the Peace of Utrecht* are also at press.

Lady Theresa Lewis is nearly ready with a work which cannot but be of great interest. It is entitled *Lives of the Friends and Contemporaries of Lord Chancellor Clarendon, illustrative of Portraits in his Gallery; with an Account of the Origin of the Collection; and a descriptive Catalogue of the Pictures*. It will form two volumes, and be accompanied by illustrative portraits.

Mr. Colburn announces a new library edition of Miss Strickland's *Lives of the Queens of England*. Although revised and considerably augmented by new materials which have been placed at Miss Strickland's disposal since the appearance of the earlier impressions of her book, this edition is to be comprised in eight monthly volumes.

BOOKS RECEIVED.—*The Buried City of the East: Nineveh*. A popular view of the discovery of the remains of the great city, compiled principally from Botta, and illustrated with numerous woodcuts, affords information enough, perhaps, for those who may be unable to consult the stirring narrative of Layard himself, but must send to his pages a great number of readers, in whom it can only serve to waken a lively interest in this great triumph of individual perseverance. —*The Iliad of Homer, literally translated, with explanatory Notes*, by T. A. Buckley, B.A., is the new volume of Bohn's *Classical Library*; and the Editor expresses his hopes "that it will be found to convey, more accurately than any which has preceded it, the words and thoughts of the original." The work has obviously been executed with great care; and the notes, though brief, are to the point.

CATALOGUES RECEIVED.—John Miller's (43. Chandos Street) Catalogue No. XXI. of Books Old and New; J. Russell Smith's (4. Old Compton Street) Catalogue Part III. of Choice Useful and Curious Books, English and Foreign; and Catalogue of a singular Collection of 25,000 Ancient and Modern Tracts and Pamphlets, Part II.

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### Notices To Correspondents.

*Among many articles of great interest which are in type, but unavoidably postponed until next Saturday, the fourth and last in the month, when we shall consequently publish a double number, are Shakspeare and Fletcher, by Mr. Hickson—Illustrations of Chaucer, No. IV.—Illustrations of Tennyson—Sallust and Tacitus—Haybands in Seals, by Mr. Lower, Mr. Burt, and L. B. L.—North Side of Churchyards—Sir F. Kynaston's Academy, by Dr. Rimbault—and several very important communications on the proposed MONUMENTARIUM ANGLICANUM.*

S. J. R. is referred to our First Volume, p. 467., for information on the subject of May Marriages being unlucky.

AN OLD BOY. *We will do our best to follow the good advice so pleasantly given; but he has little knowledge of the difficulty of pleasing all—to say nothing of our editorial selves. For instance, in the case to which has referred in our Second Volume, we have ascertained that the second article was in type before the one which precedes it had reached us.*

H. K. G. S. *Received with great regret. We believe we best consulted the respect due to our correspondent by the course we followed, as we are certain that we adopted it with the best intentions towards him.*

*We are this week compelled to go to press one day earlier than usual; we have to request the indulgence of our correspondents for the omission of our usual LIST OF REPLIES RECEIVED, and for not replying until next week to several inquiries which have been addressed to us.*

VOLS. I. and II., each with very copious Index, may still be had, price 9s. 6d. each.

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{312}

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