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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 79, MAY 3, 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.

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## NOTES AND QUERIES:

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

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

No. 79.

SATURDAY, MAY 3. 1851.

Price Threepence.  
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## Notes.

### ILLUSTRATIONS OF CHAUCER NO. V.

#### *The Arke of Artificial Day.*

Before proceeding, to point out the indelible marks by which Chaucer has, as it were, stereotyped the true date of the journey to Canterbury, I shall clear away another stumbling-block, still more insurmountable to Tyrwhitt than his first difficulty of the "halfe cours" in Aries, viz. the seeming inconsistency in statements (1.) and (2.) in the following lines of the prologue to the Man of Lawe's tale:—

- (1.) { "Oure hoste saw wel that the bright sonne,  
The arke of his artificial day, had ironne  
The fourthe part and halfe an houre and more,  
\* \* \* \*
- (2.) { And saw wel that the shadow of every tree  
Was as in length of the same quantitie,  
That was the body erecte that caused it,  
And therefore by the shadow he toke his wit  
That Phebus, which that shone so clere and bright,  
Degrees was five and forty clombe on hight,  
And for that day, as in that latitude  
It was ten of the klok, he gan conclude."

The difficulty will be best explained in Tyrwhitt's own words:—

"Unfortunately, however, this description, though seemingly intended to be so accurate, will neither enable us to conclude with the MSS. that it was '*ten of the clock*,' nor to fix upon any other hour; as the two circumstances just mentioned are not found to coincide in any part of the 28th, or of any other day of April, in this climate."—*Introductory Discourse*, § xiv.

In a foot-note, Tyrwhitt further enters into a calculation to show that, on the 28th of April, the fourth part of the day and half an hour and more (even with the liberal allowance of a quarter of an hour to the indefinite phrase '*and more*') would have been completed by nine o'clock A.M. at the latest, and therefore at least an hour too soon for coincidence with (2.).

Now one would think that Tyrwhitt, when he found his author relating facts, "*seemingly intended to be so accurate*," would have endeavoured to discover whether there might not be some hidden meaning in them, the explaining of which might make that consistent, which, at first, was apparently the reverse.

Had he investigated with such a spirit, he must have discovered that the expression "arke of the artificial day" *could not*, in this instance, receive its obvious and usual meaning, of the horary duration from sunrise to sunset—

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And for this simple reason: That such a meaning would *presuppose a knowledge of the hour*—of the very thing in request—and which was about to be discovered by "our hoste," who "toke his wit" from the sun's altitude for the purpose! But he knew already that the fourth part of the day IN TIME had elapsed, he must necessarily have also known what that time was, without the necessity of calculating it!

Now, Chaucer, whose choice of expression on scientific subjects is often singularly exact, says, "Our hoste *saw* that the sonne," &c.; he must therefore have been referring to some visible situation: because, afterwards, when the time of day has been obtained from calculation, the phrase changes to "*gan conclude*" that it was ten of the clock.

It seems, therefore, certain that, even setting aside the question of consistency between (1.) and (2.), we must, *upon other grounds*, assume that Chaucer had some meaning in the expression "arke of the artificial day," different from what must be admitted to be its obvious and received signification.

To what other ark, then, could he have been alluding, if not to the *horary* diurnal ark?

I think, to the AZIMUTHAL ARCH OF THE HORIZON included between the point of sunrise and that of sunset!

The situation of any point in that arch is called its bearing; it is estimated by reference to the points of the compass; it is therefore *visually* ascertainable: and it requires no previous knowledge of the hour in order to determine when the sun has completed the fourth, or any other, portion of it.

Here, then, is *primâ facie* probability established in favour of this interpretation. And if, upon examination, we find that it also clears away the discrepancy between (1.) and (2.), probability becomes certainty.

Assuming, upon evidence which I shall hereafter explain, that the sun's declination, on the day of the journey, was 13° 26' North, or thirteen degrees and half,—the sun's bearing at rising, in the neighbourhood of London, would be E.N.E., at setting W.N.W.; the whole included arch, 224°; and the time at which the sun would complete one-fourth, or have the bearing, S.E. by E., would be about 20 minutes past nine A.M.,—thus leaving 40 minutes to represent Chaucer's "halfe an hour and more!"

A very remarkable approximation—which converts a statement apparently contradictory, into a strong confirmation of the deduction to be obtained from the other physical facts grouped together by Chaucer with such extraordinary skill!

On the other hand, it is impossible to deny that the "hoste's" subsequent admonition to the pilgrims to make the best use of their time, warning them that "the fourthe partie of this day is gon," seems again to favour the idea that it is the day's actual horary duration that is alluded to.

This can be only hypothetically accounted for by observing that in this, as in many other instances, Chaucer seems to delight in a sort of disguised phraseology; as though to veil his true meaning, and designedly to create scientific puzzles to exercise the knowledge and discernment of his readers.

A. E. B.

Leeds, April 14. 1851.

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## FOREIGN ENGLISH—GUIDE TO AMSTERDAM.

I doubt not many of your readers will have been as much amused as myself with the choice

specimens of Foreign English enshrined in your pages. When at Amsterdam, some years since, I purchased a *Guide* to that city, which I regard as a considerable literary curiosity in the same line. It was published at Amsterdam, by E. Maascamp, in 1829, and contains from beginning to end a series of broken English, professing all the while to be written by an Englishman.

It commences with the following "Advertisement:"

"The city of Amsterdam—remarkable as being one of the chief metropolises of Europe, and as being in many respects the general market of whole the universe; justly celebrated for—its large interior canals, on both of their sides enlivened and sheltered by ranges of large, thick, and beautiful trees, and presenting, on large broad and neatly kept, most regularly pav'd quays, long chains of sumptuous habitations, or rather palaces of the principal and *weathy* merchants; moreover remarkable by its Museum for the objects of the fine arts, &c., its numberless public edifices adapted either to the *cultivation* of arts, or to the exertions of trade, or to *establishments* charitable purposes, or of temples of all manners of divine worship—the city of Amsterdam, we say," &c. It is dated "This 15<sup>th</sup> of Juin, 1829."

In page 14. the author gives us an account of his habits, &c.:—

"I live in Amsterdam since some considerable time I drink no strong liquors, nor do I smoke tobacco and with all this—I have not been *attacked* by those agues and fevers w<sup>h</sup> frequently reign here from the month of Juin to the end of the autumn: and twenty foreigners whom I know, do follow the same system, and are still as healthy as I myself; while I have seen a great many of natives taking their drams and smoking their pipes *ad libitem*, and moreover *chawing* tobacco in a quite disgusting manner, who," &c.

An Amsterdam Sunday, p. 42.:

"On sundays and holydays the shops and warehouses, and, *intra muros*, those of public entertainment are *close*: the devotees go to church, and sanctify the sabbath. Others go to walk outside the towngates: after their walk, they hasten to fine public-play-gardens, where wine, thea, &c. is sold. Neither the mobility remains idle at *these* entertainments. Every one invites his damsel, and joyously they enter play-gardens of a little less brilliancy than the former. There, at the crying sound of an instrument that *rents* the ear, accompanied by the delightful handle-organs and the rustic triangle, their tributes are paid to Terpsichore; every where a similitude of talents: the dancing outdoes not the musician."

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Description of the Assize Court:

"The forefront has a noble and sublime aspect, and is particularly characteristic to what it ought to represent. It is built in a division of three fronts in the corinthic order: each of them consists in four raising columns, resting upon a general basement, from the one end of the forefront to the other, and supporting a cornish, equally running all over the face; upon this cornish rests a balustrad, like the other pieces altogether of Bremen-hardstone. The middle front, serving for the chief entrance, is adorned with the provincial arms, sculpted by Mr. Gabriel, &c.... Every where a sublime plan, and exact execution is exhibited here, and the whole tends as much to the architects, who are the undertakers of it, as they have earned great praises by building anew the burnt Lutheran church."

I will not trespass on your space by any further extracts; but these will suffice to show that my book is *sui generis*, and worth commemoration.

C. W. B.

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## SEVEN CHILDREN AT A BIRTH THREE TIMES FOLLOWING.

Your correspondent N. D.'s papers (Vol. ii., p. 459., and Vol. iii., p. 64) have reminded me of another remarkable instance of fecundity related by the well-known civil engineer JAN ADRIAENSZ. LEEG-WATER, in his *Kleyne Chronycke*, printed at Amsterdam in 1654:

"Some years since," says he, p. 31., "I was at *Wormer*, at an inn near the town-hall: the landlady, whose name was *Frankjen*, told me of the Burgomaster of *Hoorn*, who in the spring went over the (Zuyder?) sea to buy oxen, and going into a certain house he found seven little children sitting by the fire, each with a porringer in its hand, and eating rice-milk, or pap, with a spoon; on which the Burgomaster said 'Mother, you are very kind to your neighbours, since they leave their children to your care.' 'No,' said the woman, they are all my own children, which I had at one birth; and if you will wait a moment, I will show you more that will surprise you.' She then fetched seven other children *a birth* older: so she had fourteen children at two births. Then the woman said to the Burgomaster, 'I am now *enceinte*, and I think in the same way as before: if you come here next year, call upon me again.' And so, the next year, when the Burgomaster went over the sea, he called upon the woman and the woman had again brought forth seven children at a birth. Thus the woman had at three births twenty-one children."

Woudenberg, April, 1851.

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### RAMASSHED, MEANING OF THE TERM.

In the curious volume recently edited by Sir Henry Ellis for the Camden Society, entitled *The Pilgrimage of Syr R. Guylforde, Knyght*, a singular term occurs, which may claim a note of explanation. It is found in the following passage:

"Saterdaye to Suse, Noualassa, and to Lyungborough; and at the sayd Noualassa we toke moyles to stey us vp the mountayne, and toke also marones to kepe vs frome fallynge. And from the hyght of the moute down to Lyuynborough I was ramasshed, whiche is a right strange thinge."—P. 80.

Sir Henry has not bestowed upon us here any of those erudite annotations, which have customarily enhanced the interest of works edited under his care.

Sir Richard Guylforde was on his homeward course from the Holy Places by way of Pavia, where he visited the convent and church which contained the shrine and relics of St. Augustine, as also the tomb of Lionel, Duke of Clarence, second son of Edward III., whose monumental inscription (not to be found in Sandford's *Genealogical History*) the worthy knight copied.

On the 13th Feb. 1506, Sir Richard approached the ascent of Mont Cenis by the way of S. Ambrogio and Susa. At the village of Novalese, now in ruins, the party took mules, to aid their ascent, and *marroni*, long-handled mattocks, or pick-axes, to prevent their falling on the dangerous declivities of the snow. The journey was formerly made with frightful expedition by means of a kind of sledge—an expedient termed *la ramasse*—which enabled the traveller, previously to the construction of that extraordinary road, well known to most readers, to effect in a few minutes a perilous descent of upwards of 6000 feet. The *ramasse*, as Cotgrave informs us, was—

"A kind of high sled, or wheelbarrow, whereon travellers are carried downe certaine steep and slippery hils in Piemont."

Its simplest form had probably been a kind of fagot of brushwood,—*ramazza*, or a besom, not much unlike the rapid locomotive of witches, who were called in old times *ramassières*, from their supposed practice of riding on a *ramée*, *ramasse*, or besom. At the present time even, it occasionally occurs that an adventurous traveller crossing the Mont Cenis is tempted to glide down the rapid descent, in preference to the long course of the zigzag road; and remember to have heard at Lauslebourg the tale, doubtless often related, of an eccentric *Milord* who ascended the heights thrice from that place, a journey of some hours, for the gratification of the repeated excitement caused by a descent on the *ramasse* in about as many minutes. The cranium of a horse, as it was stated, was the vehicle often preferred for this curious adventure: and the traveller guided or steadied his course by trailing a long staff, a practice for security well known to the Alpine tourist. This may probably have been the use of the "marones" taken by Sir Richard Guyldeford and his party at Novalese.

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The terms, to be "ramasshed," is not, as I believe, wholly disused in France. It was brought to the metropolis with the strange amusement known as the *Montagne Russe*. In the valuable *Complément du Dictionnaire de l'Académie*, compiled under the direction of Louis Barré, we find the following phrase:

"Se faire ramasser, se dit aujourd'hui, dans une acception particulière, pour, Se faire lancer dans un char, du haut des élévations artificielles qui se trouvent dans les jardins publics."

Such a disport had been known previously to the expedition to Moscow, and the favourite divertissement à la Russe, so much in vogue amongst the Parisians for a few subsequent years. Roquefort informs us that—

"*Ramasse* étoit le nom d'un jeu que nous avons apporté des Alpes, où il est encore en usage pendant l'hiver, et principalement en temps de neige."

ALBERT WAY.

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### AUTHORS OF THE POETRY OF THE ANTI-JACOBIN.

The following notices of the writers of many of the poetical pieces in the *Anti-Jacobin* may prove interesting to many of your readers. They are derived from the following copies, and each name is authenticated by the initials of the authority upon which each piece is ascribed to particular persons:

- C. Canning's own copy of the poetry.
- B. Lord Burghersh's copy.

w. Wright the publisher's copy.  
 u. Information of W. Upcott, amanuensis.

The copy of the *Anti-Jacobin* to which I refer is the fourth, 1799, 8vo.

Page.	VOL. I.	
31.	Introd. to Poetry	Canning.
35.	Inscript. for Door of Cell, &c.	Canning, } Frere, } C.
71.	Sapphics: Knifegrinder	Frere, } Canning, } C.
103.	Invasio	Hely Addington, W.
136.	La Sainte Guillolem	Canning, } Frere, } C.
		Hammond, B.
169.	Soldier's Friend	Canning, } Frere, } C.
		Ellis, B.
	Sonnet to Liberty	Lord Carlisle, B.
201.	Dactylics	Canning, B. Gifford, W.
	Ipsa mali Hortatrix, &c.	Marq. Wellesley, U. Frere, B.
236.	Parent of countless Crimes, &c.	Marq. Wellesley, U. Frere, B.
263.	The Choice	Geo. Ellis, B.
265.	Duke and taxing Man	Bar. Macdonald, C., B.
267.	Epigram	Frere, B.
301.	Ode to Anarchy	Lord Morpeth, B.
303.	You have heard of Reubel	Frere, B.
371.	Bard of the borrow'd Lyre	Canning, C. Hammond, B.
380.	Ode to Lord Moira	Geo. Ellis, C., B.
422.	Bit of an Ode to Mr. Fox	Geo. Ellis, C. Frere, B.
452.	Anne and Septimius	Geo. Ellis, C.
486.	Foe to thy Country's Foes	Geo. Ellis, B.
489.	Lines under Bust of Ch. Fox	Frere, B.
490.	— under Bust of certain Orator	Geo. Ellis, B.
525.	Progress of Man	Canning, C. Gifford, W. Frere, B.
558.	Progress of Man	Canning, C. Hammond, B.
598.	Vision	Geo. Ellis, B. Gifford, W.
627.	Ode: Whither, O Bacchus!	Canning, C.
VOL. II.		
21.	Chevy Chace	Bar. Macdonald, C., B.
98.	Progress of Man	Canning, } Frere, } C.
		Geo. Ellis, B.
134.	Jacobin	Nares, W.
168.	Loves of the Triangles	Frere, C. Canning, B.
200.	Loves of the Triangles	Geo. Ellis, C., W. Canning, B.
204.	Loves of Triangles: So with dark Dirge	Canning, W.
205.	"Romantic Ashboun." The road down Ashboun Hill winds in front of Ashboun Hall, then the residence of the Rev. — Leigh, who married a relation of Mr. Canning's, and to whom Mr. Canning was a frequent visitor. E. H.	

236.	Brissot's Ghost	Frere, B.
274.	Loves of the Triangles	Canning, } B., W., C. Gifford, } C. Frere, } C.
312.	Consolatory Address	Lord Morpeth, B.
315.	Elegy	Canning, } B., C. Gifford, } C. Frere, } C.
343.	Ode to my Country	Frere, } B. B., } C.
388.	Ode to Director Merlin	Hammond, B. Lord Morpeth, B.
420.	The Lovers	Frere, } Gifford, } C. G. Ellis, } Canning, } B.
451.		Frere, } B. Gifford, } Ellis, } C. Canning, }
498.	Affectionate Effusion	Lord Morpeth, B.
532.	Translation of a Letter	Gifford, } Ellis, } C. Canning, } B. Frere, }
602.	Ballynahinch	Canning, C.
	Viri eruditi	Canning, B.
623.	New Morality	Canning, } B. Frere, } Gifford, } C. Ellis, }
	From Mental Mists	Frere, w.
	Yet venial Vices, &c.	Canning, w.
624.	Bethink thee, Gifford, &c. These lines were written by Mr. Canning some years before he had any personal acquaintance with Mr. Gifford.	
625.	Awake! for shame!	Canning, w.
628.	Fond Hope!	Frere, w.
629.	Such is the liberal Justice	Canning, w.
631.	O Nurse of Crimes	Frere, } Canning, } w. G. Ellis, }
632.	See Louvet	Canning, w.
633.	But hold severer Virtue	Frere, } Canning, } w.
634.	To thee proud Barras bows	Frere, } Canning, } w. Ellis, }
635.	Ere long perhaps	Gifford, } Ellis, } w.
	Couriers and Stars	Frere, } Canning, } w.
637.	Britain beware	Canning, w.

Wright, the publisher of the *Anti-Jacobin*, lived at 169. Piccadilly, and his shop was the general morning resort of the friends of the ministry, as Debrell's was of the oppositionists. About the time when the *Anti-Jacobin* was contemplated, Owen, who had been the publisher of Burke's pamphlets, failed. The editors of the *Anti-Jacobin* took his house, paying the rent, taxes, &c., and gave it up to Wright, reserving to themselves the first floor, to which a communication was opened through Wright's house. Being thus enabled to pass to their own rooms through Wright's shop, where their frequent visits did not excite any remarks, they contrived to escape particular observation.

Their meetings were most regular on Sundays, but they not unfrequently met on other days of the week, and in their rooms were chiefly written the poetical portions of the work. What was written was generally left open upon the table, and as others of the party dropped in, hints or

suggestions were made; sometimes whole passages were contributed by some of the parties present, and afterwards altered by others, so that it is almost impossible to ascertain the names of the authors. Where, in the above notes, a piece is ascribed to different authors, the conflicting statements may arise from incorrect information, but sometimes they arise from the whole authorship being assigned to one person, when in fact both may have contributed. If we look at the references, vol. ii. pp. 420. 532. 623., we shall see Mr. Canning naming several authors, whereas Lord Burghersh assigns all to one author. Mr. Canning's authority is here more to be relied upon. "New Morality" Mr. Canning assigns generally to the four contributors; Mr. Wright has given some interesting particulars by appropriating to each his peculiar portion.

Gifford was the working editor, and wrote most of the refutations and corrections of the "Lies," "Mistakes," and "Misrepresentations."

The papers on finance were chiefly by Pitt: the first column was frequently for what he might send; but his contributions were uncertain, and generally very late, so that the space reserved for him was sometimes filled up by other matter. He only once met the editors at Wright's.

Upcott, who was at the time assistant in Wright's shop, was employed as amanuensis, to copy out for the printer the various contributions, that the authors' handwriting might not be detected.

EDW. HAWKINS.

*The Anti-Jacobin* (Vol. iii., p. 334.).—In a copy of the *Poetry of the Anti-Jacobin*, now in my possession, occurs this note in the autograph of Mr. James Boswell:—

"These lines [*Lines written by Traveller at Czarco-zelo*] were written by William PITT—as I learnt from his nephew on the 28th of May 1808, at a dinner held in honour of his memory."

The surname is in large capital letters; the *year* is indistinctly written. This is the note which is indicated in the auction-catalogue of the library of Mr. Boswell, No. 2229.

BOLTON CORNEY.

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## Minor Notes.

*Egg and Arrow Ornament.*—Mr. Ruskin, in his *Stones of Venice*, vol. i. p. 305., says—

"The Greek egg and arrow cornice is a nonsense cornice, very noble in its lines, but utterly absurd in its meaning. Arrows have had nothing to do with eggs (at least since Leda's time), neither are the so-called arrows like arrows, nor the eggs like eggs, nor the honeysuckles like honeysuckles: they are all conventionalized into a monotonous successiveness of nothing—pleasant to the eye, useless to the thought."

The ornament of which Mr. R. thus speaks is indifferently called egg and tongue, egg and dart, as well as egg and arrow. It seems to me that the *egg* is a complete misnomer, although common to all the designations; and I fancy that the idea of what is so called was originally derived from the full-length shield, and therefore that the ornament should be named the *shield and dart*, an association more reasonable than is suggested by any of the ordinary appellations. Can any of your correspondents offer any confirmation of this?

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B. J.

Liverpool, March 31. 1851.

*Defoe's Project for purifying the English Language.*—Among the many schemes propounded by De Foe, in his *Essay upon Projects*, published in 1696, there is one which still remains a theory, although eminently practicable, and well worthy of consideration.

He conceived that there might be an academy or society formed for the purpose of correcting, purifying, and establishing the English language, such as had been founded in France under Cardinal Richelieu.

"The work of this society," says Defoe, "should be to encourage polite learning, to polish and refine the English tongue, and advance the so much neglected faculty of correct language; also, to establish purity and propriety of style, and to purge it from all the irregular additions that ignorance and affectation have introduced; and all these innovations of speech, if I may call them such, which some dogmatic writers have the confidence to foster upon their native language, as if their authority were sufficient to make their own fancy legitimate."

Never was such society more needed than in the present day, when you can scarcely take up a newspaper, or a periodical, a new poem, or any modern literary production, without finding some new-coined word, perplexing to the present reader, and a perfect stumbling-block in the way of any future editor.

Some of these words are, I admit, a welcome addition to our common stock, but the greater part of them are mere abortions, having no analogy to any given root.



A society similar to the one proposed by Defoe might soon be established in this country, if a few such efficient authorities as Dr. Kennedy would take the initiative in the movement.

He who should first establish such a society, and bring it to a practicable bearing, would be conferring an inestimable boon on society.

I trust that these hints may serve to arouse the attention of some of the many talented contributors to the "NOTES AND QUERIES," and in due season bring forth fruit.

DAVID STEVENS.

Godalming, April 19. 1851.

*Great Fire of London.*—Our popular histories of England, generally, contain very indefinite statements respecting the extent of destruction wrought upon the city of London by the Great Fire. I have therefore thought it may be interesting to others, as it has been to myself, to peruse the following, which purports to be "extracted from the Certificates of the Surveyors soon after appointed to survey the Ruins."

"That the fire that began in London upon the second of September, 1666, at one Mr. Farryner's house, a baker in Pudding Lane, between the hours of one and two in the morning, and continued burning until the sixth of that month, did overrun the space of three hundred and seventy-three acres within the walls of the city of London, and sixty-three acres three roods without the walls. There remained seventy-five acres three roods standing within the walls unburnt. Eighty-nine parish churches, besides chappels burnt. Eleven parishes within the walls standing. Houses burnt, Thirteen thousand two hundred.

"JONAS MOORE, }  
"RALPH GATRIX, } Surveyors."

I copy this from a volume of tracts, printed 1679 to 1681; chiefly "Narratives" of judicial and other proceedings relating to the (so called) "Popish Plots" in the reign of Charles II.

WM. FRANKS MATHEWS.

*Noble or Workhouse Names*—

"The only three noble names in the county were to be found in the great house [workhouse]; mine [Berners] was one, the other two were Devereux and Bohun."—*Lavengro*, iii. 232.

The above extract reminds me of a list of names of the poor about St. Alban's, which I forwarded some months since, viz. Brax, Brandon, De Amer, De Ayton, Fitzgerald, Fitz John, Gascoigne, Harcourt, Howard, Lacey, Stanley, Ratcliffe.

A. C.

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## Queries.

### PASSAGES IN THE NEW TESTAMENT ILLUSTRATED FROM DEMOSTHENES.

Acts xvii. 21.:

"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Can any of your biblical correspondents inform me in what commentary upon the New Testament the coincidence with the following passages in Demosthenes is noticed, or whether any other source of the historical fact has been recorded? In the translation of Petrus Lagnerius, Franc. 1610 (I have not at hand the entire works), we find these words:

"Nihil est omnium, Athenienses, in præsentia nocentius, quam quod vos alienati estis a rebus, et tantisper operam datis, dum audientes sedetis, si quid Novi nuntiatum fuerit" (4. contr. *Phil.*).

Again:

"Nos vero, dicetur verum, nihil facientes, hic perpetuo sedemus cunctabundi, tum decernentes, tum interrogantes, si quid Novi in foro dicatur."—4 *Orat. ad Philipp. Epist.*

Pricæus, in his very learned and valuable *Commentarii in varios N.T. Libros*, Lond. 1660, fol., at p. 628, in v. 21., says only—

"Videantur quæ ex Demosthene, Plutarcho, aliis, *Eruditi* annotarunt."

Matthew xiii. 14.:

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

This proverb seems to have been common to all ages and countries. It is of frequent occurrence in the New Testament (Mark iv. 12.; viii. 18.; John xii. 40.; Acts xxviii. 25.; Romans xi. 8.), and, as in Matthew, is referred to Isaiah. But, in the Old Testament, there is earlier authority for its use in Deuteronomy xxix. 4. It occurs also in Jeremiah v. 21.; in Ezekiel xii. 2., and, with a somewhat different application, in the Psalms, cxv. 5.; cxxxv. 16.

That it was employed as an established proverb by Demosthenes seems to have been generally overlooked. He says:

"Οἱ μὲν οὕτως ὁρῶντες τὰ τῶν ἡτυχηκότων ἔργα, ὥστε τὸτῆς παροιμίας, ὁρῶντες μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν. (Κατὰ Ἀριστογείτονος, A Taylor, Cantab. vol. ii. pp. 494-5.)

It is quoted, however, by Pricæus (p. 97.), who also supplies exactly corresponding passages from Maximus Tyrius (A.D. 190), Plutarch (A.D. 107-20), and Philo (A.D. 41). Of these, the last only can have been prior to the publication of St. Matthew's Gospel, which Saxius places, at the earliest, in the reign of Claudius.

Hugo Grotius has no reference to Demosthenes in his *Annotationes in Vet. Test.*, Vogel & Doderein, 1776; but cites Heraclitus the Ephesian, who, according to Saxius, flourished in the year 502 B.C., and Aristides, who, on the same authority, lived in the 126th year of the Christian era. Has any other commentator besides Pricæus alluded to the passage in Demosthenes?

C. H. P.

Brighton, April 21.

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### THE HOUSE OF MAILLÉ.

The house of Maillé (vide Lord Mahon's *Life of Condé*) contributed to the Crusades one of its bravest champions. Can any of your numerous contributors give me information as to the name and achievements of the Crusader?

Claire Clémence de Maillé, daughter of the Maréchal Duke de Brezé, and niece of Richelieu, was married in 1641 to the Duc d'Enghien, afterwards the Great Condé; and Lord Mahon, somewhere in his life of the hero, makes mention of the princess as the "last of her family."

Claire Clémence had an only brother, who held the exalted post of High Admiral of France, and in 1646 he commanded a French fleet which disembarked 8000 men in the marshes of Sienna, and himself shortly afterwards fell at the siege of Orbitello. The admiral having died unmarried, the Brezé estates became the property of the princess, who transmitted them to her descendants, the last of whom was the unfortunate Duc d'Enghien, who perished at Vincennes.

Thus much is patent; but I think it probable his lordship was not aware that a branch of the family was exiled, and with the La Touches, La Bertouches, &c., settled in the sister kingdom, most likely at the Revocation of the Edict of Nantes. Their descendants subsequently passed over into this country, and have contributed to the lists of the legal and medical professions. Up to the present century a gentleman bearing the slightly altered name of Mallié held a commission in the British army. Even now, the family is not extinct, and the writer being lately on a visit to a lady, probably the sole representative *in name* of this once powerful house, noticed in her possession a series of four small engravings, representing the Great Condé; his mother, a princess of Montmorency, pronounced to be the "handsomest woman in Europe;" the old Maréchal de Maillé Brezé; and his daughter, Claire Clémence.

Our *Pall Mall* is, I believe, derived from *Pailée Maillé*, a game somewhat analogous to cricket, and imported from France in the reign of the second Charles: it was formerly played in St. James's Park, and in the exercise of the sport a small hammer or *mallet* was used to strike the ball. I think it worth noting that the *Mallié* crest *is* a mailed arm and hand, the latter grasping a *mallet*.

Be it understood that the writer has no pretensions to a knowledge of heraldic terms and devices; so, without pinning any argument on the coincidence, he thought it not without interest. He is aware that the mere fact of a similarity between surnames and crests is not without its parallel in English families.

A NEW SUBSCRIBER.

Birmingham, April 22. 1851.

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### Minor Queries.

*Meaning of "eign."*—What is the meaning of the word "eign" in Presteign, also the name of a street and a brook? Is it connected with the Anglo-Saxon *thegen* or *theign*?

H. C. K.

Hereford.

*The Bonny Cravat.*—Can any of your readers give a probable explanation of the meaning of the sign of an inn at Woodchurch, in Kent, which is "The Bonny Cravat," now symbolised as a huge white neckcloth, with a "waterfall" tie?

E. H. Y.

*What was the Day of the Accession of Richard III.?*—Sir Harris Nicolas, in his *Chronology of History* (2nd edition, p. 326.) decides for June 26, 1433, giving strong reasons for such opinion. But his primary reason, founded on a fac-simile extract from the Memoranda Rolls in the office of the King's Remembrancer in the Exchequer of Ireland, printed, with fac-simile, in the second *Report of the Commissioners on Irish Records*, 1812, p. 160., gives rise to a doubt; for, as Sir Harris Colas states,

"It is remarkable that the printed copy should differ from the fac-simile in the identical point which caused the letter to be published, for in the former the 'xxvij<sup>th</sup> of June' occurs, whereas in the fac-simile it is the 'xxvj<sup>th</sup> of June.' The latter is doubtless correct; for an engraver, who copies precisely what is before him, is less likely to err than a transcriber or editor."

This is most probably the case; but perhaps some of your correspondents in Ireland will settle the point accurately.

J. E.

*Lucas Family.*—Can any of your correspondents inform me what were the names of the sons of John Lucas, of Weston, co. Suffolk, who lived at the end of the fifteenth and beginning of the sixteenth century? One of them, Thomas, was Solicitor-General, and a Privy Councillor, to Henry VII., and had estates in Suffolk.

W. L.

*Watch of Richard Whiting.*—In Warner's *History of Glastonbury* mention is made of the watch of Richard Whiting, the last abbot. It is stated in the *Gentleman's Magazine* of 1805 to have been in the possession of the Rev. Mr. Bowen, of Bath. Since then, I think, it was sold by auction; at least I have heard so. Perhaps some of your readers know what has become of it, and can say where it now is. The name "Richard Whiting" is said to be engraved inside it.

C. O. S. M.

*Laurence Howel, the Original Pilgrim.*—The unfortunate Laurence Howel published in 1717 (the year in which he was committed to Newgate) a little volume, entitled *Desiderius; or, the Original Pilgrim, a Divine Dialogue, showing the most compendious Way to arrive at the Love of God. Rendered into English, and explained, with Notes.* By Laurence Howel, A.M. London; printed by William Redmayne, for the Author, 1717. In the preface he tells us, that the work was originally written in Spanish; afterwards translated into Italian, French, High-Dutch and Low-Dutch, and about the year 1587 into Latin from the High-Dutch, by Laurentius Surius. There were subsequently two more Latin versions: one by Vander Meer, from the French and Dutch copies, compared with the original; and another by Antonius Boetzer in 1617. The author's name, he says, was unknown to all the editors, and the several editions had different titles; by some it was called the *Treasure of Devotion*, by others the *Compendious Way to Salvation*. The last, however (Boetzer's, I presume), bears that of *Desiderius*. As this was the author's title, Mr. Howel adopted it for his translation, adding, he says, that of the *Original Pilgrim*, to distinguish it from others of the same name, or very like it. He there informs us that Mr. Royston (the distinguished publisher in Charles II.'s and James II.'s reigns) had declared that Bishop Patrick took his *Parable of the Pilgrim* from it, and that it had formed the ground-work of the writings of many authors in that style.

Can any of your readers give me the titles of the editions in Spanish, or any language, of this interesting little book? I should be much obliged for any information regarding it. Is Howel's little translation scarce? Has the authorship of the original ever been hinted at?

RICHARD HOOPER.

University Club, March 22. 1851.

*The Churchwardens' Accounts, &c., of St. Mary-de-Castro, Leicester.*—Nichols, in his *History of Leicestershire*, has given numerous extracts from the accounts of this ancient collegiate establishment (founded in 1107), and also from a book relating to the religious guild of The Trinity connected with the church. All these documents have now, however, entirely disappeared,—how, or at what period since the publication of the work, is unknown; but I find by a newspaper-cutting in my possession (unfortunately without date or auctioneer's name), that a very large collection of ancient documents, filling several boxes, and relating to this church and others in the county, was sold by auction in London some years ago, probably between the years 1825 and 1830. I shall feel obliged if any of your correspondents can inform me in whose possession they now are, and if they can be consulted.

LEICESTRENSIS.

*Aristotle and Pythagoras.*—What reason (if any) is there for supposing that Aristotle derived his philosophy from Pythagoras himself?

D. K.

*When Deans first styled Very Reverend.*—Can any of your correspondents state at what period Deans of Cathedrals were first designated as "Very Reverend?" Forty years ago they prayed at Christ Church, Oxford, for the Reverend the Deans, the Canons, &c. The inscription on the stone covering the remains of Sir Richard Kaye, Bart., Dean of Lincoln, who died in 1809, terms him "the Reverend."

X. X.

*Form of Prayer at the Healing* (Vol. iii., pp. 42. 93. 148.).—As my note on this subject has been misunderstood, I would prefer this Query. What is the earliest edition of the Prayer Book in which the Form for the Healing appears? Mr. Lathbury states 1709, which is I believe the generally received date; but it is found in one printed in London in 1707 immediately before the Articles. Its appearance in the Prayer Book is entirely unauthorised; and it would be curious to ascertain also, whether it found a place in the Prayer Books printed at Oxford or Cambridge.

N. E. R. (a Subscriber).

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*West Chester.*—In maps of Cheshire, 1670, and perhaps later, the city of Chester is thus called. Why is it so designated? It does not appear to be so called now. Passing through a village only six miles from London last week, I heard a mother saying to a child, "If you are not a good girl I will send you to West Chester." "Go to Bath" is common enough; but why should either of these places be singled out? The Cheshire threat seems to have been in use for some time, unless that city is still called West Chester.

JOHN FRANCIS X.

*The Milesians.*—With respect to the origin of the Milesian race little seems to be known, even by antiquaries who have given their attention to the archæology of Ireland, the inhabitants of which country are reputed to have been of Milesian origin. The Milesian race, also, is thought to have come over from Spain, a conjecture which is rather confirmed by the etymology of the names of some Irish towns, where the letters *gh*, as in Drogheda and Aghada, if so convertible, have the same pronunciation as the Spanish *j* in Aranjuez and Badajoz, and also by the expression and cast of features marked in many of the peasants of the south-west of Ireland, which strikingly resemble those of the children of Spain.

There is also another subject of antiquity in Ireland, and closely connected with her early history, of the true origin of which the world seems much in ignorance, viz. her Round Towers. Possibly some of your able correspondents will kindly supply some information on one or both of these subjects.

W. R. M.

*Round Robbin.*—In Dr. Heylin's controversy with Fuller on his Church History, the following quotation<sup>[1]</sup> occurs:

"That the Sacrament of the Altar is nothing else but a piece of bread, or a little *predie round robbin.*"

In the East Riding of Yorkshire the term is designative of a petition, in which all the names are signed radiating from a centre, so as to render it impossible to discover who was the first to sign it. What is the derivation of it?

R. W. E.

Cor. Chr. Coll., Cambridge.

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

*Appeal of Injured Innocence*, p. 462.

*Experto crede Roberto.*—What is the origin of this saying?

N. B.

*Captain Howe.*—

Captain Howe, the King's (George II.) nephew by an illegitimate source."—*Pictorial History of England*, iv. 597.

Can you inform me how this captain was thus related to George II.?

F. B. RELTON.

*Bactria.*—Can you refer me to a work worthy the name of *The History of Bactria*, or to detached information concerning Bactriana, under the Scythian kings? I also want a guide to the Græco-Bactrian series of coins.

BLOWEN.

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## Replies.

### THE FAMILY OF THE TRADESCANTS.

The family of the Tradescants is involved in considerable obscurity, and the period of the arrival of the first of that name in England is not, for a certainty, known. There were, it seems, three of the Tradescants at one time in this country—grandfather, father, and son. John Tradescant (or Tradescin, as he was generally called by his contemporaries) the elder was, according to Anthony Wood, a Fleming or a Dutchman. He probably came to England about the latter end of the reign of Elizabeth, or in the beginning of that of James the First. He is reported to have been a great traveller, and to have previously visited Barbary, Greece, Egypt, and other Eastern countries. Upon his first arrival here he is said to have been successively gardener to the Lord Treasurer Salisbury, Lord Weston, the Duke of Buckingham, and other noblemen of distinction. In these situations he remained until the office of royal gardener was bestowed upon him in 1629.

To John Tradescant the elder, posterity is mainly indebted for the introduction of botany in this kingdom. "He, by great industry, made it manifest that there is scarcely any plant existing in the known world, that will not, with proper care, thrive in our climate." In a visit made by Sir W. Watson and Dr. Mitchell to Tradescant's garden in 1749, an account of which is inserted in the *Philosophical Transactions*, vol. xlvi. p. 160., it appears that it had been many years totally neglected, and the house belonging to it empty and ruined; but though the garden was quite covered with weeds, there remained among them manifest footsteps of its founder. They found there the *Borago latifolia sempervivens* of Caspar Bauhine; *Polygonatum vulgare latifolium*, C.B.; *Aristolochia clematitis recta*, C.B.; and the *Dracontium* of Dodoens. There were then remaining two trees of the *Arbutus*, which from their being so long used to our winters, did not suffer from the severe cold of 1739-40, when most of their kind were killed in England. In the orchard there was a tree of the *Rhamnus catharticus*, about twenty feet high, and nearly a foot in diameter. There are at present no traces of this garden remaining.

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In the Ashmolean Library is preserved (No. 1461.) a folio manuscript (probably in the handwriting of the elder Tradescant) which purports to be "The Tradescants' Orchard, illustrated in sixty-five coloured drawings of fruits, exhibiting various kinds of the apple, cherry, damson, date, gooseberry, peares, peaches, plums, nectarines, grape, Hasell-nutt, quince, strawberry, with the times of their ripening."

Old John Tradescant died in the year 1652, at which period he was probably far advanced in years, leaving behind him a son (also of the same name) who seems to have inherited his father's talents and enthusiasm. There is a tradition that John Tradescant the younger entered himself on board a privateer going against the Algerines, that he might have an opportunity of bringing apricot-trees from that country. He is known to have taken a voyage to Virginia, whence he returned with many new plants. The two Tradescants were the means of introducing a variety of curious species into this kingdom, several of which bore their name. Tradescants' *Spiderwort* and *Aster* are well known to this day, and Linnæus has immortalised them among the botanists by making a new genus under their names of the *Spiderwort*, which had been before called *Ephemeron*.

When the elder Tradescant first settled in England, he formed a curious collection of natural history, coins, medals, and a great variety of "uncommon rarities." A catalogue of them was published in 12mo. in the year 1656, by his son, under the name of *Museum Tradescantianum*; to which are prefixed portraits, both of the father and son, by Hollar. This Museum or "Ark," as it was termed, was frequently visited by persons of rank, who became benefactors thereto; among these were Charles the First, Henrietta Maria (his queen), Archbishop Laud, George Duke of Buckingham, Robert and William Cecil, Earls of Salisbury, and many other persons of distinction: among them also appears the philosophic John Evelyn, who in his *Diary* has the following notice:

"Sept. 17, 1657, I went to see Sir Robert Needham, at Lambeth, a relation of mine, and thence to John Tradescant's museum."

"Thus John Tradescin starves our wondering eyes  
By boxing up his new-found rarities."

Ashmole, in his *Diary* (first published by Charles Burman in 1717), has three significant entries relating to the subject of our notice, which I transcribe *verbatim*:

"Decem. 12, 1659. Mr. Tradescant and his wife told me they had been long considering upon whom to bestow their closet of curiosities when they died, and at last had resolved to give it unto me.

"April 22, 1662. Mr. John Tradescant died.

"May 30, 1662. This Easter term I preferred a bill in Chancery against Mrs. Tradescant, for the rarities her husband had settled on me."

The success of Ashmole's suit is well known; but the whole transaction reflects anything but honour upon his name. The loss of her husband's treasures probably preyed upon the mind of Mrs. Tradescant; for in the *Diary* before quoted, under April 4, 1678, Ashmole says:

"My wife told me that Mrs. Tradescant was found drowned in her pond. She was drowned the day before at noon, as appears by some circumstance."

This was the same Hesther Tradescant who erected the Tradescant monument in Lambeth churchyard. She was buried in the vault where her husband and his son John (who "died in his spring") had been formerly laid.

The table monument to the memory of the Tradescants was erected in 1662. The sculptures on the four sides are as follows, viz. on the *north*, a crocodile, shells, &c., and a view of some Egyptian buildings; on the *south*, broken columns, Corinthian capitals, &c., supposed to be ruins in Greece, or some Eastern country; on the *east*, Tradescant's arms, on a bend three fleurs-de-lys, impaling a lion passant; on the *west*, a hydra, and under it a skull; various figures of trees, &c., in relievo, adorn the four corners of the tomb; over it is placed a handsome tablet of black marble. The monument, by the contribution of some friends to their memory, was in the year 1773 repaired, and (according to Sir John Hawkins) the following lines, "*formerly* intended for an epitaph, inserted thereon." Other authorities say that they were merely *restored*.

"Know, stranger, ere thou pass beneath this stone,  
Lye John Tradescant, grandsire, father, son;  
The last dy'd in his spring; the other two  
Liv'd till they had travell'd Art and Nature through,  
As by their choice collections may appear,  
Of what is rare, in land, in sea, in air;  
Whilst they (as Homer's *Iliad* in a nut)  
A world of wonders in one closet shut;  
These famous antiquarians that had been  
*Both Gardeners to the Rose and Lily Queen*,  
Transplanted now themselves, sleep here; and when  
Angels shall with their trumpets waken men,  
And fire shall purge the world, these hence shall rise,  
And change this garden for a Paradise."

A number of important errors concerning this once celebrated family have been made by different writers. Sir John Hawkins, in a note to his edition of Walton's *Angler* (edit. 1792, p. 24.), says:

"There were, it seems, three of the Tradescants, grandfather, father, and son: the son is the person here meant: the two former were gardeners to Queen Elizabeth, and the latter to King Charles I."

The epitaph above quoted satisfactorily proves, I think, that the Tradescants were never gardeners to the maiden Queen. "The rose and lily queen" was certainly Henrietta Maria, the queen of Charles the First. I have now before me (from the cabinet of a friend) a small silver medal struck to commemorate the marriage of Charles the First. It has on the obverse the busts of Charles and Henrietta, the sun shining from the clouds above them: the inscription is CH: MAG: ET: HEN: MA: BRIT: REX: ET: REG. The reverse contains in the field, Cupid mixing *lilies with roses*; the legend being FVNDIT: AMOR: LILIA: MIXTA: ROSIS. In the exergue is the date 1625. The Tradescant mentioned by Walton in 1653 was the *second* of that name, not the son, as stated by Sir John Hawkins.

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The editor of the last edition of Evelyn's *Diary* (vol. ii. p. 414.) says, speaking of the Tradescants:

"They were all eminent gardeners, travellers, and collectors of curiosities. The two first came into this country in the reign of James I., and the second and third were employed in the Royal Gardens by Charles I."

Here is a *positive* statement that the elder Tradescant and his son came into England in the reign of *James I.* But there is no *proof* of this given. It is merely the writer's assertion. At the end of the same note, speaking of Tradescant's Ark, the editor observes:

"It formed the foundation of the Ashmolean Museum at Oxford, and a catalogue of its contents was printed by the youngest John Tradescant in 1656, with the title of *Museum Tradescantianum*. He died in 1652."

It was not the *youngest* John Tradescant that died in 1652, but the *oldest*, the *grandfather*—the first of that name that settled in England.

The following is a list of the portraits of the Tradescant family now in the Ashmolean Museum; both father and son are in these portraits called *Sir John*, though it does not appear that either of them was ever knighted. Mr. Black, in his excellent catalogue of the Ashmolean Library, also calls the elder Tradescant *Sir John*. (See p. 1266.)

1. Sir John Tradescant, sen., three-quarter size, ornamented with fruit, flowers, and garden roots.
2. The same, after his decease.
3. The same, a small three-quarter piece, in water colours.
4. A large painting of his wife, son, and daughter, quarter-length.

5. Sir John Tradescant, junior, in his garden, with a spade in his hand, half-length.
6. The same with his wife, half-length.
7. The same, with his friend Zythepsa of Lambeth, a collection of shells, &c. upon a table before them.
8. A large quarter piece inscribed Sir John Tradescant's second wife and son.

Granger says he saw a picture at a gentleman's house in Wiltshire, which was not unlike that of the deceased Tradescant, and the inscription was applicable to it:

"Mortuus haud alio quam quo pater ore quiesti,  
Quam facili frueris nunc quoque nocte doces."

I may add, in conclusion, that several beautiful drawings of the Tradescant monument in Lambeth churchyard are preserved in the Pepysian library. These drawings were engraved for the *Philosophical Transactions*, vol. lxiii. p. 88.; and are printed from the same plates in the *Bibliotheca Topographica Britannica*, vol. ii.

EDWARD F. RIMBAULT.

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### MEANING OF VENVILLE.

(Vol. iii., pp. 152. 310.)

I observe, in p. 310. of the present volume, that two correspondents, P. and K., have contributed conjectures as to the meaning and origin of the term *venville*, noticed and explained *antè*, p. 152. The *origin* of the word is of course to some extent open to conjecture; but they may rest assured that the *meaning* of it is not, nor ever has been, within the domain of mere conjecture with those who have had any opportunities of inquiry in the proper quarter. The term has not the slightest reference to the ceremony of delivering possession, which P. has evidently witnessed in the case of his father, and which lawyers call livery of seisin; nor is there on Dartmoor any such word as *ven* signifying peat, or as *fail*, signifying turf. No doubt a fen on the moor would probably contain "black earth or peat," like most other mountain bogs; and if (as K. says) *fail* means a "turf or flat clod" in Scotland, I think it probable that a Scotchman on Dartmoor might now and then so far forget himself as to call peat or turf by a name which would certainly not be understood by an aboriginal Devonian. The local name of the peat or other turf cut for fuel is *vaggs*, and this has perhaps been confounded in the recollection of K.'s informant with *ven*. At all events, I can assure both P. and K. (who, I presume, are not familiar with the district) that the tenants of venville lands have no functions to perform, as such, in any degree connected with either turf-cutting, or "fenging fields," and that they do not necessarily, or generally, occupy peat districts, or rejoice in

"All the infections that the sun sucks up  
From bogs, fens, flats," &c.;

but, on the contrary, they are the owners of some of the most valuable, salubrious, and picturesque purlieus of the forest. With regard to the name "fengfield," although I am pretty familiar with the records of the forest extant for the last five hundred years past, I do not remember that it is ever so named or spelt in the muniments of the manor or forest. It is so written by Risdon, and in some few other documents entitled to little weight, and from which no safe inference can be drawn. Whatever be the etymological origin of the term, it should be assumed as indisputable by any one who may hereafter exercise his ingenuity or his fancy upon it, that the four most prominent incidents to the tenure are—1. payment of fines; 2. situation in an ancient vill; 3. attendance on the lord's court; 4. enjoyment of certain rights of common. It may be that neither the *fine* nor the *vill* forms a component part of the name; but K. need have no scruple in believing that an abbreviated Latin or "legal term" (invented, of course, by the stewards or bailiffs of the lord) may have become naturalised among those of the inhabitants of the Moor whom it concerns. The tenants or retainers of a manor have no alternative but to submit to any generic name by which the steward may please to distinguish them. Thus the "priors" and "censors" of Dartmoor forest are content to be called by those names, because they were designated as "prehurdarii" and "censarii" in the court rolls some hundred years ago. The tenants of a certain lordship in Cornwall know and convey their tenements by the name of *landams* to this day, merely because the stewards two hundred years ago, when the court rolls were in Latin, well knowing that *landa* was the Latin for *land*, and that transitive verbs in that language require an accusative case, recorded each tenant as having taken of the lord "unam landam, vocatam Tregollup," &c. Indeed so easily does a clipt exotic take root and become acclimated among the peasantry of the Moor, whose powers of appropriation are so much disparaged by the sceptical doubts of K., that since the establishment of local courts the terms *fifa* and *casa* have become familiar to them as household words and the name and uses of that article of abbreviated Latinity called a '*bus* are, as I am credibly informed, not unknown to them.

E. SMIRKE.

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## Replies to Minor Queries.

*Newburgh Hamilton* (Vol. iii, p. 117).—In Thomas Whincop's *List of Dramatic Authors, &c.*, the following notice of Hamilton occurs:—

"Mr. Newburgh Hamilton.

A Gentleman, who I think was related to, at least lived in the family of Duke *Hamilton*; he wrote two Plays, called

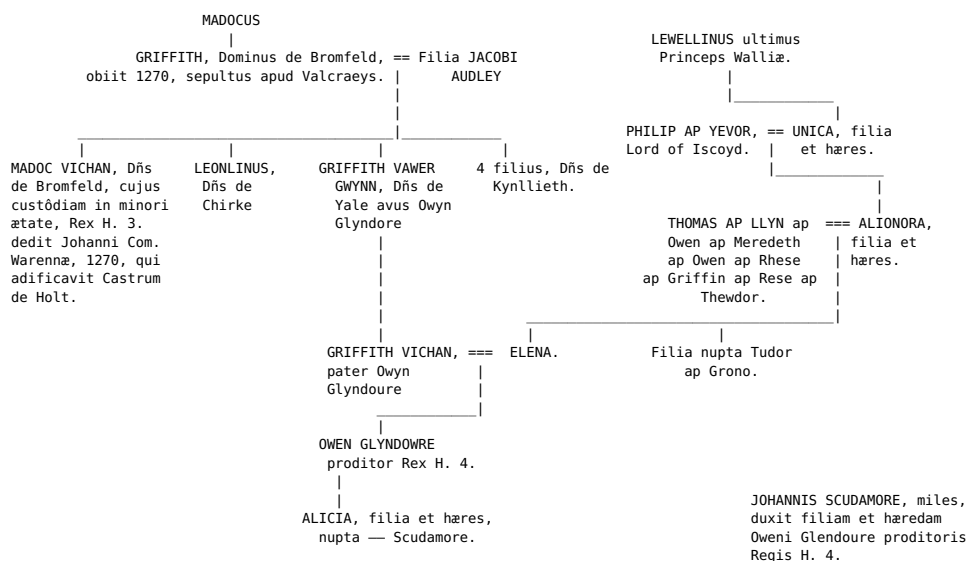
I. *The Doating Lovers*, or *The Libertine Tam'd*; a Comedy acted at the Theatre in *Lincoln's Inn-Fields*, in the year 1715, with no success: but supported to the third night, for the Author's Benefit; when the Boxes and Pit were laid together at the unusual Price of six Shillings each Ticket.

II. *The Petticoat Plotter*; a Comedy of two Acts, performed at the Theatre Royal in *Drury-Lane*."

T. C. T.

*Pedigree of Owen Glendower* (Vol. iii., p. 222.).—A contributor who is not a Cambrian, sends the following pedigree of Owen Glyndowr, with the authority from whence he has obtained it, viz. Harl. MS. 807., Robert Glover's Book of Pedigrees and Arms, drawn up in part about 1574.

H. E.



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*Mind your P's and Q's* (Vol. iii., p. 328.).—This expression arose from the ancient custom of hanging a slate behind the alehouse door, on which was written P. or Q. (i. e. *Pint* or *Quart*) against the name of each customer, according to the quantity which he had drunk, and which was not expected to be paid for till the Saturday evening, when the wages were settled.

The expression so familiar to schoolboys of "*going tick*," may perhaps be traced to this, a *tick* or mark being put for every glass of ale.

C. DE LA PRYME.

*The Sempecta at Croyland* (Vol. iii., p. 328.).—He was not there, however; and I am sorry to say, I do not remember where he was personally, or exactly where the account of him is to be found. I have no doubt of its being in one or other of the fourteen volumes of Martene's *Thesaurus et Amplissima Collectio*. I do not now possess those books, and have not access to them; but I think your correspondent will find what he wants without much difficulty if (as I suspect) it is with some other pieces in rhyme, and therefore likely to catch the eye in turning over a volume chiefly in prose. Perhaps the name "Francis" may be in the index. If he does not, I shall be happy to seek for information.

S. R. MAITLAND.

Gloucester.

*Solid-hoofed Pigs* (Vol. iii., p. 263.).—I saw a pig of this kind a few years ago, in possession of Sir William Homan, Bart., of Dromroe, near Cappoquin, in the county of Waterford.

I do not know whether he has any of that breed at present; but have little doubt that a note, addressed to Sir William on the subject, would receive a courteous reply.

H. C.

Thurles, April 9. 1851.

*Porci solide-pedes* (Vol. iii., p. 263.).—A correspondent of "NOTES AND QUERIES" inquires about the breed of solid-hoofed pigs. Some years, perhaps twenty years, ago there were several pigs of that sort in the possession of Robert Ramsden, Esq., of Coulton Hall, Notts, of which he was good enough to give some to my father. I believe they were considered of Chinese origins, but how remotely I do not know. They were very easily fattened, but always of small size; and I think,



unless my memory much deceives me, on removing the horny portion of the hoof, the rudiments of a cloven hoof, like that of the ordinary swine, were to be seen.

E. G. SELWYN.

Blackheath, April 17. 1851.

*Sir Henry Slingsby's Diary* (Vol. iii., p. 323.).—The council of "THE CAMDEN SOCIETY" will no doubt be pleased to find that your correspondents are good enough to keep in view the welfare of that Society, and to suggest works suitable for their publication.

If Sir Henry Slingsby's *Diary* had never been published, it would indeed have been an excellent book for the Camden Society; but be kind enough to inform your correspondent P. B. that, besides some quotations printed in Seward's *Anecdotes*, and large extracts published at Edinburgh, in an octavo volume, in 1806, the whole *Diary*, with a great deal of illustrative matter relating to the Slingsby family, was published in one volume, 8vo., London, 1836, under the very competent editorship of the Rev. Daniel Parsons, of Oriel College, Oxford.

It appears from the preface to that publication, that the original MS. is not now known to be in existence. Mr. Parsons printed from a copy of the original, made by Sir Savile Slingsby, in 1714-5, which then remained at Scriven.

ETTIE.

*Criston, Somerset* (Vol. iii., p. 278.).—Perhaps PRISTON is the place inquired for. This is a village near Keynshem, where a Mr. *Vaughan* Jenkins has some property. *Criston*, as a place in Somerset, is unknown to

J.

Bath, April 18.

*Criston* (Vol. iii., p. 278.).—There is a small village in Somersetshire called Christon, about five miles N.W. of Axbridge.

C. I. R.

*Tradesmen's Signs* (Vol. iii., p. 224.).—In the delightful little volume on Chaucer, in Knight's shilling series, entitled *Pictures of English Life*, the author has the following on the Tabard, at p. 19.:—

"The sign and its supports were removed in 1776, when all such characteristic features of the streets of London in the olden time, disappeared *in obedience to a parliamentary edict* for their destruction."

It would appear, however, by the subsequent quotation from Brand's *Antiquities*, vol. ii. p. 359., that the edict above referred to was not carried into execution against all signs; or that, if so, it was soon repealed:—

"Lord Thurlow, in his speech for postponing the further reading of the Surgeons' Incorporation Bill, July 17th, 1797, stated 'that by a statute still in force, the barbers and surgeons were each to use a pole.'"

R. W. E.

Cor. Chr. Coll., Cambridge.

*Emendation of a Passage in Virgil* (Vol. iii., p. 237.).—The emendation of SCRIBLERUS is certainly objectionable, and by no means satisfactory, for these reasons:—1st. "Ac sunt in spatio" is by no means elegant Latin, which "addunt se in spatia" is; for the word "addunt" is constantly used in the same way elsewhere.

2nd. The word "spatium" is seldom used to signify a chariot course.

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"Spatia," the plural, was the proper expression, and is only so deviated from in poetry in a single instance. (Juv. *Sat.* vi. 582.) It is used in the plural in Virg. *Æn.* v. 316. 325. 327.; Statius, *Theb.* vi. 594.; Horace, *Epist.* 1. xiv. 9.

Vide Smith's *Dictionary of Antiquities*, under art. Circus, p. 232.

Surely there is nothing unintelligible in the expression, "addunt se in spatia," which is the reading given in almost all the best editions.

J. E. M.

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## Miscellaneous.

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

Archdeacon Cotton, whose endeavours to ascertain and record the succession of the Prelates and Members of the Cathedral Bodies in Ireland are probably known to many of our readers (at least, by the Queries which have appeared in our Columns), has just completed his *Fasti Ecclesiæ Hiberniæ*, in 4 vols. 8vo. From the nature of the work, it is obvious that it could never have been

undertaken with a view to profit. The printing, &c., has cost upwards of six hundred pounds, and the Archdeacon, naturally unwilling to lose the whole of this outlay, is circulating a prospectus offering copies at fifty shillings the set. Of these, there are but two hundred. The utility of a book which contains the names and preferments of every occupant of an Irish see, dignity, or prebend, from the earliest period to the present day, so far as existing materials permits, is so obvious, that it can scarcely be doubted that it must eventually find a place in all public and official libraries.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue No. XXII. of Books Old and New; D. Nutt's (270. Strand) List of Valuable Books, Foreign Theology, Canon Law, Monastic History, Fathers of the Church, &c.; Nattali and Bond's (23. Bedford Street, Covent Garden) Catalogue of Ancient and Modern Books in all Languages; W. Heath's (29½. Lincoln's Inn Fields) Catalogue No. III. for 1851, of Valuable Second-hand Books in all classes of Literature; T. D. Thomson's (13. Upper King Street, Russell Square) Catalogue Part XIV. of Second-hand Books English and Foreign; J. Tupling's (320. Strand) Catalogue of Books on Divinity, so classified as to form a guide to Students in their choice; J. Lilly's (7. Pall Mall) Catalogue No. III. of Valuable Books relating to English History, Antiquities, &c.; Olive Lasbury's (10. Park Street, Bristol) Catalogue No. XI. of Books now on Sale; J. Petheram's (94. High Holborn) Catalogue Part CXXII. of Books Old and New; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. LXVIII. of Cheap Second-hand Books.

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## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

HISTORY OF JENNY SPINNER, THE HERTFORDSHIRE GIRL, written by herself. London. 18 mo. J. Wheble, Warwick Square. 1800.

ANTI-JACOBIN REVIEW. Vols. LI. and LII.

BRITTON'S ARCHITECTURAL ANTIQUITIES. Vol. III., No. 7., giving an account of St. Nicholas' Chapel in King's Lynn, by Rev. Edw. Edwards, with Plate. 5s. will be given for this *separate Number*.

THE PROPHETIC MESSENGER, edited by Rev. J. Baylee of Birkenhead, Nos. 3. and 15.

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## NOTICES TO CORRESPONDENTS.

OUR PROGRESS IN THE COLONIES. *We cannot resist bringing before our readers the following passage from a letter which accompanied some very interesting communications from ADELAIDE, SOUTH AUSTRALIA, received by us this week:—*

*"A lover and a student of all that is interesting or curious in literary antiquity, my position necessarily debars me from all access to original manuscripts, and to such volumes as are only to be found in large public libraries; and also keeps me in ignorance of much that is going on in the literary world. Thus there is a blank in the course of my favourite study which is well filled up by your excellent and interesting periodical. It is indeed a great boon to all situated as I am at a distance from the fountain head of antiquarian knowledge."*

*Such an acknowledgment of our utility to our brethren abroad, is most gratifying to us. We trust those of our readers who have friends and relatives who are fond of literary pursuits, resident in the colonies, will do them and us the kindness of directing their attention to "NOTES AND QUERIES."*

*V. is requested to say how we can address a letter to him.*

W. P. A. The Catalogue of Sir T. Phillip's MSS. *is privately printed. There are copies, we believe, at the Bodleian, the Athenæum, and the Society of Antiquaries.*

E. B. P. *Correct in this supposition.*

W. A. *The Camden Society could not undertake the publication of the proposed Monumentarium Anglicanum, without neglecting the objects for which it was more immediately instituted.*

D. K.'s *Query was in type before we received his reminder. We do not acknowledge the receipt of Queries, from an anxiety not to occupy space unnecessarily.*

C. W. and B. W. E. *are both thanked for the friendly tone of their communications.*

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DE H. *A private communication awaits this correspondent. Will he furnish us with his address?*

*Among many communications which we are this week obliged to postpone for want of room, we may mention MR. PETER CUNNINGHAM'S Reply to MR. FOSS on the Outer Temple—An interesting paper on The Lay of The Last Minstrel, and many Replies.*

REPLIES RECEIVED. *Post Conquestum—Quakers' Attempt to Convert the Pope—Statute Sessions or Sittings—Thanksgiving Book—Locke MSS.—Poetry of the Anti-Jacobin—Nullis Fraus, &c.—Meaning of Tye—Apple Pie Order—Lancelot Lyttelton—Villenage—God takes those soonest—Sir H. Slingsby—Inscription on a Clock—Christ's Cross Row—Four Want Ways—Francis Moore—Witte van Hemstede—Dutch Church, Peter Sterry, &c.—Mistletoe—Obeism—San Graal—Cleopatra—Auriga—Shakespeare's Use of Delighted—Dutch Books.*

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*All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.*

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THE GENTLEMAN'S MAGAZINE for MAY contains, among other articles:—The Sayings of Charles II, by PETER CUNNINGHAM, Esq., being Chapter V. of the story of Nell Gwyn.—Fourier and Fourierism.—A Few Facts about Radulph Agas, the Land Surveyor.—History of the Puritans.—Historical Illustrations of the Reign of Henry VII. from the Municipal Archives of York.—Original Letter of Lady Mary Wortley Montagu.—Biography of William Penn.—The Archæology of Scotland (with several Engravings).—Origin and Development of Window Tracery in England, &c. &c. With Notes of the Month, Review of New Publications, Reports of Antiquarian and other Societies, Historical Chronicle; and OBITUARY, including Memoirs of the Earl of Harrington, the Earl of Meath, Lord Dacre, Lord de l'Isle and Dudley, Lord Moncrieff, Sir Alexander Hood, Alderman Sir John Pirie, Lt.-Gen. Sir Dudley Hill, Capt. J. D. Cunningham, Charles Kirkpatrick Sharpe, Esq., T. S. Davies, Esq., and other Eminent Persons recently deceased. Price 2s. 6d.

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