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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 232,
APRIL 8, 1854 ***

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NOTES AND QUERIES:

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

No. 232.

SATURDAY, APRIL 8. 1854

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Notes.

ARABIAN TALES AND THEIR SOURCES.

The Arabians have been the immediate instruments in transmitting to us those Oriental tales, of which the conception is so brilliant, and the character so rich and varied, and which, after having been the delight of our childhood, never lose entirely the spell of their enchantment over our maturer age. But while many of these tales are doubtless of Arabian origin, it is not to be supposed that all are equally so. If we may believe the French translator of the *Thousand and One Tales*, that publication does not include the thirty-sixth part of the great Arabian collection, which is not confined to books, but has been the traditional inheritance of a numerous class, who, like the minstrels of the West, gained their livelihood by reciting, what would interest the feelings of their hearers. This class of Eastern story-tellers was common throughout the whole extent of Mahomedan dominion in Turkey, Persia, and even to the extremity of India.

The sudden rise of the Saracen empire, and its rapid transition from barbarism to refinement, and from the deepest ignorance to the most extensive cultivation of literature and science, is an extraordinary phenomenon in the history of mankind. A century scarcely elapsed from the age of Amrou, the general of Caliph Omar, who is said to have burned the great Alexandrian library, to the period when the family of the Abbasides, who mounted the throne of the Caliphs A.D. 750, introduced a passionate love of art, science, and even poetry. The celebrated Haroun Al Raschid never took a journey without at least a hundred men of science in his train. But the most munificent patron of Arabic literature was Al Mamoun, the seventh Caliph of the race of the Abbasides, and son of Haroun Al Raschid. Having succeeded to the throne A.D. 813, he rendered Bagdad the centre of literature: collecting from the subject provinces of Syria, Armenia, and Egypt the most important books which could be discovered, as the most precious tribute that could be rendered, and causing them to be translated into Arabic for general use. When Al Mamoun dictated the terms of peace to Michael, the Greek emperor, the tribute which he demanded from him was a collection of Greek authors.

The Arabian tales had their birth after this period; and when the Arabians had yielded to the Tartars, Turks, and Persians, the empire of the sword. Soldiers are seldom introduced; the splendours of the just Caliph's reign are dwelt upon with fond remembrance; the style is that of a mercantile people, while riches and artificial luxuries are only rivalled by the marvellous gifts of the genii and fairies. This brilliant mythology, the offspring of the Arabian imagination, together with the other characteristics of the Arabian tales, has had an extensive influence on our own literature. Many of these tales had found their way into our poetry long before the translation of the *Arabian Nights*; and are met with in the old *Fabliaux*, and in Boccacio, Ariosto, and Chaucer.

But while these tales are Arabian in their structure, the materials have been derived, not only from India, Persia, and China, but also from ancient Egypt, and the classical literature of Greece.

I shall content myself at present with adducing one example of such probable derivation from the source last mentioned. The stories to be compared are too long for quotation, which, as they are well known, will not be necessary. I shall therefore merely give, in parallel columns, the numerous points of resemblance, or coincidence, between the two. The Arabian tale is that of "Ali Baba and the Forty Robbers;" the corresponding story will be found in Herodotus, b. II. c. cxxi.; it is that of Rhampsinitus and the robbery of his royal treasury:

THE EGYPTIAN TALE.

1. The king constructs a stone edifice for the security of his vast riches.

2. In the wall of this treasury is a stone so artfully disposed that a single person can move it, so as to enter and retreat without leaving any trace of his having done so.

3. Two brothers become acquainted with the secret opening into the treasury, and enter it for the purpose of enriching themselves.

4. One of the brothers becomes rich by abstracting large sums of money from the royal treasury.

5. The other brother is caught in the snare which the king had laid within the treasury, for the detection and apprehension of the intruders.

6. At his own request the brother thus caught is beheaded by the other to avoid recognition, and to secure the escape of one. The dead body is hung from the wall of the treasury, for the purpose of discovering his accomplice.

7. The surviving brother, at his mother's earnest request, carries off the dead body, and brings it home on the back of one of his asses.

8. The king, unable to ascertain how his treasury had been entered, is enraged at the removal of the body, and alarmed at finding that some one who possesses the secret still survives.

9. The king has recourse to stratagem, for the purpose of detecting the depredator, but without success.

10. The surviving brother baffles the king's first attempt to detect him, by means of some asses, which, in the character of a wine-seller, he had loaded with wine-flasks, making the king's guards drunk, and leaving them all fast asleep.

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11. In the darkness of the night, the surviving brother tells the king's daughter, whom her father had employed to detect him, the story of his exploits in baffling the guards and carrying off the body of his brother.

12. The king's daughter attempts to seize the brother, but he baffles her, by leaving in her hand a dead arm instead of his own.

13. The king, who admires the audacity and ingenuity of the surviving brother, offers him, by proclamation, pardon and reward; and, on his coming forward, gives him his

THE ARABIAN TALE.

1. In a rock so steep and craggy that none can scale it, a cave has been hewn out, in which the robbers deposit their prodigious wealth.

2. In this rock is a door which opens into the cave, by means of two magical words, "Open Sesame;" and closes again in like manner by pronouncing the words "Shut Sesame."

3. Two brothers become acquainted with the door of the cave, and the means of opening and shutting it; and they enter it for the purpose of enriching themselves.

4. Ali Baba, one of the two brothers, becomes rich by carrying off a great quantity of gold coin from the robbers' cave.

5. Cassim, the other brother, is caught as in a snare, by forgetting, when in the cave, the magical words by which alone an exit could be obtained.

6. Cassim, in his attempt to escape, is killed by the robbers, and his dead body is quartered, and hung up within the door of the cave, to deter any who might be his accomplices.

7. Ali Baba, at the instance of Cassim's widow, carries off his remains from the cave, and brings them home on the back of one of his asses.

8. The robbers, unable to guess how their cave had been entered, are alarmed at the removal of Cassim's remains, which proves to them that some one who possesses the secret still survives.

9. The robbers have recourse to stratagem, for the purpose of discovering the depredator, but without success.

10. Ali Baba, assisted by his female slave, baffles the robber captain's first attempt upon him, by means of some oil in a jar, his men being concealed in the other jars, with which the captain, in the character of an oil-merchant, had loaded some asses: thus the latter, who thought his men asleep, finds them all dead.

11. In the dusk of the evening, Baba Mustapha relates to the two robbers in succession, who had been employed to detect Ali Baba, the story of his having sewed a dead body together; and, blindfold, himself conducts each of them to Ali Baba's door.

12. The two robbers successively mark the house of Ali Baba with chalk; but his female slave baffles them by putting a similar mark on the other houses, in consequence of which they are put to death instead of her master.

13. Ali Baba, saved from the robber captain's designs by the course and ingenuity of Morgiana, his female slave, gives her freedom, and marries her to his

daughter in marriage.

| son.

Here, then, are above a dozen striking coincidences in this one example; and they are given with but slight dislocation or transposition. Other examples might be adduced, but I must reserve them for another communication.

J. W. THOMAS.

Dewsbury.

LA ROCHEFOUCAULD.

Meeting occasionally, in reading new French works and journals, with sentiments and criticisms by eminent living writers on the characteristic peculiarities of some of the most distinguished French authors of the age of Louis XIV. and subsequently, perhaps you will allow me to send you, from time to time, "notes" or extracts from the criticisms alluded to, in case you should be of opinion that they may be agreeable to some of your readers, who may not be aware of the healthier and more Christian tone that now pervades one, at least, of the most influential organs of public opinion in France. Let us begin with *La Rochefoucauld*, as recently reviewed in the *Journal des Débats*.

J. MACRAY.

Oxford.

"La Rochefoucauld.

"Pourquoi La Rochefoucauld m'inspire-t-il une répugnance invincible? Pourquoi cette souffrance en le lisant? Ah! le voici, je crois. La morale de La Rochefoucauld c'est la morale Chrétienne, moins, si je puis m'exprimer ainsi, le Christianisme lui-même; c'est tout ce qui peut humilier et abattre le cœur dans la sévère doctrine de l'Évangile, moins ce qui le relève; c'est toutes les illusions détruites sans les espérances qui remplacent les illusions. En un mot, dans le Christianisme La Rochefoucauld n'a pris que le dogme de la chute; il a laissé le dogme de la rédemption. En faisant briller un côté du flambeau, celui qui désenchante l'homme de lui-même, il éclipse l'autre, celui qui montre à l'homme dans le ciel sa force, son appui, et l'espoir d'une régénération. La Rochefoucauld ne croit pas plus à la sainteté qu'à la sagesse, pas plus à Dieu qu'à l'homme. Le pénitent n'est pas moins vain à ses yeux que le philosophe. Partout l'orgueil, partout le *moi*, sous la haire du Trappiste, comme sous le manteau du cynique.

"La Rochefoucauld n'est Chrétien que pour poursuivre notre pauvre cœur jusque dans ses derniers retranchemens; il n'est Chrétien que pour verser son poison sur nos joies et sur nos rêves les plus chers.... Que reste-t-il donc à l'homme? Pour les âmes fortes, il ne reste rien qu'un froid et intrépide mépris de toutes choses, un sec et stoïque contentement à envisager le néant absolu; pour les autres, le désespoir ou les jouissances brutales du plaisir comme dernière fin de la vie!

"Et voilà ce que je déteste dans La Rochefoucauld! Cet idéal dont j'ai soif, il le détruit partout. Ce bien, ce beau, dont les faibles images me ravissent encore sous la forme imparfaite de nos vertus, de notre science, de notre sagesse humaine, il le réduit à un sec intérêt."—S. De Sacy, *Journal des Débats*, Janv. 28.

SHROPSHIRE BALLAD.

Your correspondent B. H. C. (Vol. viii., p. 614.) gives, from recollection, a Northamptonshire version of the old "Ballad of Sir Hugh of Lincoln." It reminded me of a similar, though somewhat varied, version which I took down, more than forty years ago, from the lips of a nurse-maid in Shropshire. It may interest the author of *The Celt, the Roman, and the Saxon*, to know that it was recited in the place of his birth. Its resemblance to the ballad in Percy's *Reliques* was my inducement to commit it to paper:

It hails, it rains, in Merry-Cock land,
It hails, it rains, both great and small,
And all the little children in Merry-Cock land,
They have need to play at ball.
They toss'd the ball so high,
They toss'd the ball so low,
Amongst all the Jews' cattle
And amongst the Jews below.
Out came one of the Jews' daughters
Dressed all in green.
"Come, my sweet Saluter,
And fetch the ball again."
"I durst not come, I must not come,
Unless all my little playfellows come along,

For if my mother sees me at the gate,
She'll cause my blood to fall."
She show'd me an apple as green as grass,
She show'd me a gay gold ring,
She show'd me a cherry as red as blood,
And so she entic'd me in.
She took me in the parlour,
She took me in the kitchen,
And there I saw my own dear nurse
A picking of a chicken.
She laid me down to sleep,
With a Bible at my head, and a Testament at my feet;
And if my playfellows come to quere for me,
Tell them I am asleep.

S. P. Q.

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"OF THE BENEFIT OF THE DEATH OF CHRIST," BY AONIO PALEARIO.

The total, or almost total, disappearance of books at one time largely circulated, is a curious fact in the history of literature. One cause of it may be found in the efforts made by the Church of Rome to suppress those works which were supposed to contain unsound doctrine.

"Heretical books," says Mr. T. B. Macaulay, "were sought out and destroyed with unsparing rigour. Works which were once in every house, were so effectually suppressed, that no copy of them is now to be found in the most extensive libraries. One book in particular, entitled *Of the Benefit of the Death of Christ*, had this fate. It was written in Tuscan, was many times reprinted, and was eagerly read in every part of Italy. But the inquisitors detected in it the Lutheran doctrine of justification by faith alone. *They proscribed it; and it is now as utterly lost as the second decade of Livy.*"

This book was published without a name. But the author was Aonio Paleario. It was translated into various languages, as French, Spanish, English, and possibly others; and within six years after its first appearance, 40,000 copies are said to have been circulated.

A few years ago I was fortunate enough to meet with a copy of the English version, which was made from the French, not from the original. This copy was printed in 1638, and was, according to the title-page, the fourth (English) edition. From it I edited the work, prefixing a short notice of the author, and verifying the references to the Fathers. It was subsequently retranslated into Italian, and has, I am informed, been much read in Italy. Some time after this publication, I became aware of the existence of a copy (in private hands) of the apparently first English edition, bearing the date of 1573. This I was allowed to inspect: and I hope hereafter to put forth another edition, in which the text of this copy will be followed, and two or three inaccuracies which had crept into the former impression will be corrected.

I was, however, ignorant that a single copy of the original Italian existed; and all inquiry for it seemed to be vain. But one was near at hand, preserved with diligent care among the literary treasures of St. John's College, Cambridge, by the authorities there, who were well aware of its rarity and value. By their obliging permission, I was a few days ago permitted to examine it.

It is a small square 16mo., bound, in beautiful condition, measuring about 4¼ inches by 3, and containing seventy-two pages. The following is the title-page:

"Trattato vtilissimo del beneficio di Giesu Christo crocifisso, verso i Christiani. Venetiis, Apud Bernardinum de Bindonis. Anno Do. M.D.XXXIII."

From the date, it seems to be the first edition.

There is an address

"Alli Lettori Christiani.

"Essendoci venuta alle mani un' opera delle piu pie e dotte, che a nostri tempi si siano fatte, il titolo della quale e, Del beneficio di Giesu Christo crocifisso verso i Christiani: ci e paruto a consolatione e utilita vostra darla i istampa, e senza il nome dello scrittore, accioche piu la cosa vi muova, che l' autorita dell' autore."

This most curious volume has been for upwards of a century in the library of St. John's College, as the following printed notice, pasted within the cover, will show:

"In grati animi testificationem, ob plurima Humanitatis officia, a Collegio Divi Joannis Evangelistæ apud Cantabrigienses multifariam collata, librum hunc inter alios lectissimos eidem collegio legavit Illustrissimus Vir, Dominicus Antonius Ferrari, J. U. D. Neapolitanus, 1744.

"Teste,

But this is not all. The College is happy enough to possess a copy of the rare French translation of the same book. This is somewhat larger in size than the original Italian, and consists of sixty-four leaves. It contains, as will be seen by the title-page, some additional matter:

"Dv benefice de Iesvs Christ crvcifie, envers les Chrestiens. Traduict de vulgaire Italien, en langage François. Plus, Vne Traduction de la huytiesme Homelie de saint Iean Chrysostome, De la femme Cananéé: mise de Latin en François. Venez a moy vous tous qui trauaillez et estes chargez, et ie vous soulageray, 1552."

There is an address by the French translator: "Le traducteur a tous les Chrestiens qui sont dessoubz le ciel, Salut;" and at the end of the volume is a "Traduction du Psalme xxxiv." The French version is said to have been first published in 1545. This therefore is not, it would seem, the earliest edition.

This volume also, it may be added, was given to the College by Ferrari.

J. AYRE.

Hampstead.

Minor Notes.

Stone Chisels.—I saw recently an oviform stone implement which had been found on the granite moors of North Cornwall, and apparently had been used as a pickaxe in mining. The following notice shows that such implements were used by the ancient miners in the Lake Superior district:

"The explorers are now much aided by these guiding features, also by pits, which indicate where an ancient race—probably the Aztecs or Toltecs—have carried on their superficial operations on the veins. Some of those I saw were twenty or thirty feet deep, which must have been the result of much labour, considering their tools—*the only trace of which we find in the shape of oviformed stones, with a groove round the centre for the purpose of securing a handle*, then to be used as a hammer to shatter the vein-stone after it probably had been reduced by the action of fire and water on the calcareous matter entering into its composition. In favour of this conjecture, quantities of charcoal have been found in the bottom of some of these pits, which are almost effaced by the accumulation of timber decayed and foliage of ages past."—From a letter in the *Mining Journal*, Jan. 7, 1854.

S. R. PATTISON.

Acrostic.—I send you a very curious acrostic, copied from a monument in the Church of St. Germans, Cornwall. You will perceive that it is in memory of "Johannes Glanvill, Minister;" and it is surmounted with the arms of that ancient family:

A. D. 1599. 24 ^{to} Novemb ^r natus est.	ARMS.	A. D. 1631. 20 ^{mo} Octob ^r denatus.
I nditur in gelidum	G regis hujus opilio bustu	M,
O mnibus irriguus	L achrymis simul urbis et agr	I.
H ujus erit vivax	A tque indelebile nome	N,
A rtibus et linguis	N ecnon virtute probat	I.
N obis ille novæ	V atem (pro munere) legi	S
N aviter et graviter	I ucunde et suaviter egi	T.
E rgo relanguenti	L icet eluctetur ab or	E
S piritus; æternum	L ucebit totus ut aste	R.

W. D. F.

Walton.

Simmels.—The Vienna correspondent of *The Times*, whose letter from "Vienna, March 5th," appeared in that paper on Friday the 10th, mentions a Viennese loaf, the name of which so strongly resembles the *simmel* of our ancestors as to deserve a Note:

"The Viennese wtlings, who are much inclined to abuse the hyperbole, affirm that a magnifying glass will soon be requisite in order to discover the whereabouts of the *semmeln*, the little wheaten loaves for which Austria is famous."

W. J. T.

Ogborne's History of Essex.—I lately fell in with (at a marine store-shop in Somers Town) some scattered materials in Mrs. Ogborne's handwriting for the above highly interesting but unfinished work. I have not yet sorted them, but I perceive that the MSS. contain some information that was never published, relating to Rochford Hundred, &c. The shopkeeper stated that she had used the

greater part of Mrs. Ogborne's papers as waste-paper, but I am not without hopes that she will find more. There is a letter from Mr. Leman of Bath, which is published in the work. I am aware that Mr. Fossett has Mrs. Ogborne's MSS.; but those now in my possession are certainly interesting, and might be, to some future historian of Essex, even valuable. Should I discover anything worth inserting in "N. & Q." on examining the MSS. I will send it.

G. I. S.

Fleas and Bugs.—Has the following explanation of an old saying ever been brought forward, and is it satisfactory? When a person is sent off "with a flea in his ear," the luckless applicant is peremptorily dismissed with an imperative "flee," with the word "flee" sounding in his ear, or, facetiously, "with a *flea* in his ear."

Apropos of proverbial domestic entomology, is there more than lies on the surface in the elegant simile "As snug as a bug in a rug?" A rough variety of dog was termed a "rug" in Shakspeare's time; quartered on which, the insect might find good entertainment—a plentiful board, as well as a snug lodging. It appears, however, that the name has not long been applied to the *Cimex*, so that the saying may be of greater antiquity, and relate to bugbears.

C. T.

Zeuxis and Parrhasius.—In the Preface to Mr. Grote's *History of Greece*, there occurs the following passage:

"If the reader blame me for not assisting him to determine this—if he ask me why I do not undraw the curtain, and disclose the picture?—I reply in the words of the painter Zeuxis, when the same question was addressed to him on exhibiting his master-piece of imitative art: 'The curtain *is* the picture.'"

Compare this with Pliny, *Nat. Hist.* xxxv. 36. § 3.; from which it appears that Parrhasius, not *Zeuxis*, painted the curtain.

ARCH. WEIR.

Cure for Hydrophobia.—A gentleman named Monsell, who lived at Kilrush in the county Clare, possessed a cure for hydrophobia which was never known to fail. He required that the patient should be brought to him within nine days from the time of being bitten, and his first proceeding was to cause the person to look in a looking-glass or pail of water: if the patient bore that trial without showing any uneasiness, he declared that there was no doubt of his being able to effect a cure. He then retired to another room, leaving the patient alone for a short time; and when he returned, he brought two bits of cheese which he said contained the remedy, and caused the person to swallow them. He then desired that the patient should return home, and for nine days frequently drink a few sips of water; and also take opportunities to look at water or a looking-glass, so as to accustom the nerves to be under control. I knew a case of a peasant girl, who was bitten by a mad dog, and who had to be brought to him tied on a car, whom he cured. The dog, before he was killed, bit several valuable dogs, all of which had to be destroyed; he also bit two pigs, which, after showing most frightful symptoms of hydrophobia, had to be shot and their flesh burned. Mr. Monsell always refused to declare what his remedy was, "lest it might be used for anything but a human being." It would appear that in a great measure he worked on the imagination of his patients: still some other means may have been used, and, as he has been dead some time, it is to be hoped he did not let his secret die with him. He never would take any remuneration from those he cured, or their friends. I never heard any person in that part of the country express the least doubt of the efficacy of the remedy he used.

FRANCIS ROBERT DAVIES.

The "Fusion."—Is it generally known that there exists, between the two branches of the Bourbons, a much nearer relationship than that which arises from their common descent from Louis XIII.? The Duchess de Berri was niece to Louis-Philippe's queen: so that the Duc de Bordeaux and the Comte de Paris are second cousins.

E. H. A.

Queries.

LYRA'S COMMENTARY.

I possess a copy of the *Textus biblie cū Glossa ordinaria Nicolai de lyra postilla Pauli Brugēsis Additiōibus Matthie Thoring Replicis*, in 6 volumes folio, printed at Basle in the years 1506-8. The binding is of oak boards and calf leather, stamped with a very spirited design composed of foliated borders, surrounding, on the right cover, six impressions from a die three inches high by one and three quarters wide, consisting of a narrow border enclosing a human figure, who bears in his left hand a knotted staff as high as himself, while in the right he holds a bag or scrip containing many balls (perhaps stones or fruit), which hangs over his shoulder. Under the right arm he carries a sword, and on the wrist a wicker basket. The lower limbs of this strange being are clad in loose garments, like to a modern pair of trousers, with a large ragged hole on each knee. The feet are not seen, as he is behind a fence composed of interlaced branches of trees. To complete the picture, the head, which is much too large for the body, has no other covering but crisped hair.

On the left cover are four impressions of a die three inches high by two wide, on which are six animals whose kinds it is difficult to determine with certainty; the two upper possibly may be horses, the middle a bird and a monkey, the lower a lion and a dog. The animals are separated from each other by a running pattern composed of branches, leaves, and flowers, and are surrounded by a frame, on which is the following in black-letter:

"DEUS DET NOBIS SUAM PACEM
ET POST MORTEM UITAM ETERNAM."

The clasps have engraven on them, in the same character,—

"LIB DÑS ET MGER JOANNIS VAM MERE."

On the title-page, slightly varied in each volume, is the following inscription, in a hand not much later than the publication of the book:

"Liber M. Joachimi Moller ex testamento M. Johanis vam mer optim et maximus deus
illius anime misereatur. Amen."

I shall be much obliged to any one who will explain to me the figures on the cover, which, doubtless, have some legendary or symbolic meaning; and also give me any notes or references concerning either of the former possessors of the book, both of whom have, I believe, enriched it with manuscript notes.

EDWARD PEACOCK.

Bottesford Moors, Messingham,
Kirton-in-Lindsey.

Minor Queries.

Barristers' Gowns.—What is the meaning of the lapel, or piece which hangs from the back of the barristers' gown? Has it any particular name? In shape it is very similar to the representations we see in pictures of the "cloven tongues." It is not improbable that it may be intended figuratively to bear reference to them.

HENRY T. RILEY.

"*Charta Hen. 2. G. G. n. 2. q.*"—In Cowell's *Law Dictionary* (ed. 1727), under the word LUSGUL, I find the following reference: "Charta Hen. 2. G. G. n. 2. q." I should be much obliged to any person who would suggest for what "G. G. n. 2. q." stands.

K.

Albany Wallace.—Can any of your correspondents, familiar with the drama, tell me who this gentleman was? In 1827, there appeared *The Death of Mary Queen of Scots*, an historic drama in five acts, by A. W., Esq.: Worthing, printed for the author by W. Verrall. His name occurs again on the title-page of *The Reigns of the Stuarts in England dramatised. The First Part of King James the First*, a play in five acts: London, printed by the author, at his private press, Queen Ann Street, 1835.

I naturally turned up Mr. Martin's *Privately Printed Books*, but neither our dramatist nor his press is there alluded to. Touching the latter, Mr. Wallace *dramatised* any more of the Stuarts?

{324} "A certain picture was said by a connoisseur to be 'very well painted for a *gentleman!*' a species of negative praise which gave but little satisfaction to the artist. Should the amateur printer, however, meet with as much, he will be very well contented. All he can himself say for his work is 'that it is legible;' and his type being of a pretty tolerable rotundity, he does not think it will need an additional pair of spectacles to be made out."

I am farther desirous of knowing if, in pursuance of his plan, Mr. Wallace *dramatised* any more of the Stuarts?

J. D.

Leslie and Dr. Middleton.—In Dr. M'Neile's *Lecture on the Jews and Judaism*, Feb. 14, 1854, the four rules given by Leslie as a test of historical truth are thus quoted:

"1. That the matter of fact be such that men's outward senses, their ears and eyes, may be judges of it.

"2. That it be done publicly, in the face of the world.

"3. That not only public monuments be kept in memory of it, but also that some outward actions be stately performed.

"4. That such observances be instituted, and do commence, from the time at which such matter of fact is done.

"It is said that Dr. Middleton endeavoured for twenty years to find out some pretended fact to which Mr. Leslie's four rules could be applied, but in vain."

"It is said." Where; when; by whom?

H. B. C.

U. U. Club.

Star and Garter, Kirkstall.—What is now a large hotel, at Kirkstall Bridge, near to Kirkstall Abbey in Yorkshire, was many years ago a mere village roadside hostel, under whose sign (the Star and Garter) was inscribed in Greek capitals "ΤΟ ΠΡΕΠΟΝ." How could such an inscription have got into such a place? Could it have been the suggestion of some "learned clerke" of the neighbouring monastery, as more suited to the genius of the vicinity than the ordinary announcement of "Good Entertainment for Man and Horse?"

J. L. S., Sen.

Shrove Tuesday.—Happening to be at Newbury on Shrove Tuesday, I was struck with the tolling of the church bell as for a death, and, on inquiry, was informed that such was the custom of the place on this day. Does such a custom exist anywhere else, and what is the origin of it?

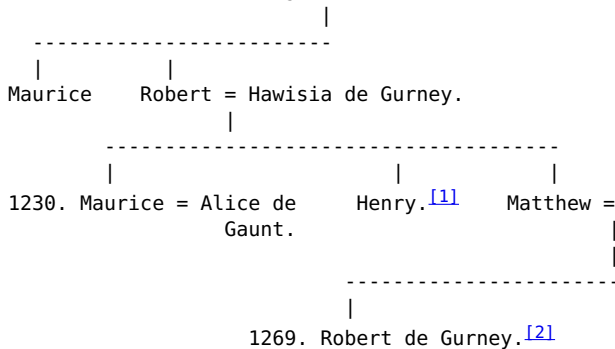
NEWBURIENSIS.

"*Tarbox for that.*"—On reading a book of funny stories some years ago in the British Museum (a sort of *Joe Miller* of Charles II.'s time), whenever any story was given that seemed "too good to be true," the anecdote ended with the words "Tarbox for that." Am I right in suspecting that this is equivalent to the expression, "Tell that to the marines," so well known in our day? "Tarbox" was probably a nickname for a bumpkin, or guardian of the tarbox, in which was kept the tar composition used for anointing sheep. Can anybody suggest another solution of the meaning of this expression?

HENRY T. RILEY.

De Gurney Pedigree.—Can any of your readers inform me whether the following pedigree is correct, so far as it goes?

1170. Robert Fitzhardinge = Eva.



Who was the father of Simon de Gaunt, Bishop of Salisbury in 1300?

E. W. GODWIN.

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

First Master of the Hospital of St. Mark in Bristol.

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

Heir to Maurice, his uncle.

"Πιστις," *unde deriv.*—Scapula and Hederic both give πειθω as the root; but by what process is πιστις so obtained? What objection is there to taking ιστημι as the root? whence εφισταμαι, επιστας, πιστος. No doubt one of your learned readers will kindly aid the inquiry.

ψ.

Snush.—When did this name cease to be used for *snuff*? I think I have met with it as late as the reign of Queen Anne. I believe the Scotch call snuff *snish*, or *snishen*.

HENRY. T. RILEY.

John Bale, Bishop of Ossory.—A complete list of the works of this voluminous writer, giving the titles in full, will be thankfully acknowledged; also any facts as to his life, not generally known. There is a very imperfect list of Bale's *Works* given in Harris's *Ware's Bishops*, and most of the Biographical Dictionaries.

JAMES GRAVES.

Kilkenny.

Proxies for absent Sponsors.—Can any of your readers mention earlier instances than the following of the attendance of proxies on behalf of absent sponsors?

"My daughter, Elizabeth Burrell, was born on Thursday, 25th June, 1696 ... She was baptized on Monday, 15th February. My brother, P. Burrell (by Wm. Board, Esq.), Godfather, my Lady Gee (by my sister Parker), and my niece Jane Burrell, Godmothers."—"Extracts from the Journal and Account-Book of Timothy Burrell, Esq., Barrister-at-Law of Ockenden House, Cuckfield" (*Sussex Archæological Collections*, vol. iii. p. 131.).

E. M.

Hastings.

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Heraldic Query.—Names of the families bearing the following coats of arms are requested:

1. Ermine, on a chief sable, two griffins segreant combatant argent. *Crest*, a demylyon affrontée or.
2. Azure, a bend or, between three spear-heads argent. *Crest*, an armed arm, embowed, grasping a broken spear.
3. Barry of six or and sable (with quarterings). *Crest*, on coil of rope a dog sable collared argent.

E. D.

Christmas Ballad.—Perhaps some of your correspondents may be able to throw some light upon the following verses, which are sung by the waits at Christmas in the neighbourhood of Falmouth:

"Twelve is twelve as goes to hell,
Eleven is eleven as goes to heaven,
Ten is the Ten Commandments,
Nine is nine so bright to shine,
Eight is the gable angels,
Seven is the seven stars of the sky,
And six is the six bold waiters,
Five is the flamboys under the bough,
And four is the Gospel preachers;
Three of them is thrivers (shrovers?),
Two of them is lilywhite babes, and clothed all in green oh!
And One is One, and all alone, and ever more shall be so."

That the first line alludes to the fate of the twelfth apostle is evident. The meaning of the second, third, sixth, ninth, and last lines, is also apparent. The others I am quite at a loss to explain.

C. M. G.

Hay-bread Recipe.—The Query of your correspondent G. D. (Vol. ix., p. 148.) has reminded me of a question which I wish to ask. By what chemical process may hay be converted into bread?

E. W. J.

Te Deum.—We read frequently of this hymn being sung in the Russian Church after victories. Can any of your correspondents inform me in what language it is used in the Eastern Churches? It is, I believe, generally admitted that it was originally composed in Latin for the use of the Western Church; but if the Emperor Nicholas, in his famous manifesto (vide Vol. viii., pp. 585. 655.), quotes from this hymn and not from the Psalms, the one being quite as likely as the other, it would almost appear that the Latin version is the one with which he is the most familiar.

HONORÉ DE MAREVILLE.

Guernsey.

Mary Queen of Scots at Auchincas.—Auchincas is an interesting ruin on the bank of the Evan in Dumfriesshire, the residence of Randolph, Earl of Murray, Regent of Scotland in 1329. I have heard tradition to the effect that when Mary Queen of Scots was fleeing towards England, she paused to rest here. Can any of your readers confirm or contradict this tradition?

And can any of them furnish farther particulars regarding the history of the same castle, in addition to those given in the ordinary gazetteers, and in Black's *Guide to Moffat*?

ANNANDALE.

Right of Refuge in the Church Porch.—In one of J. H. Parker's *Parochial Tales*, a custom is spoken of as existing at the present time in Norfolk, by which every parishioner has a right to make the church porch his temporary home until he can find a lodging elsewhere. Is this a fact? In the parish register of Flamstead, Herts, is an entry under the year 1578, of the burial of a child and its father, "w^h bothe died in y^e church porche."

CHEVERELLS.

Christopher Lemying of Burneston.—The undersigned would be obliged to any of the readers of "N. & Q." who would furnish him with the names of the children and grandchildren of Christopher Lemying of Burneston, nigh Lemying, in Richmondshire, com. York, who lived about A.D. 1600 and 1640? And also with any information concerning the births and deaths of the same? The Heralds' Visitations for the seventeenth century would probably afford the information, but the writer has no access to them at present.

Ralph Ashton the Commander.—Your answer to my inquiry relative to "Isabella, the wife of Ralph the Commander" (*Ashton*, Vol. ix., p. 272.), induced me to refer to the work you quoted, Baines's *Lancashire*; but in the list of her sons I did not find named one who is mentioned in the ancient document I have spoken of, namely, "*James*, the son of Isabel, the wife of Ralph the Commander." Did she survive her husband and marry a second time; and, if so, what was his name? I ask this because, probably, that would be the name of the son here alluded to. A reply to this Query would oblige^[3]

JAYTEE.

Footnote 3:(return)

We cannot discover that Elizabeth Kaye, the wife of Ralph the Commander, married the second time. See Burke's *Extinct Baronetcies*, pp. 21. 285., ed. 1838.—ED.

Minor Queries with Answers.

Roman Roads in England.—Whose is the best treatise on the Roman roads in England?

PRESTONIENSIS.

[Although the credit and fidelity of Richard of Cirencester have frequently been attacked, still, as Gibbon remarks, "he shows a genuine knowledge of antiquity very extraordinary for a monk of the fourteenth century." In 1809, an edition was published in London, entitled *The Description of Britain*, translated from Ricardus of Cirencester, with the original treatise *De Situ Britanniae*, with a map and a fac-simile of the MS., as well as a Commentary on the Itinerary. It has been reprinted in the *Six Old English Chronicles* in Bohn's *Antiquarian Library*, but without the map. The Itinerary contains eighteen journeys, which Richard says he compiled from certain fragments written by a Roman general, and from Ptolemy and other authors. He mentions 176 stations, while Antoninus has only 113.]

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Inscription on the Brass of Sir G. Felbrigge.—Can any of your numerous correspondents afford me an explanation of the following fragment of an inscription from the brass of Sir George Felbrigge, Playford, Suffolk? Each word is separated by the letter **¶**, and a demi-rose conjoined. The part enclosed in brackets is now lost, but was remaining in Gough's time:

"Funda de per a dieu loange et dieu pur lalme de lui al [dieu quil est pete ei(t) ceste]."

This is the order in which the words now stand; but as they are quite unintelligible, and the fillet shows evident signs of having been broken in several places, we may reasonably suppose that they were misplaced when the brass was moved from its original slab. The principal word, about which I am in difficulty, is *pete*. Can it be the same as "pitië?" If so, I venture to suggest the following explanation, till some one may offer me a better:

"... *fil*s de père *qui* funda ceste *place*, à dieu est loange et qu'il eit pitië, *priez* pur l'alme de lui à dieu."

The words printed in Italics are supplied to complete the sense.

F. G.

[Perhaps the following words in Italics may be supplied for those obliterated: "*Ceste Chaunterie estait fonde de part de George Felbrigge, Chf. A Dieu soit loange et gloire ... priez pur l'asme de lui a Dieu quil eit pite ...*"

The following notice of the destruction of this beautiful brass is given in Davy's Suffolk Collections, Add. MSS. 19,086. p. 342.: "The brass in memory of Sir George Felbrigge, which had for a long time been covered by the pews, was three or four years ago, in consequence of some repairs, uncovered, when the incumbent and his curate had it torn from the stone, and it was for some time lying in pieces at the mercy of any pilferer. Mr. Albert Way, the Director of the Society of Antiquaries in Feb. 1844, wrote to me, to ask what was become of the figure; and, in consequence, as I had not an opportunity of visiting the church myself, I wrote to Mr. Arthur Biddell for information; and the following is a copy of his answer, dated Feb. 23, 1844: 'Felbrigge's monument was removed, much against my wishes, from its former place in the N. E. corner of the church to the chancel under the communion table, where it is fixed; forming part of the pavement. The broken pieces of brass are again fixed in the stone; but so many of the pieces were long ago lost, and I think those which were lately separated from the stone are not placed in their original position: so, except the figure, there is little remains to convey an idea of the ornamental and beautiful work by which the figure was surrounded.'"]

Skipwith.—

"Here lyeth the body of William Skipwith, Baronet, who deceased the 25th of February, 1764, aged fifty-six years. He descended from Sir Henry Skipwith of Prestwold, in Leicestershire, created baronet by King James I., was honoured with King Charles I.'s commission for raising men against the usurping powers, and proved loyal to his king,

so that he was deprived of his estate by the usurper, which occasioned his and his sons' death, except Sir Gray Skipwith, grandfather of the abovesaid Sir William Skipwith, who was obliged to come to Virginia for refuge, where the family hath continued ever since.'

"Inscription copied from tombstone of Sir William, who lies buried at Greencroft, near Petersburg, Virginia."—See *South. Messenger*, vol. ix. p. 591.

I should be obliged for information as to Sir Henry.

T. BALCH.

Philadelphia.

[Sir Henry Skipwith was created a baronet Dec. 20, 1622, and in 1629 obtained, jointly with Sir Thomas Walsingham, Knt., a grant of lands in the counties of Leicester, Derby, &c.; in 1631 a grant of free-warren for his lands in Leicestershire; in 1636 was high sheriff for the county; and in 1637 certain amerçiements against him on account of that office, which had been returned into the Court of Chancery, were certified to the Court of Exchequer. Heartily espousing the cause of Charles I., he was one of the Commissioners of Array for this county, and on May 28, 1645, had the honour of entertaining his sovereign at Cotes, after which he was fined 1114*l.* by the parliamentary sequestrators. He was the last of the family who resided at Cotes; and amongst his poems is "An Elegy on the Death of my never enough lamented master, King Charles I." The others are chiefly of a melancholy turn. Sir Henry, his second son, died soon after his father, unmarried; whereupon his title and estate went to his next brother Sir Gray, who, after the death of the king, went with several other gentlemen, to avoid the usurpation, over to Virginia, and there married, and left one son.—Nichols's *Leicestershire*, vol. iii. p. 367., which also contains a pedigree of the family. Consult also Lloyd's *Worthies*, p. 649.]

College Battel.—What is the derivation of a word peculiar to the universities, *battels*: is it connected with *batten*?

S. A.

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[In Todd's *Johnson* we read, "BATTEL, from Sax. *taelan* or *cellan*, to count, or reckon, having the prefix *be*. The account of the expenses of a student in any college in Oxford." In the *Gent. Mag.* for Aug. 1792, p. 716., a correspondent offers the following probable etymology: "It is probably derived from the German *bezahlen*; in Low German and Dutch *betahlen*; in Welsh *talz*; which signifies to pay; whence may be derived likewise the English verb *to tale*, and the noun a *tale*, or *score*, if not the corrupted expressions *to tell* or *number*, and *to tally* or *agree*."]

Origin of Clubs.—Can any of your correspondents inform me from whence the cognomen of "club" came to be applied to select companies, and which was the first society that bore that title?

F. R. B.

[Club is defined by Johnson to be "an assembly of good fellows, meeting under certain conditions." The present system of clubs may be traced in its progressive steps from those small associations, meeting (as clubs of a lower grade still do) at a house of public entertainment; then we come to a time when the club took exclusive possession of the house, and strangers could be only introduced, under regulations, by the members; in the third stage, the clubs build houses, or rather palaces, for themselves. The club at the Mermaid Tavern in Friday Street was, according to all accounts, the first select company established, and owed its origin to Sir Walter Raleigh, who had here instituted a meeting of men of wit and genius, previously to his engagement with the unfortunate Cobham. This society comprised all that the age held most distinguished for learning and talent, numbering amongst its members Shakspeare, Ben Jonson, Beaumont and Fletcher, Selden, Sir Walter Raleigh, Donne, Cotton, Carew, Martin, and many others. There it was that the "wit-combats" took place between Shakspeare and Ben Jonson, to which, probably, Beaumont alludes with so much affection in his letter to the old poet, written from the country:

"What things have we seen
Done at the Mermaid! heard words that have been
So nimble and so full of subtle flame,
As if that every one from whom they came
Had meant to put his whole wit in a jest."

Ben Jonson had another club, of which he appears to have been the founder, held in a room of the old Devil Tavern, distinguished by the name of the "Apollo." It stood between the Temple Gates and Temple Bar. It was for this Club that Jonson wrote the "Leges Convivales," printed among his works.]

Royal Arms in Churches.—When were the Royal Arms first put up in churches?

Are churchwardens compelled to place them over the chancel arch, or in any part of the building over which their jurisdiction extends?

In a church without an heraldic coat of Royal Arms, can a churchwarden, or the incumbent *refuse* legally to put up such a decoration, it being the gift of a parishioner?

AZURE.

[For replies to AZURE's first Query, see our Sixth Volume *passim*. The articles at pp. 227. and 248. of the same volume incidentally notice his other queries.]

Odd Fellows.—What is the origin of Odd Fellowship? What gave rise to the title of Odd Fellows? Are there any books published on the subject, and where are they to be had? Is there any published record of the origin and progress of the Manchester Unity?

C. F. A. W.

[Our correspondent should consult *The Odd Fellows Magazine*, New Series, published Quarterly by order of the Grand Master and Board of Directors of the Manchester Unity of the Independent Order of Odd Fellows. We have only seen vols. i. to vii., which appeared between 1828 and 1842. Perhaps some of our readers may wish to know what is an Odd Fellow. Take the following description of one as given in vol. iv. p. 287.: "He is like a fox for cunning; a dove for tameness; a lamb for innocence; a lion for boldness; a bee for industry; and a sheep for usefulness. This is an Odd Fellow according to Odd Fellowship."]

Governor-General of India.—Will some of your learned readers be good enough to inform me upon what authority the present Governor-General of India is styled, in all official notices, "The Most Noble?" I have always understood the style of a Marquis to be "Most Honorable."

NOVICE.

[Official notices from public departments are frequently incorrect in reference to the styles of persons. The style of a Marquis is only *Most Honorable*, that of Duke *Most Noble*.]

Precedence.—Supposing an earl's daughter marries a commoner, do her children by him take precedence as the earl's grandchildren?

SNOB.

[The children take only the precedence derived from their *paternal* status.]

Replies.

MARMORTINTO, OR SAND-PAINTING.

(Vol. ix., p. 217.)

Mr. Haas, a native of Bibrach, in Germany, was accustomed to lay claim to the invention of sand-painting; and would often with a little pride repeat to his friends the way in which it was first suggested to his mind. Simply this:—Once, while he was engaged ornamenting a plateau with an elaborate and rich design, King George III. entered the apartment; and after having regarded the design and *modum operandi* for some considerable time in silence, exclaimed, in an impatient manner, as if vexed that so much beauty should be so short-lived: "Haas! Haas! you ought to fasten it." From that moment, the artist turned his ingenuity to the subject: and how successfully, his pictures show.

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The remarks of F. C. H. as to the mode of painting are quite correct. The fixing of the sand was the last operation, inasmuch as I have heard of the artist's wrath visiting a poor pussy because she had shaken a picture, and thereby disturbed the sand not yet fixed. The secret died with him and a friend, a contemporaneous artist, to whom I believe he had communicated the secret; this friend's name I do not know. Mr. Haas painted landscapes, the friend painted cattle pieces. I have in my possession some of Mr. Haas' work. It is beautifully soft and quiet. The foliage is fine in the extreme, withal a rich depth of colouring. The Welsh scenery he felt most at home in, he threw into it a spirit of repose: while it was bold, there was nothing harsh or offensive to the eye. I have tried many experiments with one of this pictures: amongst other things, I find the least moisture will remove the sand. Mr. Haas had a gallery in London for some time (I believe in Regent Street), where there were portraits done in sand. A portrait of himself was considered the gem of the pictures: such a vitality and delicacy of colouring did it possess. I mention this merely to show that sand could be applied to other branches of art besides landscapes. The history of the pictures at Windsor Castle is to be seen in one of the old *Windsor Guides*. Mr. Haas died at Bibrach, where doubtless many of his pictures are.

Sand-paintings cannot last long; they have in themselves the element of their own destruction, "their rough surface," which very soon collects and retains the dust. I never heard of their being cleaned.

JOHN MUMMERY.

Queenwood College, Stockbridge, Hants.

O'BRIEN OF THOSMOND.

(Vol. ix., p. 125.)

In corroboration of my former suggestion, that Nicholas Thosmond of Somersetshire was an

O'Brien of Thomond, I beg to add some farther facts. Cotemporary with him was William Toutmound, who obtained in the sixth year of Henry IV. a grant of the office (in England) of chief carpenter of the king for his life. This singular office, "Capitalis Carpentarius Regis," must, I suppose, be called Lord High Carpenter of England, in analogy with the offices of steward, butler, &c. It is mentioned in the *Calendar of Patent Rolls of England* at the 6 Henry IV.; and in the same repository is mention of a grant long before by Henry III. of the land of Tosmond in Ireland, to A. R. Tosmond (R standing, I presume, for "Regi," for the Irish Toparchs were then thus designated by the English government). In this case then we have the letter *s* used for *t*, as in the *Inq. P. M.* of Alicia, wife of the before-mentioned Nicholas Thosmound. In the *Abbreviatio Rotulorum Originalium of England*, in 15 Edw. II., is the expression "Regalitem de Totamon," applied to the district of Thomond in Ireland. It seems not unlikely that the two cotemporary individuals mentioned above were sons or grandsons of Turloch, or Tirrèlagh, O'Brien, sovereign of Thomond from 1367 to 1370, when he was supplanted by his nephew Brien O'Brien, ancestor of the Marquis of Thomond. For this Turloch was in some favour with the government, by whom his distress was sometimes relieved. Thus it appears from the printed calendar of Irish Chancery Rolls, that a writ of *liberate* issued in the 4th Rich. II. for the payment to him of forty marks; and again, 5 Rich. II., of twenty marks, "ei concord. p recompens. labor." He was much befriended by the Earl of Desmond, whose successor being high in favour with the kings Henry V. and VI., obtained a large grant of land in the county of Waterford, which he immediately conferred on the sons of Turloch. Yet some of those sons may, through his interest, have been established in England. It becomes, therefore, a matter of considerable interest to ascertain whether the *Inq. P. M.* 2 Henry IV. contains any proof that Nicholas Thosmound was an O'Brien.

While on this subject, may I inquire the reason why the O'Briens quarter with their own arms the bearing of three piles meeting in a point? These latter were the arms of the English baronial family of Bryan, not at all connected with the Irish family. I suspect the Irish were late in their assumption of arms, and borrowed in many cases the arms of English families of nearly similar names.

A. B.

CORONATION STONE.

(Vol. ix., p. 123.)

Possibly the following authorities may tend to throw light upon the question started by your correspondent.

In *Ant. Univ. Hist.*, vol. xvii. p. 287., 4to. ed., London, 1747, it is said:

"St. Austin tells us that some of the Carthaginian divinities had the name of Abaddires, and their priests that of Eucaddires. This class, in all probability, was derived from the stone which Jacob anointed with oil, after it had served him for a pillow the night he had his vision; for in the morning he called the place where he lay Bethel. Now it is no wonder this should have been esteemed as sacred, since God himself says, he was the GOD OF BETHEL, the place where Jacob anointed the pillar. From Bethel came the bætylus of Damascius, which we find called Abaddir by Priscian. This Abaddir is the Phœnician Aban-dir, that is, the spherical stone, exactly answering to the description of the bætylus given us by Damascius and others. The case seems to have been this; the Canaanites of the neighbourhood first worshipped the individual stone itself, upon which Jacob had poured oil; afterwards they consecrated others of that form, and worshipped them; which false worship was perpetuated even to the time of St. Austin."—See note (N), *Ant. Univ. Hist.*, vol. i. p. 310.

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Now if such stones were an object of worship among the Phœnicians, nothing is more probable than that they should take such a stone along with them in their migrations to new settlements; and it may therefore well be that the Phœnicians, who first settled in Ireland, did bring such a stone with them; and hence possibly the tradition in question may have originated.

There is abundant evidence that the Phœnicians fled from Palestine in very early times (*Ant. Univ. Hist.*, vol. iii. p. 479.), and probably some of the Jews also about the time when Samaria was taken; and there can be no doubt that some Phœnicians, if not some Jews, settled in these islands at a very remote period; and it is a very remarkable fact that the Welsh spoken in North Wales is said to be nearer to the old Hebrew than any other existing language, and varying no more from it than the great length of time which has passed would lead any one to expect. (*Ant. Univ. Hist.*, vol. vi. p. 31. note.)

It should seem that some at least of the bætyli were round, and of such a size that they might be carried about by their votaries either by hanging at the neck or in some other way (*Ant. Univ. Hist.*, vol. xvii. p. 287. x.). But probably they were originally in the shape of a pillow. In Gen. xxviii. 18., it is said that Jacob "took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it;" from which it is plain that the stone was not a sphere, but oblong and flat at the top and bottom; and probably not with square edges, as that would be most uncomfortable to lay the head upon. ^[4]

S. G. C.

Query whether from these bætyli our ancestors derived the word *beetle*, which denotes a wooden maul or hammer for driving wedges. Its head is about a foot long, flat at each end, and the rest round; so that it nearly resembles a pillow in shape, and the head, together with its handle, would well resemble a stone of similar shape suspended by a cord in the middle. Bailey derives the word in this sense, and as denoting the insect, from Sax. **Bytel**. If a handle was ever put in a bætylus, which was of the form I have suggested, it would form an excellent instrument for driving wedges or the like.

Thirty years ago, the coronation stone in Westminster Abbey stood under a very old chair; and was a bluish irregular block of stone, similar both in colour and shape to stepping-stones in the shallow rivers of the north of England. It is *now* a very nice hewn block, nicely fitted into the frame under the seat of a renovated chair. It does not look at all like the old stone of former days. Is the geological formation of the present block very difficult to ascertain?

H. R. NÉE F.

POLYGAMY.

(Vol. ix., p. 246.)

In answer to the various Queries of *Stylites* I have to observe:

1. That the Jews do not at present, in any country, practise polygamy, it being contrary, not to the letter, but to the spirit of the law of Moses, which nevertheless provides for cases where a man has two wives at the same time; the inconvenience of which practice is several times pointed out, and which was also inconsistent with the Levirate law. (See Jahn, § 151.; and the Mishna, סדר נשים, which designates more wives than one צרות, *trouble, adversaries*.)

2. The practice was, however, allowed expressly to the Jewish kings only, perhaps to the extent of *four* wives, which is the Rabbinic exposition, and coincides with the Koran.

3. Marriage being a civil contract in most heathen countries, as also amongst the Jews and early Christians, polygamy is not forbidden or allowed on religious grounds. Marriage was included under the general head of covenants, כתובות, in the Mishna. Barbarous nations generally practised polygamy, according to Tacitus (*Germ.* 18.); excepting the Germans, who, like the Greeks and Romans, "were content with a single wife," although some exceptions were found in this respect, *non libidine, sed ob nobilitatem*.

4. Polygamy was not practised amongst the early Christians, who followed the Jews in this matter.

5. Clement of Alexandria (*Stromata*, lib. iii. p. 461., edit. 1629) says:

"Ἄλλ' ὁ αὐτὸς ἀνὴρ καὶ Κύριος, παλαιὰ καινίζων, οὐ πολυγαμίαν ἔτι συγχωρεῖ· τότε γὰρ ἀπήτει ὁ Θεός, ὅτε αὐξάνεσθαι καὶ πληθύνειν ἐχρήν· μονογαμίαν δὲ εἰσάγει, διὰ παιδοποιίαν, καὶ τὴν τοῦ οἴκου κηδεμονίαν, εἰς ἣν βοηθὸς ἐδόθη ἡ γυνή."

Whence it appears that to have progeny and a helpmate at home were the objects proposed in matrimony, for which polygamy was unfavorable. He then remarks on the privilege conceded to some to form a second marriage, after the death of the first wife, which St. Paul forbids to a bishop, who was to be, in the *modern* sense of the word, a monogamist. Two wives at the same time were wholly repugnant to Jewish, as well as Greek and Roman, sentiment. Ignatius (*ad Polyc.* 5.) says it is *proper* (πρέπει) for married persons to unite under the bishop's advice, so that the marriage may be κατὰ Θεὸν and not κατ' ἐπιθυμίαν; whence it is inferred that a marriage was valid in his time, although no religious sanction was obtained.

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It appears from Our Lord's remarks, Matt. xix. 8., Mark x. 5., that the consuetudinary law of marriage was not wholly abrogated, but was accommodated to the Jews by the Mosaic code. To understand this subject, therefore, the ancient usages and existing practices must be weighed, as well from ancient authors as from modern travellers. Whence it appears that the contract of marriage, whereby a man received a wife in consideration of a certain sum of money paid to her father, contemplated progeny as its special object.^[5] In default of an heir the Jew took a second wife, it being assumed that the physical defect was on the wife's part. If the second had no child he took a third, and in like default a fourth, which was the limit as understood by the rabbins, and is now the limit assigned by the Mahometan doctors. But the Mosaic law proceeded even beyond this, and allowed, on the husband's death, the right of *Iboom*, usually called the Levirate law, so that in case of there being *no* child, some *one* of the deceased's brothers had a right to take some *one* of the deceased's wives: and their progeny was deemed by the Mosaic code to be his deceased brother's, whose property indeed devolved in the line of such progeniture. It would appear that it was usual for the eldest brothers to marry, the younger brothers remaining single. This was a remnant, as modified by Moses, of the custom of polyandry, several brothers taking one wife,—a sort of necessary result of polygamy, since the number of males and females born is equal in all countries, within certain limits of variation. The best authorities on this subject are the Mishna, Selden, Du Halde, Niebuhr, Süsmilch, and Michälis, the last in Dr. Smith's translation, at the beginning of the 2nd volume.

Lichfield.

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

In the recent ceremony of the French emperor's marriage, money was presented to the bride.

STYLITES says, "On what ground has polygamy become forbidden among Christians? I am not aware that it is directly forbidden by Scripture." In reply to this I venture to say, that the Divine will on this matter was sufficiently indicated at the creation, when one woman was appointed for one man, as expressed in Gen. ii. 24., and quoted by Our Lord, with the significant addition of the word *twain*: "They twain shall be one flesh" (Matt. xix. 5.). *Twain*, i.e. two; not twenty, nor any indefinite number. Moreover, the law of nature speaks, in the nearly equal numbers of men and women that are born, or, as in this parish, by making the men the more numerous.

But STYLITES starts a most interesting question in a practical point of view. It is admitted that the Gospel is not very explicit respecting polygamy; and why so? Possibly the Gospel was purposely kept silent; and the Church allowed some latitude in judgment upon a very difficult point, because it was foreseen that the custom of polygamy would prove one of the greatest obstacles to a reception of pure Christianity. This difficulty is of constant occurrence in heathen lands at the present day. The Christian missionary insists upon the convert abandoning all his wives, except the one whom he first married. This woman was probably childless; and because she was so, he formed other and *legal* connexions. But before he can be received as a Christian, he must dissolve all these later ties, and bastardise children who were innocently born in lawful wedlock. The conditions are very awful. An act of cruelty and injustice has to be performed by one who is on the point of entering the threshold of Christianity!

Perhaps these considerations may serve to account for the comparative silence of the Gospel upon a subject which seemed to require the expression of a direct command, whilst they will in no way obscure its universally-admitted meaning.

ALFRED GATTY.

Ecclesfield.

POETICAL TAVERN SIGNS.

(Vol. ix., p. 58.)

The subjoined lines address themselves to the traveller, as he looks on the sign of "The Rodney's Pillar" inn at Criggirn, a hamlet on the borders of Montgomeryshire and this county:

"Under these trees, in sunny weather,
Just try a cup of ale, however;
And if in tempest or in storm,
A couple then to make you warm;
But when the day is very cold,
Then taste a mug a twelvemonth old."

Reverse side.

"Rest, and regale yourself: 'tis pleasant.
Enough is all the prudent need.
That's the due of the hardy peasant,
Who toils all sorts of men to feed.

"Then 'muzzle not the ox when he treads out corn,'
Nor grudge honest labour its pipe and its horn."

G. H. BILLINGTON.

The following, although not a *tavern* sign, may be worth preserving. I saw it under a painting of an ox, which adorned a butcher's shop at Ischl, in Upper Austria, A.D. 1835:

"Der Ochs besteht aus Fleisch und Bein zum laufen,
Darum kann ich das Fleisch nicht ohne Bein verkaufen."

J. C. R.

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In the parlour of the "Three Pigeons," Brentford, is an old painting, dated 1704, representing a landlord attending to his guests seated at a table in the open air, with these lines above:

"Wee are new beginners,
And thrive wee would faine;
I am Honest Ralf of Reading,
My wife Susand to name."

Wright, in his *Historia Histrionica*, 1699, tells us that—

"Lowin (one of the original actors in Shakspeare's plays), in his latter days, kept an inn, the 'Three Pigeons,' at Brentford, where he died very old."

At the "Old Parr's Head," Aldersgate Street, was, in 1825, a sign of an ancient gentleman, with these lines under:

"Your head cool,
Your feet warm;
But a glass of good gin
Would do you no harm."

The author of *Tavern Anecdotes*, 12mo., 1825, records the following:

"Rhyming Host at Stratford.

At the Swan Tavern, kept by Lound,
The best accommodation's found—
Wine, spirits, porter, bottled beer,
You'll find in high perfection here.
If, in the garden with your lass,
You feel inclin'd to take a glass,
There tea and coffee, of the best,
Provided is for every guest;
And, females not to drive from hence,
His charge is only fifteen pence.
Or, if dispos'd a pipe to smoke,
To sing a song, or crack a joke,
You may repair across the green,
Where nought is heard, tho' much is seen:
There laugh, and drink, and smoke away,
And but a mod'rate reck'ning pay,—
Which is a most important object,
To every loyal British subject.

In short,
The best accommodation's found,
By those who deign to visit Lound."

EDWARD F. RIMBAULT.

1. At a public-house near Cambridge, known to the natives of Cambridgeshire as "Tew-Pot House," formerly kept by one Cooper, there used to be, I cannot say decidedly is, as I have not passed the place for ten years and more, the following:

"Rest, traveller, rest; lo! Cooper's hand
Obedient brings two pots at thy command.
Rest, traveller, rest, and banish thoughts of care.
Drink to thy friends, and recommend them here."

2. The Robin Hood inscription is found, with a very little variation, in front of a public-house at Cherryhinton, at the corner of the road to Fulbourn, in this county.

3. Who can forget the suggestion by Walter Scott, of

"Drink, weary traveller, drink and *pay*,"

as a motto for the public-house at Flodden? (See Lockhart's *Life of Scott*, cap. xxv.)

I remember seeing the following in the parlour of a house at Rancton, I believe in Norfolk:

"More beer score clerk
For my my his
Do trust pay sent
I I must have
Shall if I brewer
What and and my."^[6]

P. J. F. GANTILLON.

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

Begin with the bottom word of the right-hand column and read upwards, treating the other columns in a similar way.

In Deansgate, Manchester, under an artistic representation of Llangollen Castle, is the following:

"Near the above place, in a vault,
There is such liquor fixed,
You'll say that water, hops, and malt
Were never better mixed."

As a parallel to the case cited by NEWBURIENSIS, I may mention the sign of the "BROWN COW," near the village of Glodwick, Oldham:

"This cow gives such liquor,
'Twould puzzle a viccar" [*sic*].

JOHN SCRIBE.

The following verse from the sign-board of the Bull Inn at Buckland near Dover, may not be an uninteresting addition to your list of poetical tavern signs.

"The bull is tame, so fear him not,
All the while you pay your shot;
When money's gone, and credit's bad,
It's that which makes the bull run mad!"

FRAS. BRENT.

Sandgate.

At the Red Lion, Stretton, near Warmington:

"The Lion is strong, the Cat is vicious [*sic*],
My ale is good, and so is my liquors."

E. P. PALING.

February 20, 1854.

At Swainsthorpe, a village five miles from Norwich, on the road to Ipswich, is a public-house known as the "Dun Cow." Under the portrait of the cow, in former days, stood the following couplet:

"Walk in, gentlemen; I trust you'll find
The dun cow's milk is to your mind."

Whether it still remains I know not, as many years have gone by since I passed that way.

T. B. B. H.

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"BEHEMOTH."

(Vol. ix., p. 77.)

Hobbes's *Behemoth* forms the eighth tract in the collection relating to the civil wars by the Baron Maseres (1815), and occupies nearly 200 pages. The Baron, in his Preface (pp. lxxviii., lxxix.) gives the following character of the work:

"It is written in a very clear and lively style, and contains a great deal of curious historical matter concerning the rise and gradual increase of the Pope's power over temporal princes: the prohibition of marriage in secular priests; the doctrine of transubstantiation; the institution of auricular confession to a priest; the institution of Orders of preaching friars; and the institution of Universities and Schools of Disputation; (all which institutions, he observes, had a tendency to increase the power of the Pope, and were made for that purpose,) which is set forth in pp. 467, 468., &c., to p. 472. And much other interesting matter, concerning the sentiments of the Presbyterian ministers, the Papists, the Independents, and other sectaries. The pretensions made by them to Spiritual Power, and the nature of heresies and the history of them, is clearly and justly described in another part of it; over and above the narration of the several events of the civil war itself, which I believe to be faithful and exact in point of fact, though with a different judgment of Mr. Hobbes as to the moral merit of the persons concerned in producing them, from that which, I presume, will be formed by many of the readers of this history at this day; which difference of judgment between Mr. Hobbes and the present readers of this work, will be a necessary consequence, from Mr. Hobbes's having entertained two very important opinions concerning the nature of civil government in general, and of the monarchical government of England in particular, which in the present age are thought, by almost every Englishman who has paid any attention to the subject, to be exceedingly erroneous."

Subjoined to his reprint of this tract, the Baron has appended remarks on some particular passages therein, which appeared to him to contain erroneous opinions.

C. H. COOPER.

Cambridge.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Slides for the Magic Lantern.—Might not the collodion process be applied very usefully in the preparation of slides for the magic lantern?

Good slides are always expensive, owing, in great measure, to the accuracy required, where every defect will be magnified some hundred times.

I would suggest that a photographic picture should be taken on the glass plate, and then varnished. The painter should then apply his colours to the *opposite* side of the glass, using the photographic image as his outline. The colours would then be burnt in, and the varnish and collodion film cleared off.

This plan would be especially useful when the photographic picture had been taken by the microscope.

THOS. SCOTT, B.A.

Brighton.

Albumenized Paper.—If MR. HELE will follow the directions contained in a paper of mine which you published in Vol. ix., p. 206., for albumenizing paper, I think he will have no reason to complain of waves, or streaks, or blotches, and will be saved the trouble of the damping process which he uses and recommends to others. ("N. & Q.," Vol. ix., p. 254.) I have done a considerable quantity of paper of Canson, both positive and negative, and also of other makers, Whatman, Turner, Sandford, and Nash, and in all I have succeeded perfectly in obtaining an even coating of albumen. I am convinced from my own experience that the cause of waviness, &c., is due to raising the paper from the albumen *too slowly*. If the paper be snatched hastily from the solution, air bubbles no doubt will be formed; but if the paper be raised with a steady even motion, *not too slow*, the albumen will flow evenly from the paper, and it will dry with a perfectly even surface.

MR. SHADBOLT is certainly mistaken in saying that positives printed from negatives will not stand a saturated solution of hypo. soda, unless they be printed so intensely dark that all traces of a picture by reflected light are obliterated. I have used nothing but a saturated solution for fixing my positives for a considerable time, and my experience agrees with that of other of your correspondents, that the picture is not as much reduced by a saturated solution as by a weaker one. By adding about one grain of sel d'or to every eight ounces of saturated solution, very rich black tones will be obtained.

I inclose a specimen of what I have got in this way.

C. E. F.

[The specimen sent is most satisfactory; we wish that the locality of the view had been stated.—ED.]

Mounting Positives on Cardboard.—In the absence of any other reply to J. L. S. (Vol. ix., p. 282.), the following, as the method I always adopt, may serve his purpose.

Having cut the positive to the size required, and trimmed the edges, place it upon the cardboard to which it is intended to be attached, and carefully centre it; then with a pencil make a slight dot at each of the angles. Remove the proof, and lay it *face downwards* upon a piece of clean paper or a cloth, and with any convenient brush smear it evenly over with a paste made of arrowroot, taking care not to have more than just enough to cover it without leaving any patches. Place it gently on the cardboard, holding it for the purpose by two *opposite* angles, and with a silk handkerchief dab it gently, beginning in the middle, and work any little superfluity of the paste towards the edges, when it will be gradually pressed out. The whole may be placed in a press, or under a pile of books to dry.

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My object in using arrowroot is simply that of having a *pure starch* without colour, and it serves as a size to the paper, which has lost that originally in it by the repeated washings, &c.

The paste is made very thin, thus:—Put a teaspoonful of arrowroot (not *heaped*) into a teacup with about two spoonfuls of cold water, and mix into a paste: then add *boiling* water enough to fill the cup, and stir. Many photographers merely attach the *edges* of their pictures, but I prefer them to adhere all over. Gum is fatal to the beauty of a photograph, unless it is previously re-sized.

GEO. SHADBOLT.

Mr. Lyte's Collodion (Vol. ix., p. 225.).—Our readers may remember that in "N. & Q.," Feb. 18, MR. F. MAXWELL LYTE furnished our readers with a detailed plan of his mode of preparing collodion. In that article, written from Pau, that gentleman was so good as to promise us that when he had an opportunity he would send us a couple of specimens of his workmanship. He has more than fulfilled his promise, for we have received from him this week four photographs, which, for general beauty and minuteness of detail, cannot be surpassed. The subjects are, I. Study of Trees, No. 2.; II. Study of Trees, No. 5. Old Pollard Oak; III. Study of Trees, Peasants collecting Leaves; IV. Old Church Porch, Morlâas, Monogram of the Eleventh Century. MR. LYTE, who is a first-rate chemist, has shown himself by these specimens to be also a first-rate practical photographer. From him, therefore, the art may look for much future progress.

Replies to Minor Queries.

Burton's "Anatomy of Melancholy" (Vol. ix., p. 191.).—DR. RIMBAULT may perhaps be interested in

hearing that some years ago I urged upon two London publishers the desirableness of bringing out a new edition of Burton's *Anatomy of Melancholy*, but they both declined to undertake the work. I then resolved to publish myself the *latter* part of the work (on *Religious Melancholy*), and made known my intention in "N. & Q.," in the hope of obtaining some casual notes and observations; but in this also I was disappointed. As, however, my intention is only suspended for the present, not abandoned, I shall be obliged by any assistance that DR. RIMBAULT, or any of your readers, can afford me. Can any one correct the following list of editions of the *Anatomy of Melancholy*?

1621. 4to. Oxford.	1738. fol.
1624. fol. Oxford.	1800. fol. 2 vols.
1628. fol. Oxford.	1804. 8vo. 2 vols.
1632. fol. Oxford.	1806. 8vo. 2 vols.
1638. fol.	1827. 8vo. 2 vols.
1651-2. fol.	1829. 8vo. 2 vols.
1660. fol. London.	1837. 8vo. 2 vols.
1676. fol.	1839. 8vo.
1728. fol.	1845. 8vo.

If Watt's *Biblioth.* be correct, the *last* folio edition was *not* that of 1676 (see "N. & Q.," Vol. ix., p. 121.); but on this and other similar points I shall be glad to hear DR. RIMBAULT'S opinion.

M. D.

Original Royal Letters to the Grand Masters of Malta (Vol. viii., p. 99.).—When making out the list of English Royal Letters, which has already appeared in "N. & Q.," we were not aware that any others besides those which we recorded at the time were to be found in the Record Office. Since then Dr. Vella has examined other manuscript volumes, and, fortunately, brought to light nine more autograph letters, to which, according to their dates, we hope to call your attention hereafter. They are as follows:

Writer.	Date.	In what Language written.	To whom addressed.
Charles II.	28th November, 1670.	Latin.	Nicholas Cotoner.
Ditto	12th February, 1674.	Ditto.	Ditto.
Ditto	19th May, 1675.	Ditto.	Ditto.
Ditto	28th October, 1676.	Ditto.	Ditto.
Ditto	2nd November, 1678.	Ditto.	Ditto.
James II.*	24th August, 1685.	Ditto.	Gregory Caraffa.
Ditto	10th day of Jan. 1686-7.	Ditto.	Ditto.
Ditto	9th April, 1687.	Ditto.	Ditto.
George I.	5th May, 1715.	Ditto.	Raymond Perellos.

* The letters of James II. are countersigned "Comes de Sunderland,"^[7] and that of George I. "I. Stanhope."

In our previous list an error occurred, which we would wish to correct. The last letter of Henry VIII. was addressed to the Grand Master Pierre Du Pont, and not to Nicholas Cotoner, who ascended the Maltese throne in 1663. The translation of H. M.'s congratulatory letter to Du Pont, on his election, we trust you have already received. We referred in our former Note to a letter of Charles II., under date of "the last day of November, 1674," and since that came to our observation we have seen an *exact copy* bearing the autograph of the king. This circumstance leads us to inquire at what period, and with what English monarch, the custom of sending duplicate letters originated? In the time of James II. it would appear to have been followed, as one of H. M.'s letters is thus marked in his own handwriting.

We would state, before closing this Note, that the letters of James II. are the earliest in date of any English royal letters filed away at this island which are *countersigned, or bear the address* of the Grand Master at the foot of the first page, on the left-hand side, as is customary in writing official letters to government officers at the present time.

Will any of your correspondents kindly inform us with what English monarch the custom originated of having his letters countersigned by a minister, and of placing the address within the letter, as is the case in those of James II. to which we have just referred?

WILLIAM WINTHROP.

La Valetta, Malta.

Footnote 7:(return)

Robert Spencer, second Earl of Sunderland, K.G., was principal Secretary of State during the latter years of Charles II. and the whole reign of James II., and as such, when

countersigning a royal letter, he placed at the end of his signature the letter P.

Prince Charles' Attendants in Spain (Vol. ix., p. 272.).—In a small 4to. MS. in my possession, entitled "A Narrative of Count Gondomar's Proceedings in England," is the following list of "The Prince's Servants" who accompanied him in his Journey into Spain:

"*Master of the Horse*, Lord Andover.
"*Master of the Ward*, Lord Compton.
"*Chamberlain*, Lord Carey.
"*Comptroller*, Lord Vaughan.
"*Secretary*, Sir Francis Cottington.
"*Gentleman of the Bed-chamber*, Sir Robert Carr.

Gentlemen of the Privy Chamber { Sir William Howard,
Sir Edmund Verney,
Sir William Crofts,
Sir Richard Wynne,
Mr. Ralph Clare,
Mr. John Sandilaus,
Mr. Francis Carew.

Gentleman Usher of the Privy Chamber, Sir John North.

Gentlemen Ushers of the Presence { Mr. Newton,
Mr. Young,
Mr. Tyrwhitt.

Grooms of the Bed-chamber, five.
Pages, three.
Chaplains, two."

EDWARD F. RIMBAULT.

Churchill's Grave (Vol. ix., p. 122.).—The fact that Churchill's grave is at Dover, is not an obscure one. It was visited by Byron, who wrote a poem on the subject, which will be found in his *Works*. This poem is remarkable, among other things, from the circumstance that it is written in avowed and serious imitation of the style of Wordsworth.

M. T. W.

"*Cissle*" (Vol. ix., p. 148.).—If A. refers to Forby's *Vocabulary of East Anglia*, he will find:

"SIZZLE, *v.* To dry and shrivel up with hissing, by the action of fire or some greasy or juicy substance."

C. R. M.

Contributors to Knight's "Quarterly Magazine" (Vol. ix., p. 103.).—I can answer one of E. H.'s inquiries. Gerard Montgomery was the assumed name of the Rev. J. Moultrie. It was originally adopted by him in that most brilliant of all school periodicals, *The Etonian*, and the mask was thrown off in the list of contributors given at the end of the third volume. In *The Etonian* it was attached to "Godiva," the poem which attracted the warm admiration of Gifford of the *Quarterly Review*, a man not prodigal of praise, and the "Godiva" of Moultrie may still fearlessly unveil its charms beside the "Godiva" of Tennyson. His longest poem in Knight's *Quarterly* was "La Belle Tryamour," which has since been republished in a volume of collected poems with his name to them, many of which are strikingly unlike it in character. The gay *Etonian* is now the vicar of Rugby; and the story of his experiences has been told by himself with a singular charm in his "Dream of a Life."

Strange it is that the contributions of Macaulay to Knight's *Quarterly Magazine* should not, ere now, have been reprinted. Some few of them have been so, and are become familiar as household words on both sides of the Atlantic. The others are as obscure as if still in manuscript. What does the public at large know of the "Fragments of a Roman Tale," or the "Scenes from Athenian Revels;" in which the future historian tried his powers as a romancer and a dramatist—in the one case bringing before us Cæsar and Catiline, in the other Alcibiades and his comrades. There are essays too by Macaulay in Knight's *Quarterly Magazine* of a lighter character than those in the *Edinburgh Review*, but not less brilliant than any in that splendid series which now takes rank as one of the most valuable contributions of the present age to the standard literature of England. It would not be one of the least weighty arguments against the extended law of copyright, which Macaulay succeeded in passing, that the public is now deprived of the enjoyment of such treasures as these by the too nice fastidiousness of their author. As on two former occasions, we suppose that they are likely to be first collected in Boston or New York, and that London will afterwards profit by the rebound.

M. T. W.

"*La Langue Pandras*" (Vol. ii., pp. 376. 403.).—It is merely a conjecture, but may not the word *Pandras* be the second person singular in the future tense of a verb derived from the Latin *pando*, "to open?" I am not aware of the existence of such a word as *pander* in old French; but I believe that it was by no means an unusual practice among the writers of Chaucer's time to adapt Latin words to their own idiom.

Guernsey.

Cranmer Bibles (Vol. ix., p. 119.).—S. R. M. will be gratified to learn, that the death of Mr. Lea Wilson has not, as he conjectures, led to the dispersion of the curious collection of Cranmer Bibles, which he had been at so much pains in forming, but to its being rendered more accessible. They were all purchased for the British Museum.

M. T. W.

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Voisonier (Vol. ix., p. 224.).—A corruption of *vowsoner*, *i. e.* the owner of the *vowson*; this last word being anciently used for *advowson*, as may be seen by the glossary to Robert of Gloucester's *Works*.

C. H.

I submit that this word means *advowsoner*, that is, "owner of the advowson."

Q. D.

Word-minting (Vol. ix., p. 151.).—To MR. MELVILLE'S list of new words, you may add: *talented* (Yankee), *adumbrate* (pedantic), *service*. The latter word is of very late importation from the French, within three years, as applied to the lines of steamers, or traffic of railways. It is an age of word-minting; and bids fair to corrupt the purity of the English language by the coinage of the slovenly writer, and adoption of foreign or learned words which possess an actual synonym in our own tongue. MR. MELVILLE deserves our thanks for his timely notice of such "contraband" wares.

MACKENZIE WALCOTT, M.A.

Your correspondent MR. MELVILLE will be surprised to learn that the words *deranged*, *derangement*, now so generally used in reference to a disordered intellect, or madness, are not to be found in any dictionary that I have seen.

J. A. H.

Fair Rosamond (Vol. ix., p. 163.).—The lines which your correspondent C. C. inquires for are from Warner's *Albion's England*, which first appeared in thirteen books in 1586:

"Fair Rosamond, surprised thus ere thus she did expect,
Fell on her humble knees, and did her fearful hands erect:
She blushed out beauty, whilst the tears did wash her pleasing face,
And begged pardon, meriting no less of common grace.
'So far, forsooth, as in me lay, I did,' quoth she, 'withstand;
But what may not so great a king by means or force command?'
'And dar'st thou, minion,' quoth the queen, 'thus article to me?'

With that she dashed her on the lips, so dyed double red:
Hard was the heart that gave the blow, soft were those lips that bled."

J. M. B.

Death-warnings in ancient Families (Vol. ix., pp. 55. 114. 150.).—

"As a Peaksman, and a long resident in the Isle of Man, Peveril was well acquainted with many a superstitious legend; and particularly with a belief, which attached to the powerful family of the Stanleys, for their peculiar demon, a Ban-shie, or female spirit, who was wont to shriek, 'Foreboding evil times;' and who was generally seen weeping and bemoaning herself before the death of any person of distinction belonging to the family."—*Peveril of the Peak*, vol. ii. p. 174.

J. M.

Oxford.

Poets Laureate (Vol. ii., p. 20.).—Your correspondent S. H. will find "an account of the origin, office, emoluments, and privileges of poet laureate" in a recent work entitled *The Lives of the Poets Laureate, with an Introductory Essay on the Title and Office*, by W. S. Austin, Jun., and J. Ralph (Richard Bentley, 1853).

From *The Memoirs of William Wordsworth*, vol. ii. p. 403., it would appear that there is a "very interesting literary essay on the laureates of England by Mr. Quillinan."

In the year 1803, it would appear that Lord Hardwicke, Lord Lieutenant of Ireland, "offered to create a laureateship in Ireland, with the same emoluments as the English one," if Mr. Moore would accept it. (*Memoirs of Tom Moore*, vol. i. p. 228.)

From Mr. Moore's Letter to his Mother, dated May 20, 1803, we learn that—

"The manner in which Mr. Wickham communicated the circumstance to me would disgust any man with the least spirit of independence about him. I accordingly, yesterday, after the receipt of my father's letter, enclosed the ode on the birth-day, at the same time resigning the situation."—*Memoirs of Tom Moore*, vol. i. pp. 126—128.

LEONARD L. HARTLEY.

York.

Brissot de Warville (Vol. ix., p. 209.).—Since my last communication on the above subject, I have obtained *The Life of J. P. Brissot, &c., written by himself*, an 8vo. volume of pp. 92, published by Debrett, London, 1794. It is a translation, the original of which I have never seen. And if you do not think the subject exhausted, perhaps you will spare a few lines for his own account of his name.

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"The office of an attorney was my gymnasium; I laboured in it for the space of five years, as well in the country as in Paris.... To relieve my weariness and disgust, I applied myself to literature and to the sciences. The study of the languages was, above all others, my favourite pursuit. Chance threw in my way two Englishmen, on a visit to my own country: I learned their language, and this circumstance decided my fate. It was at the commencement of my passion for that language that I made the metamorphosis of a diphthong in my name, which has been imputed to me as so great a crime; and, since I must render an account of every particular point, lest even the slightest hold against me should be afforded to malignity, I will declare the cause of the change in question. Born the thirteenth child of my family, and the second of my brothers in it, I bore, for the purpose of being distinguished from them, according to the custom of Beance, the name of a village in which my father possessed some landed property. This village was called Ouarville, and Ouarville became the name by which I was known in my own country. A fancy struck me that I would cast an English air over my name, and therefore I substituted, in the place of the French diphthong *ou*, the *w* of the English, which has the same sound. Since this nominal alteration, having put it as a signature to my published works and to different deeds, I judged it right to preserve it. If this be a crime, I participate in the guilt of the French *litterati*, who, in the sixteenth and seventeenth centuries, made no scruple whatsoever of *grecising* or (if we may use the expressions) *latinising* their appellations. *Arouet*, to escape from a reproachful pun upon his name, changed it into that of *Voltaire*. The *Anglomania* (if such it may be called) has occasioned me to alter mine; not, as it has been pretended, to draw in dupes, or to avoid passing for the son of my father, since I have perpetually borne, signed, and printed the name of my father after that second name which was given to me according to the custom of my country."

There are many other interesting particulars, but the above is all that bears upon his adoption of the name Warville, and will, perhaps, be considered pretty conclusive.

N. J. A.

"*Branks*," (Vol. ix., p. 149.).—In Wodrow's *Biographical Collections*, vol. ii. p. 72., under the date June 15, 1596, will be found the following:

"The Session (of Glasgow) appoint jorgs and *branks* to be made for punishing flyters."

I cannot at this moment refer particularly, but I know that the word is to be found in Burns' *Poems* in the sense of a rustic bit or bridle. The term is still in use in the west of Scotland; and country horses, within the memory of many, were tormented with the clumsy contrivance across their noses. With all its clumsiness it was very powerful, as it pressed on the nostrils of the animal: its action was somewhat like that of a pair of scissors.

L. N. R.

Theobald le Botiller. (Vol. viii., p. 367.).—If MR. DEVEREUX refers to Lynch on *Feudal Dignities*, p. 81., he will find that Theobald le Botiller, called the second hereditary Butler of Ireland, was of age in 1220, and died, not in 1230, but in 1248; that he married Roesia de Verdon; that his eldest son and heir was Theobald, third Butler (grandfather of Edmund, sixth Butler, who was created Earl of Carrick), and that by the same marriage he was also the ancestor of the Verdons of England and of Ireland. Now, in Lodge's *Peerage* by Archdall, 1789, vol. iv. p. 5., it is said that the wife of Theobald, second Butler, was Joane, eldest sister and co-heir of John de Marisco, a great baron in Ireland; and thirdly, Sir Bernard Burke, in his *Extinct Peerage*, makes his wife to be Maud, sister of Thomas à Becket. Which of these three accounts am I to believe?

Y. S. M.

Lord Harington (not Harrington) (Vol. viii., p. 366.).—In Collins' *Peerage*, by Sir Egerton Brydges, ed. 1812, I find that Hugh Courtenay, second Earl of Devon, born in 1303, had a daughter Catherine who married first, Lord Harington, and secondly, Sir Thomas Engain. This evidently must have been John, second Lord Harington, who died in 1363, and not William, fifth lord, as given in Burke: the fifth lord was not born till after 1384, and died in 1457.

Y. S. M.

Amontillado (Vol. ix., p. 222.).—This wine was first imported into England about the year 1811, and the supply was so small, that the entire quantity was only sufficient for the table of three consumers, who speedily became attached to it, and thenceforward drank no other sherry. One of these was His Royal Highness the late Duke of Kent; and another, an old friend of one who now ventures from a distant recollection to give an account of its origin.

The winegrowers at Xeres de la Frontera had been obliged, in consequence of the increasing demand for sherry, to extend their vineyards up the sides of the mountains, beyond the natural soil of the sherry grape. The produce thus obtained was mixed with the fruit of the more genial

soil below, and a very good sherry for common use was the result.

When the French devastated the neighbourhood of Xeres in 1809, they destroyed many of the vineyards, and for a time put the winegrowers to great shifts. One house in particular was obliged to have recourse chiefly to the mountain grape for the support of its trade, and for the first time manufactured it without admixture into wine. Very few butts of this produce would stand, and by far the greater portion was treated with brandy to make it saleable.

The small quantity that resisted the acetous fermentation, turned out to be very different in flavour to the ordinary sherry wine, and it was sent over to this country under the name of Amontillado sherry, from the circumstance of the grape having been grown on the mountains.

The genuine wine is very delicate, with a peculiar flavour, slightly aromatic rather than nutty; and answers admirably to the improved taste of the present age.

PATONCE.

"*Mairdil*" (Vol. ix., p. 233.).—I have heard the word "maddle" often used in the West Riding of Yorkshire, in exactly the same sense as the word *mairdil*, as mentioned by MR. STEPHENS. And in this part the work-people would use the word "muddle" in a similar sense.

J. L. SISSON.

Separation of the Sexes in Church (Vol. ii., p. 94.).—In many churches in Lower Brittany I observed that the women occupied the nave exclusively, the men placing themselves in the aisles. I speak, of course, of Roman Catholic churches; but I believe that in the Protestant congregations in France, the rule of the separation of the sexes has always been observed.

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In the island of Guernsey it has been usual, although the custom is now beginning to be broken through, for the men to communicate before the women. As the Presbyterian discipline was introduced into that island from France and Geneva, and prevailed there from the time of the Reformation until the Restoration of Charles II., it is probable that this usage is a remnant of the rule by which the sexes were separated during divine service.

EDGAR MACCULLOCH.

Guernsey.

Costume of the Clergy not Enarean (Vol. ix., p. 101.).—A. C. M. has no other authority for calling the cassock and girdle of the clergy "effeminate," or "a relique of the ancient priestly predilection for female attire," than the contrast to the close-fitting skin-tight fashion adopted by modern European tailors; the same might be said of any flowing kind of robe, such as the Eastern costume, or that of the English judges, which as nearly approaches to the cassock and cincture as possible. In a late number of the *Illustrated London News* will be found drawings from the new statues of the kings of England lately erected in the new Houses of Parliament: of, I think, twelve there represented, eight have a "petticoat-like cassock," or frock, and of course for convenience a girdle.

Can any of your correspondents inform us when the cassock was introduced as an ecclesiastical dress, whether it was then worn by persons of other vocations, and what was the ecclesiastical costume (if any) which it superseded?

H. P.

Inedited Letter of Lord Nelson (Vol. ix., p. 241.).—On behalf of the precious pages of "N. & Q.," I beg leave to protest against printing as *inedited* what a very slight degree of research would have found to have been long since published. The letter in question will be found in Clarke and M'Arthur's *Life of Nelson*, vol. ii. p. 431., and in Nicolas's *Nelson Despatches*, vol. vii. p. 75.

I am induced to notice this especially, in the hope that MR. JACOB, who promises us future communications of the same class, may previously satisfy himself that they are *inedited*.

C.

Views in London by Canaletto (Vol. ix., p. 106.).—In reply to the inquiry of your correspondent GONDOLA, with respect to views of London painted by Canaletto, whose announcement of them he quotes, I beg to inform him that I have in my collection one of these views, "The Thames from the Temple Gardens," in which it is curious to trace, in Thames wherries, grave Templars, and London atmosphere, the hand that was usually employed on gondolas, maskers, and Italian skies. I believe that others of his London views are in the collections of the Dukes of Northumberland and Buccleuch.

EDMUND PHIPPS.

Park Lane.

Richard Geering (Vol. viii., p. 504.).—I thank JULIA R. BOCKETT for her Reply, and if H. C. C. will send me a copy of the Geering pedigree and arms, I shall feel much obliged, and should I succeed in discovering any particulars of *Richard's* ancestry, I shall willingly communicate the result to him. I have already sent you my name and address, but not for publication; and I added a stamped envelope, in case any person wished to communicate directly with me. I can have no objection to your giving my address privately to any one, but being "unknown to fame," I prefer retaining in your pages the *incognito* I have assumed. I quite agree with the remarks of H. B. C. and MR. KING, Vol. viii., pp. 112. 182.

Grafts and the Parent Tree (Vol. vii., pp. 365. 436. 486. 536.).—I was equally surprised with H. C. K. at the dictum of MR. INGLEBY, that "grafts after some fifteen years wear themselves out," but the ground for such a belief is fairly suggested by J. G. (p. 536.), otherwise I am afraid the almost universal experience of orchardists would contradict MR. INGLEBY'S theory. The "Ross Nonpareil," a well-known and valuable fruit, was, like the Ribston Pippin, singular to say, raised from Normandy seed. The fact has been often told to me by a gentleman who died several years since, at a very advanced age, in the town of New Ross, co. Wexford. He perfectly remembered the original tree standing in the garden attached to the endowed school in that town, where it had been originally planted by Sir John Ivory, the son or grandson of a Cromwellian settler, who raised it from seed, at the commencement of the eighteenth century; and who left his own dwelling-house in New Ross to be a school, and endowed it out of his estates. The tree has long since decayed, but its innumerable *grafted* successors are in the most flourishing condition. The flavour of this apple lies chiefly in its rind.

Y. S. M.

Golden Tooth (Vol. viii., p. 382.).—I recollect very well, when a boy, trying to keep my tongue out of the cavity from whence a tooth had been extracted, in the hope of acquiring the golden tooth promised to me by my old nurse, and after several attempts having succeeded in refraining for four-and-twenty hours (the period required to elapse), and no gold tooth appearing, I well remember my disgust and disappointment. This folk lore (query *lure*) was, and I believe still is, in full force in the south of Ireland, and probably elsewhere.

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Y. S. M.

Cambridge Mathematical Questions (Vol. ix., p. 35.).—These are so far put forth "by authority" as the publication in the *Cambridge Calendar*, and the two local newspapers goes; a collection of the Senate House Papers for "Honours" from 1838 to 1849, has also been published, arranged according to subjects, by Rev. A. H. Frost, M.A., of St. John's College.

P. J. F. GANTILLON.

Lichfield Bower or Wappenschau (Vol. ix., p. 242.).—In answer to MR. LAMONT'S question, I have to inform him that in this city a similar *wappenschau*, or exhibition of arms, has been annually maintained, with a short intermission, from time immemorial. The Court of Array held on Whit Monday was anciently commenced, according to Pitt, by the high constables of this city, attended by ten men with firelocks, and adorned with ribbons, preceded by eight morris-dancers, and a clown fantastically dressed, escorting the sheriff, town clerk, and bailiffs from the Guildhall to the Bower at Greenhill, temporarily erected for their reception, where the names of all the householders and others of the twenty-one wards of the city were called to do suit and service to "the court of review of men and arms." The dozener, or petty constable of each ward, was summoned to attend, who with a flag joined the procession through his ward, when a volley was fired over every house in it, and the procession was regaled by the inhabitants with refreshments. Those inhabitants who, on such summons, proceeded to the Bower, were regaled with a cold collation. Those who did not attend (for the names of each ward were called over) were fined one penny each. The twenty-one wards require a long day for this purpose, and it is concluded by a procession to the market-place, where the town clerk informs them that the firm allegiance of their ancestors had obtained grants to their city of valuable charters and immunities, and advises them to continue in the same course. The dozeners then deposit their flags under the belfry in the adjacent church of St. Mary's. This ceremony still continues, with the exception of the armed men and the firing.

T. J. BUCKTON.

Lichfield.

Anecdote of George IV. (Vol. ix., p. 244.).—In the letter supposed to be written by the late Prince of Wales when a child, I observe these words: "which have stolen from the old woman (the queen)." I think it more probable that the writer refers to Mrs. Schwollenberg, an old German lady, who came over with the late queen as a confidential domestic, and who would have such articles under her keeping. (See *Diary of Madame D'Arblay*.) The transaction is a notable instance of the prince's forethought and liberality at an early age.

W. H.

Pedigree to the Time of Alfred (Vol. viii., p. 586.; Vol. ix., p. 283.).—I beg to inform your correspondent S. D. that she will find a very interesting notice of the Wapshot family in *Chertsey and its Neighbourhood*, by Mrs. S. C. Hall, 1853.

GEO. BISH WEBB.

Tortoiseshell Tom-cat (Vol. v., p. 465.; Vol. vii., p. 271.).—I have certainly heard of tortoiseshell tom-cats; but never having seen one, I cannot affirm that any such exist. The fact of their rarity is undoubted; but I should like to be informed by W. R., or any other person who has paid particular attention to the natural history of this useful and much calumniated domestic animal, whether yellow female cats are not quite as uncommon as tortoiseshell males?

HONORÉ DE MAREVILLE.

Guernsey.

Miscellaneous.

NOTES ON BOOKS, ETC.

The new edition of Mr. Smee's valuable little work on *The Eye in Health and Disease*, is one to which we desire to direct the attention of all our readers, for the subject is one of great importance, and more especially to reading men. Mr. Smee has obviously devoted great attention to the various derangements to which this hardly-worked yet beautifully-delicate organ is liable; and his remarks cannot fail to prove of great service to those who require the assistance either of the oculist or the optician. To our photographic readers, the present reprint will be of especial interest for the very able paper "*On the Stereoscope and Binocular Perspective*," which is appended to it.

The Homeric Design of the Shield of Achilles, by William Watkiss Lloyd. A dissertation on a subject immortalised by the poetry of Homer and the sculpture of Flaxman, which will well repay our classical readers for the time spent in its perusal.

Architectural Botany, setting forth the Geometrical Distribution of Foliage, Flowers, Fruit, &c.—a separately published extract from Mr. W. P. Griffith's *Ancient Gothic Churches*—is a farther endeavour on the part of the author to direct attention to the laws by which vegetable productions were created and imitated by the early architects, and thereby to contribute to securing greater beauty and precision on the part of their successors to the decoration of churches.

BOOKS RECEIVED.—*Gibbon's Decline and Fall of the Roman Empire, with Notes by Milman and Guizot, edited by Dr. William Smith.* The second volume of this handsome edition, forming part of Murray's *British Classics*, extends from the reign of Claudius to Julian's victories in Gaul.—*The Archæologia Cambrensis, New Series, No. XVII.*, has, in addition to an excellent article by Mr. Hartshorne on Conway Castle, a number of other papers on subjects connected with the Principality.—*Lives of the Queens of England*, by Agnes Strickland, Vol. IV., is entirely dedicated to Glorious Queen Bess, of whom we think far more highly than her biographer.—*Poetical Works of William Cowper*, edited by Robert Bell, Vol. I. Cowper is so great and deserved a favourite, that his works will probably be among the most popular portion of Parker's *Annotated Edition of the English Poets*.—*The Journal of Sacred Literature, New Series, No. XI.*, April 1854, contains thirteen various articles illustrative of the Sacred Writings, besides its valuable miscellaneous correspondence and intelligence.—*Macaulay's Critical and Historical Essays.* Part II. of the People's Edition contains for one shilling some six or seven of these brilliant essays, including those on Moore's Byron, Boswell's Johnson, Nugent's Hampden, and Burleigh.—*The Cyclopædia Bibliographica*, Part XIX. The first portion of this valuable work must be drawing rapidly to a close, as this nineteenth part extends to Rev. R. Valpy.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

THE WORKS OF DR. JONATHAN SWIFT. London, printed for C. Bathurst, in Fleet Street, 1768. Vol VII. (Vol. VI. ending with "Verses on the Death of Dr. Swift," written in Nov. 1731.)

BYRON'S WORKS. Vol. VI. of Murray's Edition. 1829.

The Volume of the LONDON POLYGLOTT which contains the Prophets. Imperfection in other parts of no consequence.

CARLISLE ON GRAMMAR SCHOOLS.

THE CIRCLE OF THE SEASONS. London, 1828. 12mo. Two copies.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES." 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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THE FAMILY INSTRUCTOR, by De Foe. 2 Vols. 1841. Oxford, Talboys.

ALLAN RAMSAY'S TEA-TABLE MISCELLANY. 1724.

THE LADY'S POETICAL MAGAZINE, or Beauties of British Poets. 4 Vols. London, 1781.

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LONDON MAGAZINE. Vols. after the year 1763.

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