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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. 218. **Saturday, December 31. 1853** **Price Fourpence Stamped Edition 5*d.***

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Notes.

ST. STEPHEN'S DAY AND RILEY'S HOVEDEN.

In Roger de Hoveden's account of the accident which proved fatal to Leopold, Duke of Austria, the jailer of Richard I. (Bohn's edit., vol. ii. p. 345.), St. Stephen's Day, on which it occurred, is twice stated to be *before* Christmas Day, instead of after it. Is this an error of the author, or of translator?[1] or are they right, and was St. Stephen's martyrdom in those times commemorated on a different day from what it now is? I cannot find, on reference to the authorities within my reach, that this last was the case. Mr. Riley does not notice the discrepancy at all.

In the translation of this Volume, a few errors have come under my observation, to which I beg to call Mr. R.'s attention: 1. In his note on Corumphira's prophecy, at p. 36., he seems to forget that the Mahometan year differs from the Julian by eleven or twelve days, and that in consequence A. D. 1186 does not correspond to A. H. 564; in fact, the old astrologer is perfectly correct in his chronology, more so than in his predictions, many of which were signally falsified in the course of the next few years. 2. A mountain frequently mentioned by his author as projecting into the sea at the boundary of Catalonia and Valencia, and called "Muncian," he says in a note at p. 151. is "probably Montserrat," which is far from either the sea or the frontier; the maps of Spain all show, near the town of Vinaros on the east coast, a hill on the sea-shore called "Monte Sia," which still, as then, forms the boundary in that direction between the two provinces. 3. In his note at p. 156. on "Mount Gebel," the translator says, "he (the author) probably means Stromboli;" surely the name of Mongibello, and the mention of Catania a few lines farther down should have shown him that Etna only could be meant, although part of the mistake is due to Hoveden himself, who talks of it as a separate island from Sicily. Mr. Riley's other geographical {638} notes are generally correct, though a little more pains might have greatly increased their number, to the elucidation of his author's account of the Crusaders' proceedings in the East. 4. At p. 249. a well-known passage from Horace is ascribed to Juvenal.

J. S. WARDEN.

Footnote 1:(return)

The text in the *Scriptores post Bedam* reads:—"Eodam anno die S. Stephani protomartyris *infra* natale Domini."

THE HOLY TRINITY CHURCH, HULL.

There is an error in the heading of one of the architectural notes appended to the *Proceedings of the Arch. Inst.* held at York in 1846. From the description which is given (p. 38.), it is plain that the above church is the one to which the note refers; not that of St. Mary's, which is the title of the article.

The material of the whole church is not, also, "brick with stone dressings," as the note informs us, only the chancel, south porch, and south transept; all the rest is of stone, and in a very sad state of repair. A few years ago, the south transept was restored; but the ornamental part was worked in such bad stone, that the crockets of the pinnacles have already begun to moulder away. It is a curious fact, that Bishop Lyttleton, who visited Hull in 1756 for the express purpose of "examining the walls of the town, and the materials of which the Holy Trinity Church is constructed," should have stated in the *Archæologia* (vol. i. p. 146.) that there did not appear to be "*a single brick* in or about the whole fabric, except a few in the south porch, placed there of late years."

There is a matter of great archæological interest connected with the part of the church which is built of brick; for, as there is reason to believe that the chancel was raised in the year 1285, there is good foundation for the supposition, that Hull was "the first town to restore in this country the useful art of brickmaking" (Frost's *Hull*, p. 138.). The walls of the town, which were erected by royal licence in 1322, and still standing with their gates and towers in the time of Leland and Camden, are described by them as being of brick. Leland also says (*Itin.*, edit. Hearne, fol. 53.) that the greater part of the "houses of the town at that tyme (Richard II.) was made al of brike."

R. W. ELLIOT.

Clifton.

Minor Notes.

Italian-English (Vol. viii., p. 436.).—The following wholesale assassination of the English language was perpetrated in the form of a circular, and distributed among the British residents at Naples in 1832:

> "Joseph the Cook, he offer to one illuminated public and most particular for British knowing men in general one remarkable, pretty, famous, and splendid collection of old goods, all quite new, excavated from private personal diggings. He sells cooked clays, old marble stones, with basso-relievos, with stewing-pots, brass sacrificing pots, and antik lamps. Here is a stocking of calves heads and feets for single ladies and amateurs travelling. Also old coppers and candlesticks; with Nola jugs, Etruscan saucers, and much more intellectual minds articles; all entitling him to learned man's inspection to examine him, and supply it with illustrious protection, of which he hope full and valorous satisfaction.
>
> "N. B.—He make all the old thing brand new for gentlemans who has collections, and wishes to change him. He have also one manner quite original for make join two sides of different monies; producing one medallion, all indeed unique, and advantage him to sell by exportation for strange cabinets and museums of the exterior potentates."

V. T. Sternberg.

American Names.—In the Journal of Thomas Moore, lately published in Lord John Russell's memoirs of the poet, is the following passage, under date of October 18, 1818:

> "Some traveller in America mentions having met a man called Romulus Riggs; whether true or not, very like their mixture of the classical and the low."

The name was borne by a very respectable man, who, in the year 1801, was in partnership with his brother Remus Riggs, as a broker in Georgetown, in the district of Columbia. Romulus, who survived his brother, afterwards became an eminent merchant in Philadelphia, where he died a few years ago.

Uneda.

Philadelphia.

Rulers of the World in 1853.—Perhaps the following table, which I have recently met with in a foreign journal, may be thought of sufficient interest to make a Note of. In these unsettled times, and in case of a general war, how much might it be changed!

There are at present eighty-three empires, monarchies, republics, principalities, duchies, and electorates.

There are six emperors, including his sable highness, Faustin I. of St. Domingo; sixteen kings, numbering among them Jamaco, King of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents, ten reigning princes, seven grand dukes, ten dukes, one pope, two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imaun, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly; one director, of Nicaragua.

W. W.

Malta.

{639} *Revocation of the Edict of Nantes.*—The immense loss sustained by France in all her great interests, as affecting her civil and religious liberties, her commerce, trade, arts, sciences, not to speak of the unutterable anguish inflicted upon hundred of thousands of individuals (among whom were the writer's maternal ancestors,—their name, Courage), by the revocation of the Edict of Nantes, has lately called into action the pens of some industrious and talented men of letters, among whom M. Weiss is one of the most meritorious. His interesting work, I observe, is about to receive an English dress. In the shape of a Note through your medium, in order that the translator may avail himself of information which, possibly, may not have reached him, it should be known that Mr. William Jones, one of the highly respected and accomplished *employés* of the British Museum, has written a letter to the *Journal des Débats* (inserted in its number of Nov. 30, and signed with his name), containing farther information of a painfully-absorbing nature, from documents in the Museum, respecting the *dragonnades*, and the sufferings and persecutions of a French pastor.

John Macray.

Oxford.

Queries.

DERIVATION OF SILO.

Can you or any of your correspondents inform me what is the derivation of the word *silo*?

For many years after the colony of New South Wales was founded, it was almost wholly dependent upon the mother country for such supplies of grain, &c. as were necessary for the life and health of its inhabitants; and, consequently, store ships were regularly despatched from our shores to Sydney.

It happened however that, in consequence of wrecks and other disasters, the colonists were, on more than one occasion, reduced to the greatest distress, and starvation almost began to stare them in the face. Under these circumstances, one of the early governors of Sydney, to prevent the recurrence of famine, gathered a large supply of corn and deposited it in granaries which he had excavated out of the solid rock at the head of the bay, near the mouth of the Paramatta River. These were termed *silos* or *siloes*: they were hermetically sealed up, and from time to time the old corn was exchanged for new.

The supply of corn in these remarkable storehouses is still kept up; nor as late as the time of my departure from those colonies last year, did I hear of any intention of discontinuing this old custom.

Now the termination of this word in *o* marks it as Spanish; and accordingly, on reference to Baretti's dictionary of that language, I find the word "SILO, a subterraneous granary." But, Sir, this discovery only raises another question, and one which I wish much to see solved. A Spanish substantive must be for the most part the name of something existing at some time or other in Spain.

When, therefore, did such granaries exist in Spain, *in what part* of the country, and *under what circumstances*?

AUGUSTUS STRONG.

Walcot Rectory, Bath.

Minor Queries.

Handwriting.—I should be much obliged if any of your correspondents could inform me (and that soon) whether there be published, in English, French, German, or Spanish (though it is most desired in English), a manual giving a standard alphabet for the various kinds of writing now in use, viz. English hand, engrossing, Italian, German text, &c., with directions for teaching the same; in fact, a sort of writing-master's key: and if so, what is its title, and where it can be procured.

A friend believes to have seen such a work advertised in *The Athenæum* (probably three or four years ago), but has no recollection of the name.

E. B.

Rev. Joshua Brooks.—Can any of your numerous readers inform me as to the early history of the late Rev. Joshua Brooks, who was for many years chaplain of the Collegiate Church, Manchester, and who died in 1821?

C. (1.)

"*New Universal Magazine.*"—I wish to know the time of the commencement and termination of the *The New Universal Magazine, or Lady's Polite Instructor*.

A few volumes are in the British Museum. Vol. vi. is for July 1754 to January 1755.

D.

Francis Browne.—Anthony Browne, first Viscount Montague, married, secondly, Magdalen, daughter of Lord Dacre of Gillesland, from whom descended (amongst others) Sir Henry Browne of Kiddington. This Sir Henry married twice: his second wife was Mary Anne, daughter of Sir P. Hungate; by her he had issue Sir Peter Browne, who died of wounds at Naseby. Sir Peter married Margaret, daughter of Sir Henry Knollys, and had two sons, Henry and *Francis*. Did this Francis Browne ever marry? and if so, whom, and when, and where?

NEWBURIENSIS.

Advent Hymn.—Why is this hymn not included amongst those at the end of the Book of Common Prayer?

{640} Might it not be added to those already given for the other festivals of the Church, &c.? It would be an advantage in those churches where the Prayer Book Psalms are used, and might avoid the necessity of having separate Psalm and Hymn Books; a custom much to be objected to, differing as they do in different churches, as well as preventing strangers from taking part in them.

WILLO.

Milton's Correspondence.—Has any English translation of Milton's *Latin familiar Correspondence*

been published; and if so, when and by whom?

CRANSTON.

"*Begging the Question.*"—Will any correspondent explain this phrase, and give its origin?

CARNATIC.

Passage of Cicero.—I lately met with a writer of some deep learning and research, who, amongst other topics, entered into the subject of musical inflection by orators, &c. Now, unfortunately, the title and preface of the book is absent without leave, nor is there any heading to it, so I can do no more than say, the author refers to a passage in these words:

> "Cicero declares that only three tones or variations of sound, or interval, were used in speaking in his time; whereas now our preachers, orators, and elocutionists take in a range of eight at least."

Will some indulgent reader of "N. & Q." tell me where such a passage occurs?

SEMI-TONE.

Minor Queries with Answers.

Goldsmith's "Haunch of Venison."—What is the name in this poem beginning with H, which Goldsmith makes to rhyme with "beef?" The metre requires it to be a monosyllable, but there is no name that I have ever heard of that would answer in this place. Is the H a mistake for K, which would give a well-known Irish name?

J. S. WARDEN.

> [A variation in the Aldine edition gives the line—
>
> "There's Coley and Williams, and Howard and Hiff."
>
> MR. BOLTON CORNEY, in his unrivalled edition of Goldsmith's *Poetical Works*, 1846, has furnished the following note:—"*Howard*=H. Howard? author of *The Choice Spirits Museum*, 1765; *Coley*=Colman, says Horace Walpole; *H—rth*=Hogarth? a surgeon of Golden Square; *Hiff*=Paul Hiffernan, M.D., author of *Dramatic Genius*, &c." Mr. Peter Cunningham, in his forthcoming edition of *Goldsmith*, will probably tell us more.

Replies.

SCHOOL LIBRARIES.

(Vol. viii., pp. 220. 395. 498.)

When I mentioned the above subject in "N. & Q.," I admit that my meaning may have taken too wide a signification. I, however, wrote advisedly, my object being to draw the attention of those schools that were in fault, and in the hope of benefiting those that desired to do more. I suppose I must exonerate Tonbridge, therefore, from any aspersion; and as it appears they are well provided, from Bacon and Newton to *Punch* and the *Family Friend*, I am at a loss to know how I can be of service.

Of the defects in popular education I am as sensible as the rest of the multitude appear to be, and my particular view of the case would, I fear, be too lengthy a subject for these columns. It is quite clear, however, that education is partial, and in some sort a monopoly; its valuable branches being altogether out of the reach of more than half the population, and the staple industry of the people not sufficiently represented,—as, for instance, the steam-engine. In them there is not sufficient concentration, if I may use the term, of instruction; and the requirements of many arts and trades insufficiently carried out; the old schools and old colleges much too classical and mathematical. If this position is untrue, no popular scheme can be adopted at present; but it appears more than probable that before long the subject will be brought before the House of Commons, and education made accessible to all. As to the money for the purpose, the country will never grudge that. The obstacle appears to lie more in persuading the endless religious sects into which we are divided to shake hands over the matter.

At present my only desire is, that boys at public schools should have plenty of books, being assured that reading while we are young leaves a very strong and permanent impression, and cannot be estimated too highly; besides which, if a youth has access to works suited to his natural bent, he will unconsciously lay in a store of valuable information adapted to his future career.

WELD TAYLOR.

When I was at the College school, Gloucester, in 1794, there was a considerable library in a room adjoining the upper school. I never knew the books used by the boys, though the room was unlocked: in fact, it was used by the upper master as a place of chastisement; for there was kept the block (as it was called) on which the unfortunate culprits were horsed and whipped. The library, no doubt, contained many valuable and excellent works; but the only book of which I know the name as having been in it (and that only by a report in the newspapers of the day) was

Oldham's *Poems*, which, after a fire which occurred in the school-room, was said to have been the only book returned of the many which had been taken away.

P. H. FISHER.

Stroud.

In Knight's *Life of Dean Colet* (8vo., London, 1724), founder of St. Paul's School, there is a catalogue of the books in the library of the school at the date specified. The number of the volumes is added up at the end of the catalogue, in MS., and the total amount is 663 volumes. The latest purchases bear the date of 1723, and are:—Pierson (sic) *On the Creed*, Greenwood's *English Grammar*, and Terentius *In usum Delphini*. The books for the most part are of a highly valuable and standard character. Does the library still exist? have many additions been made to it up to the present time? and is there a printed catalogue of it?

J. M.

Oxford.

TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519.)

The error, which Luther was the first to fall into, in departing from the anciently received version of Ps. cxxvii. 2., Mendelsohn adopted; but no translator of eminence has followed these two Hebraists; although some critics have been carried away by their authority to the proper Jewish notion of "gain," and not sleep, being the subject. Luther's version—"Denn seinen Freunden gibt er *es* schlafend"—was certainly before the revisers of our authorised version of James I.; but was rejected, I consider, as ungrammatical and false: *ungrammatical*, because the transitive verb "give" (*gibt*) has no accusative noun; and *false*, because he supplies, without authority, the place of the missing noun by the pronoun "it" (*es*), there being no antecedent to which this *it* refers. Mendelsohn omits the *it* in his Hebrew comment, supplied however unauthorisedly by MR. MARGOLIOUTH in his translation of such comment. But Mendelsohn introduces the "*es*" (it), in his German version (Berlin, 1788, dedicated to Ramler), without however any authority from the Hebrew original of this Psalm. He is therefore at variance with himself. And, farther, he has omitted altogether the important word כֵּן (*so* or *thus*), rendered "*denn*" (for) by Luther.

As to the "unintelligible authorised version," I must premise that no version has yet had so large an amount of learning bestowed on it as the English one; indeed it has fairly beaten out of the field all the versions of all other sections of Christians. The difficulty of the English version arises from its close adherence to the oriental letter; but if we put the scope of this Psalm into the vernacular, such difficulty is eliminated.

Solomon says, in this Psalm: "Without Jehovah's support, my house will fall: if He keep this city, the watch, with its early-risings, late-resting, and ill-feeding, is useless: *thus He* (by so keeping or watching the city himself) *gives sleep to him whom He loves*." The remainder of the Psalm refers to the increase of population as Jehovah's gift, wherein Solomon considers the strength of the city to consist. The words in Italics correspond precisely in sense with those of the authorised version —"*For* so He giveth His beloved sleep;" and the latter is supported fully by all the ancient versions, and, as far as I can at present ascertain, by all the best modern ones.

T. J. BUCKTON.

Lichfield.

What is there *unintelligible* in the authorised translation of Psalm cxxvii. 2., "He giveth His beloved sleep?" It is a literal translation of three very plain words, of the simplest grammatical construction, made in accordance with all the ancient versions. A difficulty there does indeed exist in the passage, viz. in the commencing word כֵּן; but this word, though capable of many *intelligible* meanings, does not enter into the present question. Since the great majority of critics have been contented to see no objection to the received translations, it is perfectly allowable to maintain that the proposed rendering makes, instead of removing, a difficulty, and obscures a passage which, as generally understood, is sufficiently lucid. Hengstenberg's difficulty is, that the subject is not about the *sleep*, but the *gain*. But is not sleep a gain? Can we forget the ὕπνου δῶρον of Homer? that is, sufficient, undisturbed sleep, rest. Hengstenberg's remark, that all, even the beloved, must labour, is a mere truism. The Psalmist evidently opposes excessive and over-anxious labours, interfering with natural rest, to ordinary labour accompanied with refreshing sleep. The object of his censure is precisely the μέριμνα which forms the subject of our Lord's warning; who censures not due care and providence, but over-anxiety. Burkius rightly remarks, that שנא is antithetical to *surgere, sedere, dolorum*. Hammond observes, with far more clearness and good sense than Hengstenberg,

> "For as to the former of these, wicked men that incessantly moil, and cark, and drudge for the acquiring of it, and never enjoy any of the comforts of this life, through the vehement pursuit of riches, are generally frustrated and disappointed in their aims: whereas, on the contrary, those who have God's blessing thrive insensibly, become very prosperous, *and yet never lose any sleep in the pursuit of it*."

{642} Bishop Horne agrees; his remarks having evident reference to Hammond's. So Bishop Horsley,

more briefly, but with his usual force: "You take all this trouble for your security in vain, whilst He gives His beloved sleep." Dr. French and Mr. Skinner adhere to the same sense in their translation, and pertinently refer to Psalms iii. and iv., in which the Psalmist, though beset by enemies, lies down and takes his rest, defended by God his Keeper. So far, indeed, from seeing anything unintelligible, I see no obscurity, either of expression or connexion, in this view, but very great obscurity in the double ellipsis now proposed. In the received translation we have a transitive verb, and a noun, obviously its accusative, according to the natural sequence and simple construction of the Hebrew language. In the proposed rendering we must understand an accusative case after *giveth* (i.e. *bread*, as Rosenmüller and others observe), and a particle before *sleep*. The transitive verb has no subject; the noun nothing to govern it. We must guess at both.

As for the alleged instances of ellipses, I maintain they are not analogous. I cannot call to mind any which are; and if any of your correspondents would show some they would do good service. Hengstenberg's examples of צרב, בקר, &c. are surely not in point. We have a similar ellipsis, often used in idiomatic English, *morning*, *noon*, and *night*; but who would say *sleep*, instead of *in sleep*, or *while asleep*? The ellipses in the Psalms, in the Songs of Degrees themselves, are very numerous, but they are of a different nature; and neither the position nor the nature of the word שנא warrants that now defended, as far I can remember.

May I remark, by the way, that the Psalm falls rather into three strophes than into two. The first speaks of the raising up of the house, and of the city (an aggregation of houses), protected by the Almighty. The last is in parallelism to the first, though, as often happens, expanded; and speaks of the raising up of the family, and of the family arrived at maturity, the defenders of the city, through the same protecting Providence. The central portion is the main and cardinal sentiment, viz. the vanity of mere human labour, and the peace of those who are beloved of God.

JOHN JEBB.

There is a proverb which foretells peril to such as interpose in the quarrels of others. But as neither Mr. Trench, nor E. M. B., nor MR. MARGOLIOUTH, have as yet betrayed any disposition to quarrel about the question in dispute, a looker-on need not be afraid of interposing.

The Query, about the solution of which they differ, is the proper mode of rendering the last clause of v. 2. Ps. cxxvii. In our Liturgy and Bible it is rendered, "*For* so He giveth His beloved sleep;" of which E. M. B. says, "It seems to me to be correct;" though he justly observes that "He will give" would be more close. Mr. Trench appears to have rendered it, "He giveth His beloved *in their* sleep." MR. MARGOLIOUTH says "the words should be, He will give to His beloved *whilst he* [the beloved] *is* asleep." In each case the Italics, as usual, designate words not existing in the Hebrew text.

When expositors would get through a difficult passage, their readers have, not unfrequently, the vexation of finding that a word of some importance has been ignored. Such has been the case here with the little word כן, which introduces the clause. Its ordinary meaning is *so*; and the office of the word *so*, in such a position, is to lead the remind to revert to what has been previously said, as necessary to the proper application of what follows. Now, the Psalmist's theme was the vanity of all care and labour, unless the Lord both provide for and watch over His people; *for* so He will give His beloved sleep—that happy, confiding repose which the solicitude of the worldly cannot procure. This is, surely, intelligible enough and even if כן may be translated *for* (which Noldius, in his *Concordantia Particularum*, affirms that it here may, adducing however but one dubious instance of its being so used elsewhere, viz. Jeremiah xiv. 10.), or if the various reading, כי, be accepted, which would mean *for*, our version of the clause will be quite compatible with either alteration.

In this concentrated proposition are contained, the mode of giving, *so*; the character of the recipient, *his beloved*; and we reasonably expect to be next told what the Lord will give, and the text accordingly proceeds to say, *sleep*. Whereas, if either Mr. Trench's or MR. MARGOLIOUTH's version of the clause could properly be accepted, the gift would remain entirely unmentioned; after attention had been called to the giver, to his mode of giving, and to the recipient who might expect his bounty. But whilst Mr. Trench is constrained to interpolate *in their*, apparently unconscious that the Hebrew requires *beloved* to be in the singular number, MR. MARGOLIOUTH translates שנא as if it were a participle, which Luther seems also to have heedlessly done. Yet unless שנא be a noun, derived with a little irregularity from ישן, *he slept*, it has nothing to do with sleep. It cannot be the participle of ישן, for that verb has a participle in the usual form, not wanting the initial י, which occurs in several places in the Old Testament, and is used by Mendelsohn in the very sentence MR. MARGOLIOUTH has quoted from that Jewish expositor. The critic who will not acknowledge שנא to be a noun in this clause, is therefore tied up to translating it as either the participle or the preterite of שנא, *to change*, or *to repeal*, and would thus make the clause really unintelligible.

HENRY WALTER.

{643} N. B. inquires, whether the translation of Psalm cxxvii. 2. adopted by Mr. Trench has the sanction of any version but that of Luther. I beg leave to inform him that the passage was translated in the same manner by Coverdale: "For look, to whom it pleaseth Him He giveth it in sleep." De Wette also, in modern times, has "Giebt er seinen Geliebten im Schlafe."

Vatablus, in his Annotations, approves of such a rendering: "Dabit in somno dilectis suis." It has also been suggested in the notes of several modern critics.

Not one of the ancient versions sanctions this translation.

The sense of the passage will be much the same whichever of these translations be adopted. But the common rendering appears to me to harmonise best with the preceding portion of it.

S. D.

MAJOR ANDRÉ.

(Vol. viii., pp. 174. 604.)

The following extracts and cuttings from newspapers, relative to the unfortunate Major André, may interest your correspondent SERVIENS. I believe I have some others, which I will send when I can lay my hand upon them. I inclose a pencil copy of the scarce print of a sketch from a pen-and-ink drawing, made by André himself on Oct. 1, 1780, of his crossing the river when he was taken:

> "*Visit to the Grave of André.*—We stopped at Piermont, on the widest part of Tappan Bay, where the Hudson extends itself to the width of three miles. On the opposite side, in full view from the hotel, is Tarrytown, where poor André was captured. Tradition says that a very large white-wood tree, under which he was taken, was struck by lightning on the very day that news of André's death was received at Tarrytown. As I sat gazing on the opposite woods, dark in the shadows of moonlight, I thought upon how very slight a circumstance often depends the fate of individuals and the destiny of nations. In the autumn of 1780, a farmer chanced to be making cider at a mill on the east bank of the Hudson, near that part of Haverstraw Bay called 'Mother's Lap.' Two young men, carrying muskets, as usual in those troubled times, stopped for a draught of sweet cider, and seated themselves on a log to wait for it. The farmer found them looking very intently on some distant object, and inquired what they saw. 'Hush, hush!' they replied; 'the red coats are yonder, just within the Lap,' pointing to an English gun-boat, with twenty-four men, lying on their oars. Behind the shelter of a rock, they fired into the boat, and killed two persons. The British returned a random shot; but ignorant of the number of their opponents, and seeing that it was useless to waste ammunition on a hidden foe, they returned whence they came with all possible speed. This boat had been sent to convey Major André to the British sloop-of-war Vulture, then lying at anchor off Teller's Point. Shortly after André arrived, and finding the boat gone, he, in attempting to pass through the interior, was captured. Had not those men stopped to drink sweet cider, it is probable that André would not have been hung; the American revolution might have terminated in quite a different fashion; men now deified as heroes might have been handed down to posterity as traitors; our citizens might be proud of claiming descent from Tories, and slavery have been abolished eight years ago, by virtue of our being British Colonies. So much may depend on a draught of cider! But would England herself have abolished slavery had it not been for the impulse given to free principles by the American revolution? Probably not. It is not easy to calculate the consequences involved even in a draught of cider, for no fact stands alone; each has infinite relations. A very pleasant ride at sunset brought us to Orange Town, to the lone field where Major André was executed. It is planted with potatoes, but the plough spares the spot on which was once his gallows and his grave. A rude heap of stones, with the remains of a dead fir tree in the midst, are all that mark it; but tree and stones are covered with names. It is on an eminence commanding a view of the country for miles. I gazed on the surrounding woods, and remembered that on this selfsame spot, the beautiful and accomplished young man walked back and forth, a few minutes preceding his execution, taking an earnest farewell look of earth and sky. My heart was sad within me. Our guide pointed to a house in full view, at half a mile's distance, which he told us was at that time the head-quarters of General Washington. I turned my back suddenly upon it. The last place on earth where I would wish to think of Washington is at the grave of André. I know that military men not only sanction but applaud the deed; and, reasoning according to the maxims of war, I am well aware how much can be said in his defence. That Washington considered it a duty, the discharge of which was most painful to him, I doubt not. But, thank God, the instincts of any childhood are unvitiated by any such maxims. From the first hour I read of the deed, until the present day, I never did, and never could, look upon it as otherwise than cool, deliberate murder. That the theory and practice of war commends the transaction, only serves to prove the infernal nature of war itself.... A few years ago, the Duke of York requested the British Consul to send the remains of Major André to England. At that time two thriving firs were found near the grave, and a peach-tree; which a lady in the neighbourhood had planted there, in the kindness of her heart. The farmers who came to witness the interesting ceremony generally evinced the most respectful tenderness for the memory of the unfortunate dead, and many of the children wept. A few idlers, educated by militia trainings and Fourth of July declaration, began to murmur that the memory of General Washington was insulted by any respect shown to the remains of André; but the offer of a treat lured them to the tavern, where they soon became too drunk to guard the character of Washington. It was a beautiful day, and these disturbing spirits being removed, the impressive ceremony proceeded in solemn silence. The coffin was in good preservation, and contained all the bones, with a small quantity of dust. The roots of the peach-tree had entirely interwoven the skull with their fine network. His

hair, so much praised for its uncommon beauty, was tied, on the day of his execution, according to the fashion of the times. When his grave was opened, half a century afterwards, the riband was found in perfect preservation, and sent to his sister in England. When it was known that the sarcophagus containing his remains had arrived in New York, for London, many ladies sent garlands and emblematic devices, to be wreathed around it, in memory of the 'beloved and lamented André.' In their compassionate hearts, the teachings of nature were unperverted by maxims of war, or that selfish jealousy which dignifies itself with the name of patriotism. Blessed be God, that custom forbids women to electioneer or fight. May the sentiment remain till war and politics have passed away! Had not women and children been kept free from their polluting influence, the medium of communication between earth and heaven would have been completely cut off. At the foot of the eminence where the gallows had been erected, we found an old Dutch farm-house, occupied by a man who witnessed the execution, and whose father often sold peaches to the unhappy prisoner. He confirmed the account of André's uncommon personal beauty, and had a vivid remembrance of the pale but calm heroism with which he met his untimely death."—From Miss Child's *Letters from New York*.

"*André.*—At the little town of Tappan, the unfortunate Major André, condemned by the council of war as a spy, was executed and buried. His remains were disinterred a few years ago, by order of the English Government, carried to England, and, if I mistake not, deposited in Westminster Abbey; whilst the remains of General Frazer, who fell like a hero, at the head of the King's troops, lie without a monument in the old redoubt near Still Water. The tree that grew over André's grave was likewise sent to England; and, as I was told, planted in the King's Garden, behind Carlton Palace."—Duke of Weimar's *Travels*.

"*Disinterment of Major André.*—This event took place at Tappan on Friday, 10th inst., at one p. m., amidst a considerable concourse of ladies and gentlemen that assembled to witness this interesting ceremony. The British Consul, with several gentlemen, accompanied by the proprietor of the ground and his labourers, commenced their operations at eleven o'clock, by removing the heap of loose stones that surrounded and partly covered the grave. Great caution was observed in taking up a small peach-tree that was growing out of the grave, as the Consul stated his intention of sending it to his Majesty, to be placed in one of the Royal Gardens. Considerable anxiety was felt lest the coffin could not be found, as various rumours existed of its having been removed many years ago. However, when at the depth of three feet, the labourers came to it. The lid was broken in the centre, and had partly fallen in, but was kept up by resting on the skull. The lid being raised, the skeleton of the brave André appeared entire; bone to bone, each in its place, without a vestige of any other part of his remains, save some of his hair, which appeared in small tufts; and the only part of his dress was the leather string which tied it.

"As soon as the curiosity of the spectators was gratified, a large circle was formed; when Mr. Eggleso, the undertaker, with his assistants, uncovered the sarcophagus, into which the remains were carefully removed. This superb depository, in imitation of those used in Europe for the remains of the illustrious dead, was made by Mr. Eggleso, of Broadway, of mahogany; the pannels covered with rich crimson velvet, surrounded by a gold bordering; the rings of deep burnished gold; the pannel also crimson velvet, edged with gold; the inside lined with black velvet; the whole supported by four gilt balls.

"The sarcophagus, with the remains, has been removed on board his Majesty's packet; where, it is understood, as soon as some repairs on board are completed, an opportunity will be afforded of viewing it."—From the *New York Evening Post* of Aug. 11.

"The remains of the lamented Major André have (as our readers already know) been lately removed from the spot where they were originally interred in the year 1780, at Tappan, New York, and brought to England in the Phæton frigate by order of his Royal Highness the Duke of York. Yesterday the sarcophagus was deposited in front of the cenotaph in Westminster Abbey, which was erected by his late Majesty to the memory of this gallant officer. The reinterment took place in the most private manner, the Dean of Westminster superintending in person, Major-Gen. Sir Herbert Taylor attending on the part of his Royal Highness the Commander-in-Chief and Mr. Locker, Secretary to Greenwich Hospital, on behalf of the three surviving sisters of the deceased."—From newspaper of which the name and date have not been preserved.

G. C.

With many thanks for the obliging replies to my Query for information concerning this gentleman, I would desire to repeat it in a more specific form. Can none of your readers inform me whether there do not remain papers, &c. of or concerning Major André, which might without impropriety be at this late day given to the world; and if so, by what means access could be had thereto? Are there none such in the British Museum, or in the State Paper Offices? My name and address are placed with the Editor of this journal, at the service of any correspondent who may prefer to communicate with me privately.

SERVIENS.

Major André occupied Dr. Franklin's house when the British army was in Philadelphia in 1777 and 1778. When it evacuated the city, André carried off with him a portrait of the Doctor, which has never been heard of since. The British officers amused themselves with amateur theatricals at the South Street Theatre in Southwark, then the only one in Philadelphia, theatres being {645} prohibited in the city. The tradition here is, that André painted the scenes. They were destroyed with the theatre by fire about thirty-two years ago.

M. E.

Philadelphia.

PASSAGE IN WHISTON.

(Vol. viii., pp. 244. 397.)

The book for which J.T. inquires is:

> "The Important Doctrines of Original Sin, Justification by Faith and Regeneration, clearly stated from Scripture and Reason, and vindicated from the Doctrines of the Methodists; with Remarks on Mr. Law's late Tract on New Birth. By *Thomas* Whiston, A.B. Printed for John Whiston, at the Boyle's Head, Fleet Street. Pp. 70."

I do not know who the author was. Perhaps a son of the celebrated *William* Whiston, six of whose works are advertised on the back of the title-page; and whose *Memoirs*, Lond. 1749, are "sold by Mr. Whiston in Fleet Street." If the passage cited by J. T. is all that Taylor says of Thomas Whiston, it conveys an erroneous notion of his pamphlet, which from pp. 49. to 70. is occupied by the question of regeneration. I think his doctrine may be shortly stated thus: Regeneration accompanies the baptism of adults, and follows that of infants. In the latter case, the time is uncertain; but the fact is ascertainable by the recipients becoming spiritually minded.

Afterwards he says:

> "I cannot dismiss this subject without observing *another sense of regeneration* in the Gospel. However, *this makes no alteration in the doctrine I have before established*; because, with us, regeneration and new birth are terms that bear the same exact meaning. What I before delivered of the spiritual new birth or regeneration is strictly true, though the word regeneration *is sometimes used in another sense*. It is not to be there understood of a spiritual or figurative birth, but of a literal and actual revival of the body from corruption. But *this is not that new birth we have before inquired after*, but only the assured and certain consequence of our preserving ourselves to the end in that spiritual state or birth we have entered into in this world. That I do not represent the sense of the word regeneration unfairly, may be gathered from Matt. xix. 28., rightly pointed and distinguished:
>
> "'And Jesus said unto them, Verily I say unto you, that ye which have followed me (in the *regeneration*, when the Son of Man shall sit upon the throne of his glory), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Here regeneration *is not to be understood in the same sense as the new birth or regeneration mentioned by our Saviour* (John iii.), from whence the new birth is to be derived and stated; but, as I before observed, must be referred to a literal restoration to life, *i. e.* either to the general resurrection, or rather to the Millennium, when Christ is to reign upon earth over the Saints for a thousand years, after the dissolution of the present form of it. I make no doubt that this latter opinion is the genuine sense of the text I have quoted from St. Matthew; and consequently, that regeneration, *in this passage*, is to be applied to the first resurrection of the dead, or to the supposed Millennium."—Pp. 67, 68.

The above will show that Thomas Whiston did not "*maintain* that regeneration is a literal and physical being born again," in the sense which the passage quoted by J. T. conveys. I have not seen Taylor's work with the date 1746. As the name is common, and the pamphlets and sermons of that time on original sin are innumerable, many Taylors may have written besides the one mentioned by Ἁλιεύς. J. T.'s Taylor cannot be excused even on the ground of having read only a part of the book he misrepresented: for he refers to p. 68., from which he must have seen that Thomas Whiston there explained only an isolated passage.

H. B. C.

Garrick Club.

HELMETS.

(Vol. viii., p. 538.)

The following observations upon the helmet, by Stephen Martin Leake, Esq., Garter, may be acceptable to your querist S. N.

> "The helmet, called *galea* by the Greeks, *cassis* by the Romans, is called *helm* (which

signifies the head) by the Germans; whence the French *heaume*, and our *helmet*. It is of great account with the Germans: the helm and crest deriving their use from tournaments, whence arms took their origin; and this being with them the most essential mark of noblesse, neither the Germans nor French allow a new made gentleman to bear a helmet, but only a wreath of his colours; and when he is a gentleman of three descents, to bear a helmet with three barrs for his three descents (Menestrier, *Abrégé méthodique des Armoiries*, 1672, p. 28.; *Origine des Ornemens des Armoiries*, p. 2.). *Tymbre* is the general word used for the casque or helm by the French. Menestrier, in his *Origine des Ornemens des Armoiries*, p. 13., says the modern heralds observe three things with regard to the *tymbre*: the matter, the form, and the situation. That kings should have their helmets of gold open, and in full front; princes and lords of silver, and somewhat turned with a certain number of barrs, according to their degree; gentlemen to have their helmets of steel, and in profile. Colombiere assigns a knight a helmet bordered with silver, barons with gold, counts and viscounts the like, and the barrs gold; marquisses the helm same, and damasked with gold; dukes and princes the gold helmet, damasked. And as to the barrs, new gentlemen without any; gentlemen of three descents, three barrs; knights and ancient gentlemen, five; barons seven; counts and viscounts nine; marquisses eleven. But Moreau, who first propagated these inventions (*Origine des Ornemens des Armoiries*, p. 17.), assigns to an emperor or king eleven, a prince or duke nine, a marquis and count seven, a baron
{646} five: whence it seems there is no certain rule or uniform practice observed herein, unless in the situation of the helmet, wherein both the Germans and French account it more noble to bear an open helmet than a close one; but these are novel distinctions. Anciently, the helmets were all turned to the right, and close; and it is but some years since, says Menestrier (*Abrégé Méthodique*, 1672, p. 28.), that they began to observe the number of grilles or barrs, to distinguish the different degrees. But however ingenious these inventions are, it is certain that they are useless (as gold and silver helmets would be) because every rank of nobility is distinguished by the coronet proper to his degree. Whatever honour may be attributed to the helmet, the use of it with the arms is but modern; and upon the coins of kings and sovereign princes, where they are chiefly to be met with, the helmets are barred, and either full or in profile, as best suited the occasion; and upon the Garter plates of Christian Duke of Brunswick (1625), Gustavus Adolphus King of Sweden (1628), and Charles Count Palatine of the Rhine (1633 and 1680), they are full fronted with seven barrs.

"In Great Britain we have but four kinds of helmets, according to the four different degrees in the state—the king, the nobility, knights, and gentry. The sovereign helmet full fronted, having seven barrs or guards, visure without any bever; the nobilities the same, but half turned to the right, and usually showing four barrs; the knight's helmet full fronted, with the bever turned up; and the gentleman's in profile, the bever or visor close; using steel helmets for all as the only proper metal for a helmet common to all. Foreigners condemn us for attributing that helmet to a knight, which they give to a king; and more proper, says Mackensie, for a king without guard-visure than for a knight (*Science of Heraldry*, p. 87.), because knights are in danger, and have less need to command. But it must be observed, the knight's helmet has a visor, and no barrs; the sovereign's barrs, because no visor. And this kind of helmet, with barrs instead of a visor, seems to have been contrived for princes and great commanders, who would have been incommoded by the visor, and too much exposed without anything, therefore had barrs: whereas knights being, according to Mackensie, in more danger and having less need to command, had their helmet for action; and are represented with the bever up, ready to receive the king or general's command. As to the resemblance of the one to the other, both being in full front, the connexion was not anciently so remote as seems at this day. Knighthood is the first and most ancient military honour, and therefore at this day sovereign princes and knights are the only two honours universally acknowledged. Knighthood is the source of all honours, and of all military glory, and an honour esteemed by and conferred upon kings; without which they were heretofore thought incomplete, and could not confer that honour on others, no more than ordination could be conferred by one unordained: so that there was a very near connexion between sovereignty and knighthood. And besides, the propriety of the open helmet with a visor for a knight, and the helmet guard-visure for a king, the latter is more ornamental, especially if, according to the modern practice, the barrs are gold. As the king's helmet is without a visor, and barred, so is that of the nobility in imitation of it, but turned to the right as a proper distinction as, in like manner, that of the gentry differs from the knights. As there are in fact but two orders of men, nobility of which the king is the first degree, and gentry of which knights are the first, so they are by this means sufficiently distinguished according to their respective orders and degrees: the first order distinguished by the barred helmet, the gentry by the visored helmet with proper differences of the second degrees of each class from the first; and all other distinctions more than this are unnecessary and useless.

"The helmet does not seem to have been formerly used but in a military way, and affairs of chivalry. I do not find any helmets upon the monuments of our Kings of England, nor upon other ancient monuments, nor upon any of the Great Seals, coins, or medals. Upon the plates of the Knights of the Garter at Windsor, all degrees used the old profile close helmet till about 1588, some few excepted; and soon after, the helmet with barrs

came into fashion, and was used for all degrees of nobility, and it has continued ever since; and the same has been used for all degrees of nobility upon the plates of the Knights of the Bath, those that are knights only using a knight's helmet. And the same may be observed in Sir Edward Walker's *Books of the Nobility from the Restoration to the Revolution*, wherein all degrees have the helmet turned towards the right, showing four barrs; the sovereign's being full with seven barrs."

G.

HAMPDEN'S DEATH.

(Vol. viii., p. 495.)

"On the 21st of July, 1828, the corpse of John Hampden was disinterred by the late Lord Nugent for the purpose of settling the disputed point of history as to the manner in which the patriot received his death-wound. The examination seems to have been conducted after a somewhat bungling fashion for a scientific object, and the facts disclosed were these: 'On lifting up the right arm we found that it was dispossessed of its hand. We might therefore naturally conjecture that it had been amputated, as the bone presented a perfectly flat appearance, as if sawn off by some sharp instrument. On searching under the cloths, to our no small astonishment we found the hand, or rather a number of small bones, inclosed in a separate cloth. For about six inches up the arm the flesh had wasted away, being evidently smaller than the lower part of the left arm, to which the hand was very firmly united, and which presented no symptoms of decay further than the two bones of the forefinger loose. Even the nails remained entire, of which we saw no appearance in the cloth containing the remains of the right hand.... The clavicle of the right shoulder was firmly united to the scapula, nor did there appear any contusion or indentation that evinced symptoms of any wound ever having been inflicted. The left shoulder, on the contrary, {647} was smaller and sunken in, as if the clavicle had been displaced. To remove all doubts, it was adjudged necessary to remove the arms, which were amputated with a penknife (!). The socket of the left (*sic*) arm was perfectly white and healthy, and the clavicle firmly united to the scapula, nor was there the least appearance of contusion or wound. The socket of the right (*sic*) shoulder, on the contrary, was of a brownish cast, and the clavicle being found quite loose and disunited from the scapula, proved that dislocation had taken place. The bones, however, were quite perfect.' These appearances indicated that injuries had been received both in the hand and shoulder, the former justifying the belief in Sir Robert Pye's statement to the Harleys, that the pistol which had been presented to him by Sir Robert, his son-in-law, had burst and shattered his hand in a terrible manner at the action of Chalgrave Field; the latter indicating that he had either been wounded in the shoulder by a spent ball, or had received an injury there by falling from his horse after his hand was shattered. Of these wounds he died three or four days after, according to Sir Philip Warwick. According to Clarendon, 'three weeks after being shot into the shoulder with a brace of bullets, which broke the bone.' The bone, however, was not found broken, and the 'brace of bullets' is equally imaginary."

This account is from a newspaper cutting of *The News*, August 3, 1828.

W. S.

Northiam.

PETER ALLAN.

(Vol. viii., pp. 539. 630.)

Peter Allan deserves more than a brief notice. His history is so full of romance, the relics of his name and fame are so many, and he is withal so little known, that I presume I may on this occasion trespass on more than the ordinary space allotted to a "minor," but which should be a "major" Query.

Peter Allan was born at Selkirk (?) in the year 1798. His parents were peasants, and Peter in early life became valet to Mr. Williamson, brother of Sir Hedworth Williamson. He afterwards became gamekeeper to the Marquis of Londonderry, and in that capacity acquired a reputation as an unerring shot, and a man of unusual physical strength and courage. He afterwards married, and became a publican at Whitburn, and in the course of few years purchased a little property, and occupied himself in the superintendence of dock works and stone quarries. In this latter capacity he acquired the skill in quarrying, on which his fame chiefly rests. Having a turn for a romantic life, he conceived the strange project of founding a colony at Marsden, a wild, rocky bay below the mouth of the Tyne, five miles from Sunderland, and three from South Shields. The spot chosen by Peter as his future home had been colonised some years before by one "Jack the Blaster," who had performed a series of excavations, and amongst them a huge round perforation from the high land above to the beach below, through which it is said many a cargo has passed ashore without being entered in the books of the excise. Here the cliff is formed of hard magnesian limestone, and rises perpendicularly from the beach more than a hundred feet. When Peter set to work, the only habitable portions were two wild caves opening to the sea, into which at high tide the breakers tumbled, and where during rough weather it was impossible to continue with safety. On the face of the rock Peter built a homestead of timber, and set up farm and tavern. In the rock itself he excavated fifteen rooms, to each of which he gave an appropriate

name; the most interesting are the "Gaol Room," the "Devil's Chamber," the "Circular Room," the "Dining Room," and the "Ball Room." The height of the entire excavation is twenty feet, its breadth thirty, and its length, from the ball room to the cottage, one hundred and twenty. Several parts of the cave are lighted by windows hewn in the face of the rock, and these give the cave a picturesque appearance as viewed frown the beach below. In addition to these labours, Peter took possession of a huge table-rock, which stands some distance from the cliffs opposite to the grotto. By dint of extraordinary exertions he excavated a passage from the land side of this rock through its substance to the surface, and by placing scaling ladders against its face, made provision for ascent and descent at high water. The three-quarters of an acre of surface he colonised with rabbits, and built a shanty for himself and companions, where they dwelt for some time thinning the wild fowl with their deadly shots, and raising many an echo with their shouts of revelry.

To describe the strange scene presented by the grotto itself, the farm-buildings on the face of the cliff, the huge table-rock and flagstaff, the many quaint blocks, pillars and wild escarpments, and the numerous domestic animals, such as mastiffs, pigs, ravens, and goats, all congregated together in a small bay, and literally separated from the world by the barren waste land above, and the huge cliffs and restless sea below, would be beyond the scope of "N. & Q.," though it is worth a note in passing, that for the tourist a visit to Marsden would be highly remunerative.

Peter Allan endured many hardships in his cave at Marsden. He was accused of smuggling, and annoyed by the excise. He and his family were once shut in for six weeks by the snow, during the whole of which time it was impossible for any human being to approach them. Yet in spite of many hardships, Peter reared in the grotto a family of eight children, three daughters and five sons, all of whom are living and prospering in the world. The grotto is still kept by his widow, his
{648} eldest son William, and one daughter, assisting Mrs. Allan in the management The son William is an experienced blaster, and occupies himself in excavations and improvements; the daughter, a brunette, is a first-rate shot, and a girl of extraordinary spirit and gaiety. She is the Grace Darling of the neighbourhood, and both her and her mother have saved many lives by their dexterity in boating and extraordinary courage. Peter himself was a bold, determined, and honest man, fond of a joke, and passionately devoted to bees, birds, pigs, and dogs, many of whom (pigs especially) used to follow him to Shields and Sunderland, when he went thither. After twenty-two years' possession of the caverns, the proprietor of the adjoining land served him with a process of ejectment; Peter refused to leave the habitation which he had formed by twenty years' unremitting toil, and which he had actually won from the sea, without encroachment on an inch of the mainland. After a tedious law-suit, judgment was given in his favour, but he had to pay costs. The anxieties of this lawsuit broke his heart, and he never recovered either health or spirits. He died on the 31st of August, 1849, in the 51st year of his age, leaving his wife and eight children to lament him. He was buried in Whitburn churchyard, and over his grave was placed a stone with the inscription:

> "The Lord is my rock and my salvation."

Numerous memorials of Peter exist at the grotto, and in the neighbourhood of Marsden. Particulars of these and other matters touching this romantic history, may be obtained in No. 2. of *Summer Excursions to the North*, published by Ward, of Newcastle; and in a paper entitled *A Visit to Marsden Rocks*, contributed by myself to the *Peoples Illustrated Journal*, No. XIV.

SHIRLEY HIBBERD.

"COULD WE WITH INK," ETC.

(Vol. viii., pp. 127. 180. 422.)

I think that your well-read correspondent J. W. THOMAS will agree with me that the *bonâ fide* authorship of the beautiful lines alluded to must be ascertained, not by a single expression, but by the whole of the charming poem. The striking expression of Mohammed, quoted by J. W. THOMAS, is quite common amongst the Easterns even at the present day. I remember, when at Malta, in March, 1848, whilst walking in company of the most accomplished Arabian of the day, the conversation turned upon a certain individual who had since acquired a most unenviable notoriety in the annals of British jurisprudence, my companion abruptly turned upon me, whilst at the shore of the Mediterranean, and said, in his fascinating Arabic, "Behold this great sea! were all its water turned into ink, it would be insufficient to describe the villany of the individual you speak of."

Rabbi Mayir ben Isaac's poem corresponds not merely in a single expression, but in every one. The Chaldee hymn has the ink and ocean, parchment and heavens, stalks and quills, mankind and scribes, &c. Pray do me the favour to insert the original lines. I assure you that they are well worthy of a place in "N. & Q." Here they are:

גְּבוּרָן עָלְמִין לֵיה וְלָא סְפֵק פְּרִישׁוּתָא:
גְּוִיל אִלּוּ רְקִיעֵי קָנִי כָּל חוּרְשָׁתָא:
דְּיוֹ אִלּוּ יַמֵּי וְכָל מֵי כְּנִישׁוּתָא:
דַּיְרֵי אַרְעָא סַפְרֵי וְרַשְׁמֵי רַשְׁוָתָא:

Wybunbury.

In the *Des Knaben Wunderhorn* there is something of the same idea, though not quite to the same purpose:

"Und wenn der Himmel papyrige wär,
Und e jede Sterne Schryber wär,
Und jedere Schryber hat siebesiebe Hand,
Ei schriebe doch alli mir Liebi Kesend!
Dursli und Babeli."

G. H. R.

WHAT DAY IS IT AT OUR ANTIPODES?

(Vol. viii., p. 102.)

This question was asked by H., and at p. 479. an answer to it was undertaken by ESTE. But, probably from over-anxiety to be very brief, ESTE was betrayed into a most strange and unaccountable misstatement, which ought to be set right before the conclusion of the volume; since, if correctness be generally desirable in all communications to "N. & Q.," it is absolutely indispensable in professed answers to required information. ESTE says:

> "A person sailing to our Antipodes westward will lose twelve hours; by sailing thither eastward he will gain twelve hours."

This is quite correct. But if one person lose twelve, and another gain twelve, the manifest difference between them is twenty-four; and yet ESTE goes on to say:

> "If both meet together at the same hour, say eleven o'clock, the one will reckon 11 A.M., the other 11 P.M."

This is the misstatement. No two persons, by any correct system of reckoning, could arrive at a result which would imply a physical impossibility; and it is needless to say that the concurrence of A.M. and P.M. at the same time and place would come under that designation. What ESTE should {649} have said is, that both persons meeting together on the same day, if it be reckoned Monday by the one, it will be reckoned Tuesday by the other. They may differ as to Monday or Tuesday, but they cannot rationally differ as to whether it is day or night.

It may be added that, no matter where these two persons might meet, whether at the Antipodes or at any other place, still, upon comparing their journals, there would always appear a day's difference between them; and if they were to keep continually sailing on, one always towards the west, and the other always towards the east, every time they might meet or cross each other, they would increase the difference between them by an additional day.

Whence it follows, that if two ships were to leave England on the same day, one sailing east by the Cape of Good Hope, and the other west by Cape Horn, returning home respectively by the opposite capes; and if both were to arrive again in England at the same time, there would be found in the reckoning of the eastern vessel two entire days more than in that of the western vessel. Nor would this difference be merely theoretic or imaginary; on the contrary, it would be a real and substantial gain on the part of the eastern vessel: her crew would have consumed two whole rations of breakfast, dinner, and supper, and swallowed two days' allowance of grog more than the other crew; and they would have enjoyed two nights more sleep.

But all this is not an answer to H's question; what he wants to know is whether the day at the Antipodes is twelve hours in advance or in arrear of our day and, whichever it is, why is it?

But here H. is not sufficiently explicit. His question relates to a practical fact, and therefore he should have been more particular in designating the exact habitable place to which it referred. Our Antipodes, strictly speaking, or rather the antipodal point to Greenwich Observatory, is 180° of east (or west) longitude, and 51° 28′ &c. of south latitude. But this is not the only point that differs by exactly twelve hours in time from Greenwich; all places lying beneath the meridian of 180°, "our Periæci" as well as "our Antipodes," are similarly affected, and to them the same question would be applicable. H. is right, however, in assuming that, with respect to that meridian, the decision must be purely arbitrary. It is as though two men were to keep moving round a circle in the same direction, with the same speed, and at diametrically opposite points; it must be an arbitrary decision which would pronounce that either was in advance, or in arrear, of the other.

Regarding, then, the meridian of 180° as the neutral point, the most rational system, so far as British settlements are concerned, is to reckon longitude both ways, from 0° to 180°, east and west from Greenwich; and to regard all west longitude as in arrear of British time, and all east longitude as in advance of it. And this is the method practised by modern navigators.

It is not, however, in obedience to any preconceived system, but by pure accident, that our

settlements in Australia and New Zealand happen to be in accordance with this rule. The last-named country is very close upon the verge of eastern longitude, but still it is within it, and its day is rightly in advance of our day. But the first settlers to Botany Bay, in 1788, were actually under orders to go out by Cape Horn, and were only forced by stress of weather to adopt the opposite course by the Cape of Good Hope. Had they kept to their prescribed route, there cannot be a doubt that the day of the week and month in Australia would now be a day later than it is.

The best proof of the truth of this assertion is, that a few years afterwards a missionary expedition was sent out to Otaheite, with respect to which a precisely similar accident occurred; they could not weather Cape Horn, and were forced to go round, some twice the distance out of their way, by the Cape of Good Hope; consequently they carried with them what may be called the eastern day, and since then that is the day observed at Otaheite, although fully two hours within the western limit of longitude.

From this cause an actual practical anomaly has recently arisen. The French authorities in Tahiti, in accordance with the before-mentioned rule, have arranged their day by *western longitude*; consequently, in addition to other points of dissent, they observe the Sabbath and other festivals one day later than the resident English missionaries.

I have extended this explanation to a greater length than I intended, but the subject is interesting, and not generally well understood; to do it justice, therefore, is not compatible with brevity. Much of what I have said is doubtless already known to your readers; nevertheless I hope it may be useful in affording to H. the information he required, and to Este more fixed notions on the subject than he seems to have entertained when he wrote the answer referred to.

A. E. B.

Leeds.

PHOTOGRAPHIC CORRESPONDENCE.

Aceto-Nitrate of Silver.—I have collected together several ounces of aceto-nitrate of silver that has been used to excite waxed paper (iodized by Mr. Crookes' method), and should be glad to know whether it can be used again for the same purpose.

John Leachman.

{650}

> [The aceto-nitrate *may* be used, but in our own practice we do not do so. It is apt to give an unpleasant brownish colour. The solutions of silver, whether used for albumenising or otherwise, being reduced to a state of chloride by the addition of common salt so long as any precipitate is formed: fine silver may then be readily obtained by heating a crucible, the chloride consisting of three-fourths of pure metal. It is a false economy to use dirty or doubtful solutions, and by adopting the above course the pecuniary loss is very trifling. Our ordinary stoves will not always give a sufficient heat, but any working jeweller or chemist having the ordinary furnace would accomplish it.]

On the Restoration of old Collodion.—Many plans have been suggested for the restoration of collodion when it has lost its sensitiveness by age. In the last Number of the *Photographic Journal*, p. 147., Mr. Crookes proposes "to remove the free iodine from the collodion by means of a piece of pure silver. For two ounces of liquid I should recommend a sheet of stout silver foil, about two inches long and half an inch broad. It will require to remain in contact with the collodion for about two days, or even longer if the latter be very dark-coloured; and in this case it will sometimes be found advantageous to clean the surface of the silver, as it becomes protected with a coating of iodide, by means of cyanide of potassium or hyposulphite of soda.

"When thus renovated, the collodion will be found as sensitive and good as it was originally."

This plan is certainly more simple than any that has yet been recommended. The action of the silver being its mere combination with the free iodine, thereby producing the reduction of the collodion to its original colourless condition, I would venture to put this question to Mr. Crookes (to whom the readers of "N. & Q." are already under great obligations): Does he consider that it is the mere presence of free iodine which causes the want of sensitiveness in the collodion? This is all which appears to be accomplished by the process which Mr. Crookes recommends.

Now, as one who has had some experience, both in the manufacture and uses of collodion, such a view does not agree with my practice and observation. Occasionally, upon sensitising collodion, I have found it assume a deep sherry colour a few hours after being made. This must have depended upon the free iodide it contained, and yet such collodion has worked most admirably. I have now before me a large body of collodion almost red, and which has been made some three or four months; yet the last time I used this, about a week since, it was just as good as when it was first made. Undoubtedly collodion does more or less deteriorate with age; but here I would observe, that there is an immense difference in the different manufactures of collodion, and which can be ascertained by use only, and not by appearance.

But Mr. Hennah, who has had much practical experience, recommends the collodion to be made sensitive merely by the iodide of potassium; and he said, "if it did not work quite clearly and well, a little tincture of iodine brought it right." Here, then, is added the very thing which Mr. Crookes proposes to abstract.

Again, Mr. Crookes considers the free iodine to be the cause of the colouring of the collodion; will he then kindly explain its *modus operandi*?

As he has on several occasions given your readers the benefit of his great chemical knowledge, I trust they may be favoured by him with a solution of these difficulties, which have puzzled

An Amateur.

Replies to Minor Queries.

Admissions to Inns of Court (Vol. viii., p. 540.).—The following particulars may be of service to your correspondent who requires information upon the subject of the matriculations at the inns of court.

The books of Lincoln's Inn, which record the calls to the bar and other proceedings of the Society, commence in the second year of the reign of Henry VI., 1423. Those of the Inner Temple, which contain the admittances in 1547, and the calls to the bar in 1590; of the Middle Temple, which contain a regular series of admissions and calls, about the year 1600; and of Gray's Inn, about the year 1650. The earlier records of Gray's Inn were destroyed by fire, but the Harleian MS. No. 1912., in the British Museum, contains:

An alphabetical list of gentlemen admitted to that society, with the dates of their admission, from 1521 to 1674.

Table of the admittances into Gray's Inn, declaring the names of the gentlemen, the town and country whence they came, and the day, month, and year when admitted, from the year 1626 to 1677.

Arms and names of noblemen and knights admitted to the said society.

An alphabetical list of all persons called to the bar by the said society.

The Lansdowne MS. No. 106., which is also in the British Museum, contains:

Names of benchers, associates, utter barristers, &c. of Lincoln's Inn, and the same of the Inner Temple; and of the students of the several Inns of Court, apparently about the end of the reign of Elizabeth.

Jas. Whishaw.

Gower Street.

The MS. Harl. 1912. contains the admissions to Gray's Inn.

G. Steinman Steinman.

Inedited Lyric by Felicia Hemans (Vol. viii., p. 629.)—A surviving relative of the authoress in question begs to answer to the correspondent of "N. & Q." who has produced this lyric from an imperfect MS. original, that the piece has not remained inedited, but is to be found in the several complete editions of Mrs. Hemans's works published by Blackwood. The playful signature of the letter alluded to, as well as the subject of the lyric, it may be added, was suggested by some
{651} conversation respecting the fanciful creatures of fairy-land, with whose ideal queen the authoress affected sportively to identify herself, and hence signed the little poem, produced rather as a *jeu d'esprit* than anything else, "Mab." In its subsequently corrected form, as admitted in the editions of her works, it is here subjoined:

Water Lilies: A Fairy Song.

"Come away, Elves! while the dew is sweet,
Come to the dingles where fairies meet;
Know that the lilies have spread their bells
O'er all the pools in our forest dells;
Stilly and lightly their vases rest
On the quivering sleep of the water's breast,
Catching the sunshine through the leaves that throw
To their scented bosoms an emerald glow;
And a star from the depths of each pearly cup,
A golden star, unto heav'n looks up,
As if seeking its kindred where bright they lie,
Set in the blue of the summer sky.
Come away, under arching boughs we'll float,
Making those urns each a fairy boat;
We'll row them with reeds o'er the fountains free,
And a tall flag-leaf shall our streamer be.
And we'll send out wild music so sweet and low,
It shall seem from the bright flower's heart to flow;
As if 'twere a breeze with a flute's low sigh,
Or water-drops train'd into melody,

Come away! for the midsummer sun grows strong,
And the life of the lily may not be long."

ANON.

Derivation of Britain (Vol. viii., p. 344.).—Since my last reference to this matter (Vol. viii., p. 445.) I find that the derivation of the name of *Britain* from *Barat-anach* or *Brat-anach*, a land of tin, originated in conjecture with Bochart, an oriental scholar and French protestant divine in the first half of the seventeenth century. It certainly is a very remarkable circumstance that the conjecture of a Frenchman as to the origin of the name of *Britain* should have been so curiously confirmed, as has been shown by DR. HINCKS, through an Assyrian medium.

G. W.

Stansted, Montfichet.

Derivation of the Word Celt (Vol. viii., p. 271.).—If C. R. M. has access to a copy of the Latin Vulgate, he will find the word which our translators have rendered "an iron pen," in the book of Job, chap. xix. v. 24., there translated *Celte*. Not having the book in my possession, I will not pretend to give the verse as a quotation.[2]

T. B. B. H.

Footnote 2:(return)

24. Stylo ferreo, et plumbi laminâ, vel *celte* sculpantur in silice?

"*Kaminagadeyathooroosoomokanoogonagira*" (Vol. viii., p. 539.).—I happen to have by me a transcript of the record in which this word occurs; and it is followed immediately by another almost equally astounding, which F. J. G. should, I think, have asked one of your correspondents to translate while about the other. The following is the word: *Arademaravasadeloovaradooyou*. They both appear to be names of estates.

H. M.

Peckham.

Cash (Vol. viii., pp. 386. 524.).—In *The Adventures of the Gooroo Paramartan*, a tale in the Tamul language, accompanied by a translation and a vocabulary, &c., by Benjamin Babington London, 1822, is the following: "Fanam or casoo is unnecessary, I give it to you gratis." To which the translator subjoins: "The latter word is usually pronounced *cash* by Europeans, but the Tamul orthography is used in the text, that the reader may not take it for an English word."

> "Christmas-boxes are said to be an ancient custom here, and I would almost fancy that our name of box for this particular kind of present, the derivation of which is not very easy to trace in the European languages, is a corruption of buckshish, a gift or gratuity, in Turkish, Persian, and Hindoostanee. There have been undoubtedly more words brought into our language from the East than I used to suspect. *Cash*, which here means small money, is one of these; but of the process of such transplantation I can form no conjecture."—Heber's *Narrative of a Journey through the Upper Provinces of India*. vol. i. p. 52.

Angelo, in his *Gazophylaceum Linguæ Persarum*, gives a Persian word of the same signification and sound, as Italicè *cassa*, Latinè *capsa*, Gallicè *caisse*.

BIBLIOTHECAR. CHETHAM.

"*Antiquitas Sæculi Juventus Mundi*" (Vol. viii., p. 502., &c.).—The authority of Fuller ought, I think, to be sufficient to establish that this saying was Bacon's own and not a quotation.

Fuller thus introduces it: "As *one* excellently observes, 'Antiquitas sæculi juventus mundi,'" &c., giving the remainder of the paragraph from the *Advancement of Learning*; and refers in a note to Sir Frances Bacon's *Advancement of Learning* (*Holy and Profane State*, ch. vi.).

E. S. T. T.

Caves at Settle, Yorkshire (Vol. viii., p. 412.).—BRIGANTIA will find a very circumstantial and interesting account of these caves, and their Romano-British contents, in vol. i. of Mr. Roach Smith's *Collectanea*.

G. J. DE WILDE.

Character of the Song of the Nightingale (Vol. vii., p. 397.; Vol. viii., pp. 112. 475.).—One poet, not so well known as he deserves, has escaped the observation of those who have contributed to your valuable pages the one hundred and seventy-five epithets which others of his craft have applied to the "Midnight Minstrel." I allude to the Rev. F. W. Faber, in his poem of the *Cherwell Water Lily*. This poem his now become scarce, so I send you the lines to which I refer, as the {652} "summary of epithets" which they contain, as well as their intrinsic beauty, render them worthy of notice:

"I heard the raptured nightingale,
Tell from yon elmy grove, his tale
Of jealousy and love,
In thronging notes that seem'd to fall,
As faultless and as musical,

As angels' strains above.
So sweet, they cast on all things round,
A spell of melody profound:
They charm'd the river in his flowing,
They stay'd the night-wind in its blowing,
They lull'd the lily to her rest,
Upon the Cherwell's heaving breast."

To those interested in this subject, so full of historical and classical, as well as poetical associations, I would mention that a late Master of Caius College, Cambridge, the Rev. Dr. Davy, printed some years since, for private circulation, a small pamphlet entitled *Observations on Mr. Fox's Letter to Mr. Grey*, in which he refutes that eminent statesman's theory of the *merry* note of the nightingale. This pamphlet is so full of elegance and classical research, that it is much to be regretted, not only that it has never been published, but that it is the *only work* of the learned author—the friend and associate of Porson, of Parr, and of Maltby. I possess a presentation copy, which, as only a very few copies were printed, I would gladly lend to any of your readers interested in this curious and long-pending controversy.

NORRIS DECK.

Cambridge.

Add to the already long list, this from Spenser:

"That blessed bird, that spends her time of sleep
In songs and plaintive pleas, the more t'augment
The memory of his misdeed that bred her woe."

And this exquisite little song, written by I know not whom, but set to music by Thomas Bateson in 1604:

"The Nightingale, as soon as April bringeth
Unto her rested sense a perfect waking,
While late bare earth proud of her clothing springeth,
Sings out her woes, a thorn her song-book making;
And mournfully bewailing,
Her throat in tunes expresseth,
While grief her heart oppresseth,
For Tereus' force o'er her chaste will prevailing."

H. GARDINER.

Inscriptions in Books (Vol. viii., p. 64. &c.).—John Bostock, sometime Abbat of St. Alban's, gave some valuable books to the library of Gloucester Hall, Oxford, with these lines in the commencement:

"Quem si quis rapiat raptìm, titulumve retractet,
Vel Judæ laqueum, vel furcas sentiat. Amen."

ANON.

Door-head Inscription (Vol. viii., p. 454.).—A friend has kindly sent me an improved version of the inscription over the gate of the Apostolical Chancery, which, with his permission, I beg to forward to you:—

"Fide Deo, dic sæpe preces, peccare caveto,
Sis humilis, pacem dilige, magna fuge,
Multa audi, dic pauca, tace abdita, scito minori
Parcere, majori cedere, ferre parem,
Propria fac, persolve fidem, sis æquus egenis,
Parta tuere, pati disce, memento mori."

H. T. ELLACOMBE.

Fogie (Vol. viii., pp. 154. 256.).—In the citadel of Plymouth, some twenty or twenty-five years since, there was a band of old soldiers (principally men of small stature) who went by this name. They were said to be the only men acquainted with all the windings and outlets of the subterranean passages of this fortification.

The cognomen "old fogie" is in this neighbourhood frequently applied to old men remarkable for shrewdness, cunning, quaintness, or eccentricity. This use of the term is evidently figurative, borrowed from its application to veteran soldiers. Cannot some of the military correspondents of "N. & Q." give the origin of the word?

ISAIAH W. N. KEYS.

Plymouth.

Sir W. Hewet (Vol. viii., p. 270.).—MR. GRIFFITH will find in Thoresby's *Ducatus Leodinensis*, p. 2. (Whittaker's edit.), a pedigree of the family of Osborne, which gives two generations previous to Edward Osborne, who married Ann Hewet, namely,—

Richard Osborne, who married Elizabeth, daughter of —— Fyldene, by whom he had Richard,

who married Jane, daughter of John Broughton of Broughton, Esq., and sister and heir to Edward and Lancelyn Broughton.

Sir Edward Osborne, Knight, Citizen, and Lord Mayor of London (1582), who died in 1591, married Ann, daughter and sole heir of Sir William Hewet, Lord Mayor of London, 1559, by whom he had Sir Hewet Osborne, born 1567, died 1614. Sir Edward had a second wife, Margaret, daughter of ——, who died in 1602.

There is a note at the bottom of the page, quoted from a MS. in the College of Arms, E 1. fol. 190., "That this descent was registered the 30th March, 1568, when Hewet Osborne was the age of one year and ... days."

EDWARD PEACOCK.

Bottesford Moors, Kirton in Lindsey.

Ladies' Arms borne in a Lozenge (Vol. viii., pp. 37. 83. 277. 329.).—The difference between the fusil and the lozenge is well known to all heralds, though coach-painters and silversmiths do not
{653} always sufficiently describe it. If BROCTUNA, however, be a *practical* herald, he must often have experienced the difficulty of placing impalements or quarterings correctly, even on a lozenge. On the long and narrow fusil it would be impossible. When the fusil, instead of being a mere heraldic bearing, has to be used as the shape of a shield for the actual use of the painter or engraver, it must of necessity be widened into the lozenge; and as the latter is probably only the same distaff with little more wool upon it, there seems no objection to the arrangement. BROCTUNA is too good an antiquary not to know on recollection that the "vyings of widows" had little to do with funeral arrangements in those days. Procrustes, the herald, came down at all great funerals, and regulated everything with just so much pomp, and no more, as the precise rank of the deceased entitled him to.

P. P. had not the smallest intention of giving BROCTUNA offence by pointing out what seems a fatal objection to his theory.

Hugh Clark, a well-known modern writer upon Heraldry, gives the following definition of the word lozenge:

> "Lozenge, a four-cornered figure, resembling a pane of glass in old casements: some suppose it a physical composition given for colds, and was invented to reward eminent physicians."

Plutarch says, in the *Life of Theseus*, that at Megara, an ancient town of Greece, the tombstones, under which the bodies of the Amazons lay, were shaped after that form, which some conjecture to be the cause why ladies have their arms on lozenges.

RUBY.

The Crescent (Vol. viii., p. 319.).—Be so good as to insert in "N. & Q.," for the information of J. W. THOMAS, that the Iceni (a people of England, whose territory consisted of the counties of Norfolk, Suffolk, Essex, &c.) struck coins both in gold and silver; having on their reverses crescents placed back to back generally, except where a rude profile is on a few of them.

Two of the gold coins have fallen into my possession; one of which, found at Oxnead in this county, I supplied to the British Museum some years since. Twelve of the silver coins are figured on a plate in Part LVII. of the *Numismatic Chronicle*. MR. THOMAS observing (at p. 321.) he has no work on numismatics, induces me to make this communication to him through your very useful and instructive publication.

GODDARD JOHNSON.

Norfolk.

Abigail (Vol. iv., p. 424. Vol. v., pp. 38. 94. 450.).—The inquiry suggested in the first of the above references, "Whence, or when, originated the application of Abigail, as applied to a lady's maid?" has not yet, to my mind, been satisfactorily answered. It occurs to me that it may have been derived from the notorious Abigail Hill, better known as Mrs. Masham, a poor relative of Sarah Duchess of Marlborough, and by her introduced to a subordinate place about the person of Queen Anne. She rapidly acquired sufficient influence to supplant her benefactress. The intrigues of the Tory party received sufficient furtherance from this bedchamber official to effect ultimately the downfall of the Whig ministry; and the use of the term by Dean Swift, of which your original Querist MR. WARDEN speaks, would suffice to give currency and to associate the name of so famous an *intriguante* with the office which she filled. It must be matter of opinion whether the Dean (as MR. W. thinks) employed the term as *not new in those* days, or as one which had *taken* so rapidly in the current conversation of the day, as to require but his putting it in print to establish it in its new sense so long as the language shall be spoken or written.

BALLIOLENSIS.

Handbook to the Library of the British Museum (Vol. viii., p. 511.).—Neither Lord Seymour, nor MR. BOLTON CORNEY, nor Mr. Richard Sims, can with justice claim originality in the suggestion carried out by the latter gentleman in the publication of his *Handbook to the Library of the British Museum*.

In my own collection is a book entitled,—

> "A Critical and Historical Account of all the celebrated Libraries in Foreign Countries, as well ancient as modern, with general Reflections on the choice of Books," &c.... "A work of great use to all men of letters. By a Gentleman of the Temple. London, printed for J. Jolliffe, in St James's Street, MDCCXXXIX."

In the preface to which work the author says:

> "It will be highly useful to such noblemen and gentlemen as visit foreign countries, *by instructing them in the manner of perusing whatever is curious in the Vatican and other famous libraries*."

And in which he promises that—

> "If it should meet with the approbation of the public, he (the author) will proceed with the *libraries of these kingdoms*," &c.

F. SEYMOUR HADEN.

Chelsea.

The Arms of Richard, King of the Romans (Vol. viii., pp. 265. 454.). With every respect for such heraldic authorities as MR. GOUGH and MR. LOVER, I think the question as to whether the so-called bezants in the arms of Richard, King of the Romans, referred to his earldom of Poictou or of
{654} Cornwall, inclines in favour of the former: for instance, in 1253 he granted to the monks of Okebury a release of suit and service within his manor of Wallingford, which charter has a seal appended bearing an impress of the earl armed on horseback, with a *lion rampant crowned* on his surcoat, inscribed "Sigillum Richardi Comitis Cornubiæ." Now this inscription seems to identify the lion as pertaining to the earldom of Cornwall; surely, if the bezants represented this earldom, they would not have been omitted on his seal as *Comes Cornubiæ*.

Again, a very high heraldic authority, one of deep research, Mr. J. R. Planché, gives this opinion on the subject:

> "The border bezantée, or talentée, of Richard, King of the Romans, is no representation of coins but of peas (*poix*), being the arms of Poitiers or Poictou (Menestrier, *Orig.*, p. 147.), of which he was earl, and not of his other earldom of Cornwall, as imagined by Sandford and others. The adoption of bezants as the arms of Cornwall, and by so many Cornish families on that account, are all subsequent assumptions derived from the arms of Earl Richard aforesaid, the peas having been promoted into bezants by being gilt, and become identified with the Cornish escutcheon as the garbs of Blundeville are with that of Chester, or the coat of Cantelupe with that of the see of Hereford."—*The Pursuivant at Arms*, p. 136.

A simple Query then would seem to settle this matter. Is any instance known of bezants occurring as the arms of Cornell previous to the time of Earl Richard, or earlier than the commencement of the thirteenth century?

NORRIS DECK.

Cambridge.

Greek and Roman Fortifications (Vol. viii., p. 469.).—J. H. J. will find some information on this subject in Fosbroke's *Grecian and Roman Antiquities* (Longman, 1833).

JOHN SCRIBE.

Osbernus filius Herfasti (Vol. viii., p. 515.).—In reply to the Query of MR. SANSOM, "Whether Osborn de Crespon, the brother of the Duchess of Normandy, had a brother of the same name?" I beg to reply that there appears to be distinct evidence that he had; for in a grant of lands by Richard II., Duke of Normandy, who died in 1026, to the monks of St. Michael, there are, along with the signatures of his son Richard and several other witnesses, those of *Osbernus frater Comitissæ*, and *Osbernus filius Arfast* (*Lobineau*, tom. ii. p. 97.). One of those may probably have become Abbot of S. Evroult. No doubt MR. SANSOM is well aware that one of the same family was Osborn, Bishop of Exeter. He was a son of Osborn de Crespon, and brother of the Earl of Hereford, premier peer of England. In 1066 he forbad the monks to be buried in the cloisters of their monasteries; but they resisted his injunction, and, on an appeal to the Pope, obtained a decision against him (*Mabillon*). For an eulogium on him see Godwin, *De presul. Angl*. He died in 1104, and was buried in the cathedral at Exeter.

I would observe that the ancient orthography of the name is Osbern, which was continued for many centuries, and may even now be seen in Maidwell Church, Northamptonshire, on the monument of Lady Gorges, the daughter of Sir John Osbern, who died in 1633.

OMICRON.

I think there can be little doubt that Herfastus "the Dane" was the father of Gunnora, wife of Rich. I., Duke of Normandy; of Aveline, wife of Osbernus de Bolebec, Lord of Bolbec and Count of Longueville; and of Weira, wife of Turolf de Pont Audomere. The brother of these three sisters was another Herfastus, Abbot of St. Evrau; who was the father of Osbernus de Crepon, Steward of the Household, and Sewer to the Conqueror.

Devonianisms (Vol. viii., p. 65.).—Your correspondent MR. KEYS is at a loss for the origin of the word *plum*, as used in Devonshire. Surely it is the same word as *plump*, although employed in a somewhat different sense. *Plum* or *plump*, as applied to a bed, would certainly convey the idea of softness or downiness. As to the employment of the word as a verb, I conceive that it is analogous to an expression which I have often heard used by cooks, in speaking of meat or poultry, "to plump up." A cook will say of a fowl which appears deficient in flesh, "It is a young bird; it will plump up when it comes to the fire." A native of Devonshire would simply say, "It will plum."

As to the word *clunk*, it is in use throughout Cornwall in the sense of "to swallow," and is undoubtedly Celtic. On referring to Le Gonidec's *Dictionnaire Celto-Breton*, I find "*Lonka*, or *Lounka*, v.a. *avaler*."

I have neither a Welsh dictionary nor one of the ancient Cornish language at hand, but I have no doubt that the same word, with the same signification, will be found in both those dialects of the Celtic, probably with some difference of spelling, which would bring it nearer to the word *clunk*.

It is not wonderful that a word, the sound of which is so expressive of the action, should have continued in use among an illiterate peasantry long after the language from which it is derived was forgotten; but many pure Celtic words, which have not this recommendation, are still in common use in Cornwall, and a collection of them would be highly interesting. Could not some of your antiquarian correspondents in the west, MR. BOASE of Penzance for example, furnish such a list? I will mention one or two words which I chance to remember: *mabyer*, a chicken, Breton
{655} *mab*, a son, *iar*, a hen; *vean*, little, Breton *vihan*.

To persons acquainted with the Welsh or Breton, the names of places in Cornwall, though sometimes strangely corrupted, are almost all significant. The dialect of Celtic spoken in Cornwall appears to have approached more closely to the latter than to the former of these tongues; or perhaps, speaking more correctly, it formed a connecting link between them, as Cornwall itself lies about midway between Wales and Brittany.

EDGAR MACCULLOCH.

Guernsey.

Gentile Names of the Jews (Vol. viii., p. 563.).—The names of Rothschild, Montefiore, and Davis are family names, and not *noms de guerre*.

It is possible that the honoured names of Rothschild and Montefiore date from a purchase by some one of their ancestry of *Gentile castles or lands*, and with it the purchase right of name.

Davis is legitimately Jewish, but probably the Gentile name of Davis cannot boast of its pure source, and no doubt where Gentile pedigree loses trace, Jewish descent commences, either by a left-handed Jew connexion with a Gentile fair one, or a renegade ancestry.

ISRAEL BEN ISAAC.

Red Lion Square.

Longevity (Vol. viii., p. 113.).—On October 15, Judy, a slave, died on the plantation of Edmund B. Richardson, in Bladen county, North Carolina, aged 110 years. She was one of eight slaves who nearly sixty years ago were the first settlers on the plantation, where she died. Of the seven others, one died over 90 years of age, another 93, and a third 81; two are living, one 75 and the other over 60 years of age.

Within five miles of the place where Judy died, William Pridgen lived, who died about five years ago, aged 122 years.

David Kennison, a soldier of the Revolution, died near Albany (N. Y.) on the 24th of February, 1852, aged 117 years.

M. E.

Philadelphia.

Reversible Names (Vol. viii., p. 244.).—Emme might have been added to your correspondent's list, a female name which, when first known in England, was spelt as above written, and not Emma, as at the present time. In an old book I have seen the name and its meaning thus recorded,—in English, *Emme*; in French, *Emme, bonne nourrice*.

I must beg to differ in opinion from your correspondent, even with his epicene restriction, who states "that *varium et mutabile semper femina* only means that whatever reads backwards and forwards, the same is *always feminine*."

If M. will take the trouble to look in Boyle's *Court Guide* for 1845, p. 358., he will find the name of a late very distinguished general officer, Sir Burges Camac. A wealthy branch of this family is now established in the United States, and one of its members bears the name of Camac Camac.

I am unable to give M. another instance, and doubt if one can be easily found where the Christian and surnames of a gentleman are alike, and both reversible.

W. W.

Malta.

Etymology of Eve.—Only one instance of a reversible name seems to me at present among the *propria quæ maribus*, and that is Bob. As, however, the name of our universal mother has been brought forward, you will, perhaps, allow me to transcribe the following remarkable etymology:

> "Omnes nascimur ejulantes, ut nostram miseriam exprimamus. Masculus enim recenter natus dicit A; fœmina vero E; dicentes E vel A quotquot nascuntur ab Eva. Quid est igitur *Eva* nisi *heu ha*? Utrumque dolentis est interjectio doloris exprimens magnitudinem. Hinc enim ante peccatum virago, post peccatum *Era* meruit appellari.... Mulier autem ut naufragus, cum parit tristitiam habet," &c.—*De Contemptu Mundi*, lib. i. c. 6., à Lothario, diacono cardinali, S.S. Sergii et Bacchi, editus, qui postea Innocentius Papa III. appellatus est.

BALLIOLENSIS.

Manifesto of the Emperor Nicholas (Vol. viii., p. 585.).—Allow me to correct a gross error into which I have been led, by an imperfect concordance, in hastily concluding that the words "In te Domine speravi, non confundar in æternum," were not in the Psalms, as I have found them in the Vulgate, Psalms xxxi. 1. and lxxi. 1.

T. J. BUCKTON.

Lichfield.

Binometrical Verse (Vol. viii., pp. 292. 375.).—In answer to these inquiries, the copyright of this united hexameter and pentameter belongs to Mr. De la Pryme, of Trin. Coll., Cambridge, who is also the author of another line which is both an alcaic and sapphic:

> "Quando nigrescit sacra latro patrat."

X.

Gale of Rent (Vol. viii., p. 563.).—Gale [*Gavel*, Sax., a rent or duty,] a periodical payment of rent. The Latin form of the word is *gabellum*, and the French *gabelle*. (See Wharton's *Law Lexicon*.)

Ἁλιεύς.

Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

{656} *The History of Millwall, commonly called the Isle of Dogs, including Notices of the West India Docks and City Canal, and Notes on Poplar, Blackwall, Limehouse, and Stepney*, by B. H. Cowper, is unquestionably one of the most carefully compiled, and judiciously arranged, little topographical works, which we have ever been called upon to notice. The intelligent M.P. who is recorded to have asked a witness before a select committee for the *precise* locality of the Isle of Dogs, and to have been satisfied with the answer "Between London Bridge and Gravesend," may, if inclined to pursue his inquiries, find its history told most fully and most agreeably in the little volume now before us.

In our Number for the 21st of May last, we called attention to, and spoke in terms of fitting approbation of, the First Part of *The English Bible*; containing the Old and New Testaments, according to the authorised version; newly divided into paragraphs, with concise Introductions to the several Books, and with Maps and Notes illustrative of the Chronology, History, and Geography of the Holy Scriptures; containing also the most remarkable variations of the Ancient Versions, and the chief results of Modern Criticism. Part II., comprising *Exodus* and *Leviticus*, is now before us, and exhibits the same merits as its predecessor.

Mr. Miller, of Chandos Street, who during the past year added to the value of the Monthly Catalogues by the addition to each of them of several pages of literary and bibliographical miscellanies, has just collected these into a little volume, under the title of *Fly Leaves, or Scraps and Sketches, Literary, Bibliographical, and Miscellaneous*, which may find a fitting place beside Davis's *Olio*, and other works of that class.

We regret to learn, as we do from the *Literary Gazette* of Saturday last, that the Trustees of the British Museum, in defiance of the earnest recommendation of the Society of Antiquaries and of the Archæological Institute, and with a total disregard of the feelings and opinions of those best qualified to advise them upon the subject, have declined to purchase the Faussett Collection of Early Antiquities, and consequently will lose the Fairford Collection offered to them as a free gift by Mr. Wylie: so that the enlightened foreigner, who visits this great national establishment, and admiring its noble collections of Greek, Roman, Egyptian, and Assyrian antiquities, asks, "but where are your own national antiquities?" must still be answered, "We have not got one!" They certainly do manage these things better in France and Denmark.

Our readers, we have no doubt, shared the regret with which we read the advertisement in our columns last week from the Rev. Dr. Hincks, who, from the want of encouragement, and in the face of peculiarly adverse circumstances, is compelled to withdraw from the field of Assyrian

discovery; and who is advertising for some competent person who will work out what he has in progress. Although Assyrian literature may at present be discouraged by the Church and neglected by the Universities, there can be little doubt that it must ere long assume a very different position: and we therefore trust that some means may yet be taken to prevent Dr. Hincks' withdrawal from a field of study in which he has been so successful.

As we have deviated from our usual course in noticing subjects advertised in our pages, we take the opportunity of calling the attention of our antiquarian friends to the advertisement from the Rev. G. Cumming on the subject of the casts now making from the Runic Monuments in the Isle of Man.

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Notices to Correspondents.

No. 219.—*On Saturday, January 7, 1854, the opening Number of our* New Volume *will contain numerous interesting papers by many of our most distinguished Contributors.*

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Index to Volume the Eighth.—*This is in a very forward state, and will, we trust, be ready for delivery with* No. 221. *on the* 21*st of January*.

Errata.—Vol. viii., p. 444. col. 2. l. 45., for "nearly" read "near;" p. 445. col. 1. l. 24., for "Severn" read "Levern," and (in three places) for "Maywell" read "Maxwell;" p. 562. col. 1. l. 3., for "Leaman" read "Seaman;" p. 568. l. 5. from the bottom, for "sine angulus" read "sine angulis;" p. 594. col. 2. l. 28., after "Richard" insert "son of," and l. 30., after "he" insert "(the Father)."

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