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Notes and Queries, Vol. IV, Number 92, August 2, 1851 , by Various and George Bell

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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, VOL. IV, NUMBER
92, AUGUST 2, 1851 ***

Vol. IV.—No. 92.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

VOL. IV.—No. 92.

SATURDAY, AUGUST 2. 1851.

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[81]

Notes.

PROVERBIAL PHILOSOPHY.

The following "sententious truths" are extracted from Bishop Jewel's grand performance, *A Defense of the Apologie of the Churche of Englande*, fol. 1571, a work as remarkable for "the pomp and charms" of its eloquence, as for the profound erudition, and the consummate ability, with which its "good doctrine" is exhibited and enforced. In common, however, with the other productions of this illustrious champion of the Reformation, it has an additional and most attractive feature; one, indeed, which, less or more, characterises all the literary achievements of the gigantic geniuses of the Elizabethan period, the "very dust of whose writings is gold."^[1] The "Defense" abounds with *proverbial folk-lore* of the rarest sort; and this is so skilfully and appositely introduced, that the subject-matter presents itself to the reader's mind rather as a corollary, naturally deduced from a self-evident proposition—for who would think for a moment of questioning the truth of what has the semblance of a popular adage?^[2]—than as a nicely managed argument, which receives no other help from the latter than that of illustration, employed for the simple and single purpose, not of strengthening such argument, but of rendering it comprehensible by the "meanest capacities."

^[1] Bentley, of Bp. Pearson, in *Dissert. on Phalaris*.

^[2] I have somewhere met with an amusing instance of this. It seems that Dean Swift, with a party of friends, were invited to view the garden of a gentleman, the walls of which were laden with peaches of a most tempting ripeness, but which they were strictly forbidden to touch. This injunction was followed, until Swift ('twas like him) at length put forth his hand and plucked, at the same time observing, with all becoming gravity, "As my deeply venerated grandmother used to say,

'Never fail to pluck a peach,
Whene'er you find one in your reach.'

'Twas enough. The authority of the adage was sufficient to overrule every other obligation; and the rest of the company, much to the disgust of the master of the garden, immediately proceeded, with

infinite gusto, to follow the Dean's example, not for a moment doubting the propriety of the act. "The court awards it, and the law doth give it."

With this little bit of criticism, let me take the liberty of recommending to such of your readers, and I trust they are many, who seek for knowledge and wisdom in the richly-stored tomes, especially of the divines, whose appearance imparted a further glory to the days of our "good queen Bess," to note down the "wise saws and modern instances" which lie scattered along their glowing periods, like "dew-drops on the flow'ry lawn," for the purpose of transferring them to your very appropriate pages.

[82]

The remark of our old lexicographer, Florio^[3], that "daily both new words are invented, and books still found that make a new supply of old," may, in its latter part, very fitly be applied to our proverbial philosophy; for, great as is the light which has already been thrown upon the subject, it must be admitted that a more *systematic* examination than they have yet received, of the works of the Elizabethan writers, would elucidate it to an extent that can scarcely be appreciated.

[3] *Worlde of Wordes*, Ital. and Eng. Pr. 1598.

With these observations I offer you my little string of pearls, under the hope that row after row may be added to it.

1. A contentious man wil never lacke wordes.
2. A Judge must walke with feete of lead.
3. An ignorante Judge was never indifferente.
4. A simple eie is soone beguiled.
5. By a smal draughte of sea-water, though maiste judge the verdure of the whole.
6. Error can not be defended, but by error.
7. Evils must be cured by their contraries.
8. He is very doumbe, and can speak but little, that cannot speake ill.
9. He that cannot judge Golde by sounde, or in sight, yet may trie it by the poise.
10. Il wil is ever plentiful of il woordes.
11. In the fairest rose thou maiste soonest finde a canker.
12. It is a desperate cause, that with woordes and eloquence maie not be smoothed.
13. It is very course woulle that will take no colour.
14. Let Reason leade thee; let Authoritie move thee; let Truthe enforce thee.
15. Of an Impossibilitie yee maie conclude what yee liste.
16. Oftentimes he is hardiest man to speake, that hathe leaste to saie.
17. One demanded this question of Zoilus the Railer: Why takest thou sutche pleasure in speaking il? Zoilus made answeare, Bicause, whereas I woulde doo it, I am not habile.
18. Rashe judgements argueth somme folie.
19. The Heares of a mannes Bearde, or Heade, never ware white al together.
20. The mouthe which speaketh untruth killeth the soule.
21. The report of an enemie maketh no proufe.
22. The slowe paced horses kepe backe the chariot.
23. The Truthe wilbe habile evermore to beare it selfe.
24. To mainteine a fault knowne, is a double faulte.
25. To spende woordes without cause, is affliction of the sprite, and losse of time.
26. Vesselles never geve so great a sounde, as when they be emptie.
27. Untruthe cannot be shielded, but by untruthe.
28. Where the woulfe is broken in, it is beste for the poor sheepe to breake out."

It is as well to remark that the above aphorisms are contained within the first 365 pages of the "Defense." Their orthography and punctuation have been carefully preserved, as they ought always to be in such like cases. Some of them I have not elsewhere met with, and others present *variæ lectiones* of an interesting character. They are all delivered in a quaint simplicity of style, which admirably illustrates the general tone of thought and language of the period.

COWGILL.

PARAPHRASE ON THE 137TH PSALM BY CHURCHILL.

A paraphrase of the 137th psalm by Charles Churchill may, perhaps, be deemed not unworthy of a place amongst your Notes. It was originally sent to Mrs. Baily of Cadbury, who had remonstrated with him on his devoting his pen exclusively to satire. That lady gave them to my maternal grandfather. Three lines of the last verse are lost.

R. C. H. H.

Thimbleby.

"Our instruments untun'd, unsung,

(Grief doth from musick fly)
Upon the willow trees were hung,
The trees that grew thereby.

"Raise, raise your voice,' the victors say,
'Touch, touch the trembling string,
In Sion's manner briskly play,
In Sion's manner sing.'

"Our voice, alas! how should we raise
In Babylonish ground?
How should we sing Jehovah's praise
In Pagan fetters bound?

"If ever, much lov'd Sion, thou
Dost from my mind depart,
May my right hand no longer know
Soft musick's soothing art.

"If when in jocund songs I smile,
Thou'rt not my choicest theme,
May my tongue lose her wonted skill,
Nor drink at Siloa's stream.

"When Babylon's unhallowed host,
Flow'd in with hostile tide,
'Down, down with Sion to the dust,'
The sons of Edom cried.

"Hear, hear O Lord these sons of spight,
Nor let thy anger sleep,
Let their own wishes on them light,
In turn let Edom weep.

"Blest is the man whose fated host
Shall Babylon surround,
Who shall destroy her impious boast,
And raze her to the ground.

"Blest is he, whose devouring hand,"

[83]

UPON THE DESCRIPTION OF THE MEDICEAN VENUS IN THE 4TH CANTO OF CHILDE HAROLD, STANZAS LI. AND LII.

LI.

"Appear'dst thou not to Paris in this guise?
Or to more deeply blest Anchises? or,
In all thy perfect goddess-ship, when lies
Before thee thy own vanquished Lord of War?
And gazing in thy face as toward a star
Laid on thy lap, his eyes to thee upturn,
Feeding on thy sweet cheek!^[4] while thy lips are
With lava kisses melting while they burn,
Showered on his eyelids, brow, and mouth, as from an urn!

LII.

Glowing, and circumfused in speechless love,
Their full divinity inadequate

That feeling to express, or to improve,
The gods become as mortals, and man's fate
Has moments like their brightest ——" &c. &c.

[4] To these beautiful and glowing lines the author has appended the following:

"Ὄφθαλμοὺς ἑστιᾶν."
"Atque oculos pascat uterque suos."
OVID. *Amor.* lib. iii.

It seems to me that the noble poet has condescended to avail himself of a little *ruse* in referring to this passage of Ovid. It would have been perhaps more honest to have referred his readers to those magnificent lines in the opening address to Venus, by Lucretius, "De Rerum Naturâ," beginning,—

"Æneadum genitrix, hominum divômque voluptas,
Alma Venus!" &c.

I subjoin the verses which Lord Byron *really* had in mind when he wrote the foregoing stanzas:

"Nam tu sola potes tranquillâ pace juvare
Mortaleis: quoniam belli fera mœnera Mavors
Armipotens regit, *in gremium* qui sæpe *tuum se*
Rejicit, æterno devictus volnere Amoris:
Atque *ita, suspiciens* tereti cervice reposta
Pascit amore avidos, inhians in te, Dea, visus;
Eque tuo pendet resupini spiritus ore.
Hunc tu, Diva, tuo recubantem corpore sancto
Circumfusa super, suaveis ex ore loquelas
Funde, petens placidam Romanis, incluta, pacem."

Surely if the author of *Childe Harold* were indebted to *any* ancient poet for some ideas embodied in the lines cited, it was to Lucretius and not to Ovid that he should have owned the obligation.

A BORDERER.

Minor Notes.

On the Word "raised" as used by the Americans.

—An American, in answer to an inquiry as to the place of his birth, says, "I was *raised* in New York," &c. Was it ever an English phrase? And if so, by what English writer of celebrity was it ever used? Dr. Franklin, in a letter to John Alleyne, Esq., Aug. 9, 1768, says:

"By these early marriages we are blest with more children; and from the mode among us, founded in nature, of every mother suckling and nursing her own child, more of them are *raised*."

JAMES CORNISH.

Contradiction: D'Israeli and Hume.—

"Rousseau was remarkably trite in conversation."—*Essay on Literary Character*, vol. i. p. 213.

"Rousseau, in conversation, kindles often to a degree of heat which looks like inspiration."

Quoted by D'Israeli in the same vol., p. 230.

JAMES CORNISH.

A Ship's Berth.

—Compilers of Dictionaries have attempted to show, but I think without success, that this word has been derived from one of the meanings of the verb *to bear*. I conjecture that it has been derived from the Welsh word *porth*, a port or harbour. This word is under certain circumstances written *borth*, according to the rules of Welsh grammar. A ship's place in harbour (*borth*) is her *berth*. A sailor's place in his ship is his *berth*.

S. S. S. (2)

JOHN A KENT AND JOHN A CUMBER.

I am much obliged to you, Mr. Editor, for giving additional circulation to my inquiry (through the medium of the *Athenæum* of the 19th ult.) regarding the two ancient popular wizards, John a Kent and John a Cumber. I was aware, from a note received some time ago from my friend the Rev. John Webb of Tretire, that there are various current traditions in Monmouthshire, and that Coxe's history of that county contains some information regarding one of these worthies. That fact has since been repeated to me by a gentleman of Newport, who wrote in consequence of what appeared in the *Athenæum*, and whose name I do not know that I am at liberty to mention. I may, however, take this opportunity of thanking him, as well as the transmitter of the curious particulars printed in the *Athenæum* of Saturday last.

One point I wish to ascertain is, whence John a Kent derived his appellation? This question has not been at all answered. Has his name any connexion, and what, with the village of Kentchurch, in Monmouthshire; and why was the place called Kentchurch? To what saint is the church dedicated? and has the name of that church anything to do with the name of the saint? Anthony Munday (or Mundy), in his MS. play (now in my hands by the favour of the Hon. Mr. Mostyn, and by the kind interposition of Sir F. Madden), does not give the slightest clue to the "birth, parentage, and education" of John a Kent. As to John a Cumber, all we learn is, that he was a Scottish conjuror, employed by a nobleman of the same country to counteract the proceedings of John a Kent, who is represented as in the service of Sir Gosselin Denville, a person who appears, from what Munday says, to have had power and influence in South Wales.

Now, the name of Sir Gosselin Denville itself suggests a Query; because I find in Johnson's *Lives of Highwayman, &c.*, fol. 1734, p. 15. (I do not of course refer to it as a book of any authority), that there was a celebrated collector of tribute from travellers who bore that name and rank. He, however, came from Yorkshire, and lived (according to the narrative of Johnson, who had it most likely from Capt. A. Smith, whose work I have not at hand) as long ago as the reign of Edward II. Let me ask, therefore, whether there exist any tidings respecting such a person as a native of Wales, and as the "master" (I use Munday's word) of John a Kent?

But this is not the principal object of my present communication, which relates to one of the heroines of Munday's drama—a daughter of Llewelin, Prince of North Wales. To her the name of Sidanen is given, and she is constantly spoken of as "the fair Sidanen," with the additional information, in one place, that "sonnets" had been written in her praise. Every person who sends a Query must plead ignorance, and mine may be great as regards Welsh poetry, when I inquire, who was Sidanen, and where has she been celebrated? By the second volume of *Extracts from the Registers of the Stationers' Company* (printed for the Shakspeare Society), it is evident that she was well known about the middle of the reign of Elizabeth, for on p. 94. I read the following entry:—

"xiii Augusti [1580]

"Rich. Jones. Rd. of him for printinge a ballat of brittische Sidanen, applied by a courtier to the praise of the Queen."

British Sidanen probably meant Sidanen of Ancient Britain, or Wales, to whom some unnamed and adulatory courtier had compared Queen Elizabeth. I fancied also that I recollected, in Warner's *Albion's England*, some allusion to Elizabeth under the name of Sidanen, but I cannot at present find it.

As I have my pen in hand, may I add another word, quite upon a different subject: it is upon the *nimum* (pardon the word) *vexata questio* about *esile*, as it is spelt in the first and second folios of *Hamlet*. Have any of your correspondents, from MR. SINGER to MR. CAMPKIN, with all their learning and ingenuity, been able at all to settle the point? Surely, then, I cannot be blamed for not taking upon me dogmatically to decide it eight years ago. I stated the two positions assumed by adverse commentators, and what more could I do? What more have your friends done? The principle I went upon was to make my notes as short as possible; and after pages on pages have been employed in your miscellany, it seems, in my humble judgment, that the case is not one jot altered. *Esile* may still either mean vinegar (eyesel) or the river Eisell.

J. PAYNE COLLIER.

SWEARING ON THE HORNS AT HIGHGATE.

Can any of your readers give a satisfactory explanation of what Lord Byron, in the LXXth stanza of the first canto of *Childe Harold's Pilgrimage*, calls the *worship of the solemn horn*? The whole stanza is as follows:

"Some o'er thy Thamis row the ribbon'd fair,
Others along the safer turnpike fly;
Some Richmond Hill ascend, some send to Ware,

And many to the steep of Highgate hie.
 Ask ye, Bœotian shades! the reason why? ⁽¹⁵⁾
 'Tis to the worship of the solemn Horn,
 Grasp'd in the holy hand of mystery,
 In whose dread name both men and maids are sworn,
 And consecrate the oath with draught and dance till morn!"

And the note ⁽¹⁵⁾ merely refers to the poet's writing from Thebes, the capital of Bœotia.

I have a faint recollection of a circumstance which occurred on a journey from York to town some forty years ago, and which I almost fancy may throw some distant light on Lord B.'s horn. Among the inside passengers by the stage was a middle-aged Yorkshireman, apparently a small farmer, who kept the rest in a continual titter with his account of various personal adventures, which he related in a style of quaint and ludicrous simplicity; and as, in the course of conversation, it appeared that he had never visited the metropolis before, it was suggested by a couple of wags, that on the arrival of the coach at Highgate he should be invited "to make himself free of the Horns." Accordingly, when in due time the vehicle halted at the above-mentioned place, and the inside passengers, with the exception of York, had quitted it, an ostler, having received his cue, appeared at the door with a pole, to which we attached a pair of gilded ram's horns; and inquired if the "genelman" from Yorkshire, who was on his first visit to London, wished to obtain his freedom by swearing on the horns, or would rather forego the ceremony by a payment of the customary fee. The Yorkshireman was evidently taken aback by the unexpected question; but, after a moment's hesitation, intimated that he preferred the horns to forking out the cash. He was thereupon directed with mock solemnity to place his right hand upon the horns, and to follow the ostler in reciting a ridiculous formula; which, if I remember right, consisted in his vowing, under certain penalties, to prefer wine to water, roast beef and ale to a dry crust and water gruel, the daughter to the mother, the sister to the brother, laughing to crying, and songs and glees to requiems and psalms, &c.

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Can you then oblige me with any information respecting the worship of the solemn horn alluded to by Lord Byron; and, secondly, with any account respecting the solemn farce of swearing in strangers on the horns when reaching Highgate on their first visit to the metropolis, which farce I presume has long since been exploded by the introduction of the railway.

KEWENSIS.

[Moore, in his edition of Byron's *Works*, has the following note on this passage:—"Lord Byron alludes to a ridiculous custom which formerly prevailed at the public-houses in Highgate, of administering a burlesque oath to all travellers of the middling rank who stopped there. The party was sworn on a pair of horns, fastened, 'never to kiss the maid when he could kiss the mistress; never to eat brown bread when he could get white; never to drink small beer when he could get strong;' with many other injunctions of the like kind, to all which was added the saving clause, 'unless you like it best.'" Our correspondent, W. S. GIBSON, Esq., in his *Prize Essay on the History and Antiquities of Highgate*, has preserved some curious notices of this burlesque oath. He says, "All attempts to trace the once prevalent, but now obsolete, custom of 'swearing at Highgate' to any really probable source have proved unavailing, and the custom has fallen into disuse. The early identity of the site of the present hamlet with the ancient forest, and the vicinity of Highgate to a park or chase, naturally suggests the possible connexion of these trophies with huntsmen and their horns; and it is not difficult to perceive that the spoils and emblems of the chase, and the hunter's joyous horn, may in time have acquired the character of household gods, and at length, become like the sword of the warrior, a sacred emblem upon which vows were taken, and the most binding engagements made. It is, however, less difficult to imagine the reality of such an origin, than to account for the strange degeneracy exhibited in the modern aspect of the custom. 'Swearing on the horns' was an observance at all events more than a century old; for a song which embodied a close paraphrase of the oath, according to the best authorised version yet extant, was introduced in a London pantomime at the Haymarket Theatre in the year 1742."]

Minor Queries.

42. *Proverb of James I.*

—In the *Miscellaneous State Papers* (published 1778), vol. i. p. 462., we find Steenie (the Duke of Buckingham) writing to his royal master as follows:—

"Give my leave here to use your own proverb,—*For this the devil cone me no thanks.*"

At the risk of being thought very dull, I ask, what is *cone*, and what is the meaning of the proverb? James was no *ignoramus*, after all.

VARRO.

43. *Mrs. Hutchinson.*

—What became of the celebrated Lucy Hutchinson, who wrote the memoirs of her husband—where did she die? and from whence is all the information that can be got about her, subsequently to her autobiography, to be obtained?

M.

44. *Amadis de Gaule, Early Translation of.*

—I have lately purchased a black-letter volume, dated 1595. The first part has no title, but the second is called,—

"The Second Booke of Amadis de Gaule, containing the description, wonders, and conquest of the Firme-Island. The triumphes and troubles of Amadis. His manifold victories obtained, and sundry services done for King Lisuart. The kinges ingratitude, and first occasion of those broils and mortal wars, that no small time continued between him and Amadis. Englished by L. P. London: Printed for C. Burbie, and are to be sold at his shop at the Royal Exchange, 1595."

The Epistle Dedicatory to "Master Walter Borough" is signed "Lazarus Pyott," which is perhaps an assumed name; and, if I mistake not, I have seen it assigned to some known writer of the time. As I do not find this work noticed by Lowndes, perhaps MR. COLLIER or some of your readers would kindly give me some information respecting its rarity, &c.

J. M. S.

45. *Hogarth and Cowper.*

—Which preceded the other, and who was the greater artist, Hogarth or Cowper, in the portrait and description of the stately and antiquated lady going to church on the winter's morning with her boy, who—

"Carries her Bible, tuck'd beneath his arm,
And hides his hands to keep his fingers warm?"

JAMES CORNISH.

46. *Latin Translation of Butler's Analogy.*

—In Bartlett's *Life of Bishop Butler* mention is made (p. 62.), on the authority of a late Dean of Salisbury (Dr. Pearson), of a translation of *The Analogy* into Latin, which had been executed with a view to its publication in Germany, and had been submitted for revision to Professor Porson.

Was this translation ever published or is anything now known of it?

THOS. McCALMONT.

Highfield, near Southampton, July 22. 1851.

47. "*Non quid responderent,*" &c.

—In the *Life of Bishop Jewel* prefixed to the edition of his works, 1611, §24., there occurs a sentence attributed to *Cicero in Verrem 3.*:

"Like Verres in Tully, *Non quid responderent, sed quemadmodum non responderent laborabant.*"

But are the words to be found in *Cicero* at all? They give no bad representation of what is called *fencing*, while unwillingly subjected to an examination; and the true authorship would oblige

[86]

NOVUS.

48. "*The Worm in the Bud of Youth,*" &c.

—With whom did the following idea originate, and where are the words to be found?

"The worm is in the bud of youth, and in the root of age."

Can any similar expression be adduced from the ancient classics?

R. VINCENT

49. *Queen Brunéhaut.*

—I read in a French book of travels that the abbey of Saint Martin's, at Autun, contained the tomb of Queen Brunéhaut, upon which was engraved the following inscription:

"Ci-gît la Reine Brunéhaut,
A qui le Saint Pape Gregoire
Donna des éloges de gloire,

Qui mettent sa vertu bien haut.
 Sa piété pour les saints mystères
 Lui fit fonder trois monastères,
 Sous la règle de Saint Benoît:
 Saint Martin, Saint Jean, Saint Andoche,
 Sont trois saints lieux où l'on connoît
 Qu'elle est exempte de reproche."

1. Who was the Saint Gregory mentioned in this inscription? I believe there can be little doubt that it was Pope Gregory I., commonly known as Gregory the Great, and the cotemporary of Queen Brunéhaut. The only other Pope of that name, that has been canonized, is Gregory VII., the famous Hildebrand; but as his canonization did not take place till the close of the last century (700 years after his death), an inscription, which, from its obsolete rhymes of "Benoît" and "connoît," bears internal evidence of having been made in the sixteenth or seventeenth century, could not have applied to him the epithet *Saint*.

2. Brunéhaut having been one of the most profligate queens that ever sat upon a throne, and Gregory the Great one of the most virtuous Popes that have shed lustre on the tiara, a second Query presents itself:—Is it possible that such a Pope could have degraded himself and his office by eulogising such a queen? The bare idea is at variance with the known character of that Pope; and the imputation, if substantiated, would materially detract from his established reputation for piety and wisdom.

3. Is there any passage in the writings of Gregory the Great that can be cited in support of the allegations of this inscription?

HENRY H. BREEN.

St. Lucia, June, 1851.

50. *Sculptured Stones in the North of Scotland.*

—Some time ago Patrick Chalmers, Esq., of Auldbar, in the county of Forfar, obtained drawings of all the sculptured stone obelisks in Angus, and got them lithographed for the members of the Bannatyne Club. The work has excited considerable attention among historical students in this country as well as abroad, and certainly has laid a foundation for correct comparison of these with other similar remains of a symbolical nature in other parts of the country. In Aberdeenshire there is a considerable number of these obelisks, which, either from the more primitive state of the people, or the hardness of the granite, are much less elaborate than those in Angus. None, however, can exceed the obelisks in Easter Ross for beauty of execution. It is singular that no monument of this class has been found south of the Forth. The Spalding Club (Aberdeen) proposes to obtain drawings of all the stones of this description in the North of Scotland; and the artist who depicted the Angus stones so accurately and well for Mr. Chalmers has commenced his labours. Circulars have been sent to the clergy of about 240 parishes in the North, asking for information as to the locality of any sculptured stones in their districts, but as yet answers have been obtained from only about 150. It is probable that where no return has been made, there is no stone of the description alluded to; but it would be desirable to know that the Spalding Club had exhausted the matter.

ABERDONIENSIS.

51. *Prophecies of Nostradamus.*

—In a little work I am meditating on the subject of English Popular Prophecies, I shall have occasion to introduce a notice of this celebrated astrologer, whose successful prediction of the Great Rebellion, and consequent English popularity, almost entitle him to a place among our native vaticinating worthies.

The curious prefiguration of the fate of Charles I. stands thus in the original edition of the *Prophecies*: Lyons, 1572, under the head, "A mes Imprimeurs de Hongrie:"

"Senat de Londres mettront à mal leur Roy."

In the only other edition to which I have the opportunity of referring, London, 1672, "Translated and commented upon by Theophilus de Garencieres," it is much amplified:

"XLIX.

"Gand et Bruxelles marcheront contra Anvers.

Senat de Londres mettront à *mort* leur Roy.

Le sel et vin luy seront à l'envers

Pour eux avoir le Regne or desseroy."

The more literal accuracy of this version, and the number of the quatrain (interpreted by the commentator to refer to the year of Charles's death), induce doubts as to its authenticity. Collections of early editions of Nostradamus are not of frequent occurrence in England: but I am told that a fine series exists in the "Bibliothèque du Roi," and as the subject is interesting, some

one, perhaps, out of the many readers of "NOTES AND QUERIES" who will visit Paris this holiday time may be induced to examine them, and make a note of the *earliest* edition in which the latter form of the prediction occurs.

SPERIEND.

52. *Quaker Expurgated Bible.*

—In an extremely curious and interesting volume entitled *Quakerism, or the Story of my Life*, I meet with the following passage, p. 386.:

"About four years ago, an English Friend waited on me, to request me to enter my name as a subscriber to an edition of the Bible, which a Committee of Friends were intending to publish. The printed prospectus stated that the work was designed to be one suited for daily perusal in Friends' families; that from it would be carefully excluded every passage that was indelicate, and unfit for reading aloud; and also those portions which might be called dangerous, which it was possible the unlearned and unstable might wrest to their own destruction."

Can any of your readers tell whether this expurgated Bible was ever published, and where it is to be procured?

A copy of the prospectus alluded to would also be very acceptable.

T.

53. *Salmon Fishery in the Thames.*

—This was once of great importance to the inhabitants of the villages upon the banks of the Thames, who appear to have had each their assigned bounds for their fishery. In the Churchwardens' Book of Wandsworth, under date 1580, is the following entry:

"M.D. that this yere in sōmer the fishinge Rome of Wandesworthe was by certen of Putney denyed, and long sute before my L. Mayor of London continued, and at the last, accordinge to Right, restored by the Lord Mayor and the Councill of London. And in this sōmer the fysshers of Wandesworthe tooke betweene Monday and Saturday seven score salmons in the same fishinge, to the gret honor of God."

I have heard my mother say, that Thames salmon was plentiful when she was a younger woman, and that it was the most esteemed of any. She died recently, aged eighty-nine.

Shall we ever have Thames salmon again?

R. J. R.

54. *Cromwell Grants of Land in Monaghan.*

—Are there any records, and where, of grants of land in the county of Monaghan, Ireland, as made by Cromwell?

E. A.

55. *Siege of Londonderry.*

—Are there any details of the siege of Londonderry, particularly as to the names of officers engaged on the Protestant side, other than those to be found in Walker, Mackenzie, or Graham's account of it?

E. A.

Minor Queries Answered.

The Twentieth of the Thirty-nine Articles.

—In a note to a work entitled *Sketches of the History of Man*, Dublin, 1779, at vol. i. p. 104. I observe the following statement:

"In the Act 13th of Elizabeth, anno 1571, confirming the Thirty-nine Articles of the Church of England, these Articles are not engrossed, but referred to as comprised in a printed book, intitled 'Articles agreed to by the whole Clergy in Convocation holden at London, 1562.' The forged clause is, 'The Church has power to decree Rites and Ceremonies, and authority in Controversies of Faith.' That clause is not in the Articles referred to; nor the slightest hint of any authority with respect to matters of faith. In the same year, 1571, the Articles were printed both in Latin and English, precisely as in the year 1562. But soon after came out spurious editions, in which the said clause was foisted into the Twentieth Article, and continues so to this day," &c.

This is a grave charge. Is it a true one? I have not at hand the authorities by which to examine

it, and therefore seek an answer from some of your readers who may be able to give it. My question refers to the imputation of a clause having been foisted into our Articles of Faith by a forgery, and still continuing in them; not to the truth of any part of our Articles as they now stand. To this there is sufficient testimony.

CM.

London, July 25. 1851.

[The following note from p. 131. of Mr. Hardwick's recently published *History of the Articles* will furnish a reply to this Query:—

"He (Laud) was accused of forging the contested clause in Art. XX. And after appealing to four printed copies of the Articles, one of them as early as 1563, and all containing the passage which the Puritans disliked, he added, 'I shall make it yet plainer: for it is not fit concerning an Article of Religion, and an Article of such consequence for the order, truth, and peace of the Church, you should rely upon my copies, be they never so many or never so ancient. Therefore I sent *to the public records in my office, and here under my officer's hand, who is public notary, is returned to me the Twentieth Article with this affirmative clause in it, and there is also the whole body of the Articles to be seen.*'—*Remains*, ii. 83. (quoted by Bennet, 166.) The copy thus taken before the destruction of the records is said to be still extant; Bennet made use of it, and has printed it in his *Essay*, 167-169."]

Exons of the Guard.

—Can any of your readers inform me what are the duties of these officers, and the derivation of their title? I find, in the papers describing her Majesty's state ball, the following: "the exons or capitaines exempts *de la garde du corps*," but that does not throw much light upon the subject.

E. N. W.

Southwark.

[The name of *Exempts* or *Exons* is manifestly borrowed from that of the officers in the old French *Garde du Corps*, who were styled in their commissions *Capitaines Exempts des Gardes du Corps*. Richelet describes the *Exempt* as the officer who commanded in the absence of the Lieutenant or Ensign, and who had charge of the night watch. In both cases, the duties of the English and French officers are completely parallel.]

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Curious Monumental Inscription: "Quos Anguis tristi."

—Have any of your readers seen Latin verses constructed in the following curious manner? I copied these many years ago from an old magazine:—

.....
"Qu a n t r i s d i c v u l s t r a
 o s g u i s t i r o u m n e r e v i t,
H s a n C h r i s t i m i r o t u m m u n e r e l a v i t,

Quos anguis tristi diro cum vulnere stravit,
Hos sanguis Christi miro tum munere lavit."

J. O. B.

[The inscription quoted by our correspondent has been preserved by Stow, in his *Survey of London*, who, describing the monuments in the church of St. Anne in the Willows, says (p. 115. ed. 1842), "John Herenden, mercer, esquire, 1572; these verses on an old stone."]

Meaning of "Deal."

—I shall feel greatly obliged to any of the readers of your entertaining and instructive miscellany, if they can explain the meaning of the word *deal*, as used in Exod. xxix. 40. A tenth of flour is the verbal rendering of the Hebrew, the Septuagint, and the Vulgate. It was introduced by Coverdale and Tyndale, and is, I believe, in all our English translations except the Puritan or Genevan, which has "a tenth part;" and Mr John Ray of Glasgow, in his revised translation, who renders the word "the tenth of an ephah." Is this use of the word *deal* noticed in any dictionary?

GEORGE OFFOR.

Hackney, July 13. 1851.

[The word "*deal*" in the passage referred to by our correspondent clearly signifies "*part*," and corresponds with the German "*theil*." It is from the A-S.; and Chaucer uses the phrases "never a *del*" and "every *del*," for "never a bit" and "every bit." In the *Vision of Piers Ploughman* we have a nearly parallel phrase to that used in our Bibles:

"That hevedes of holy church ben
That han hir wil here

Withouten travaille *the tithē deel*
That trewe men biswynken."
L. 10571. *et seq.*, ed. Wright.]

La Mer des Histoires.

—Who is the author of *La Mer des Histoires*? I have seen the first volume in large folio; the type and paper are beautiful, the capital letters very fine. It is stated in the preface to be a translation from the Latin of *Rudimentum Noviciorum*, with the addition of the French Chronicles, and made at the instance of André de la Haye, Seigneur de Chaumot, Paymaster of Sens. It is printed at Paris in the month of July, 1448, by Pierre le Rouge. In how many volumes is the work comprised? Is it very scarce?

R. C. H. H.

[Greswell, in his *Annals of Parisian Typography*, p. 307., says, "The designation *La Mer des Histoires* seems, as a popular one, to have been given to French chronicles of various descriptions. Two impressions thus entitled appeared Parisiis, post 1500, viz., '*Mer des Histoires et Chroniques de France: extrait en partis de tous les anciens chroniqueurs, &c. jusqu' au temps de Francois I.*' 2 voll. fol. Galliot du Pres, 1514, 16; and more especially '*La Mer des Hystoires et Croniques de France: Extraict en partie de tous les anciens croniquers*,' 4 voll. fol.—'*Le premier volume*,' Galliot du pre, 1517; '*Le second volume*,' M. le Noir, 1517; '*Le tiers volume*,' sine anno et impressoris nomine; '*Le quatriesme liure*,' Par. 1518. Panzer says that both these chronicles, of which the latter seems to be an improved edition of the former, are said to have been compiled by Johannes Descourtils, the French king's historiographer."]

"*The noiseless Foot of Time.*"

—Not having by me at present the means of ascertaining, will some one kindly inform me where the above words are to be found in Shakspeare, giving me the exact reference?

R. VINCENT.

"Let's take the instant by the forward top;
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of time
Steals ere we can effect them."
All's Well that ends Well, Act V. Sc. 3.]

Replies.

PASSAGE IN VIRGIL. (Vol. iv., p. 24.)

Your correspondent ERYX inquires, in your paper of July 12, whether Servius's interpretation of

"Viridesque secant placido æquore silvas."
Virg. *Æn.* viii. 96.

be correct. I beg to reply that it is not. The interpretations of Servius are almost invariably incorrect; Servius was a very illiterate, ignorant, and narrow-minded man, and totally unable to understand the author whom he attempted to illustrate. His comments on Virgil resemble those which we might expect a hedge schoolmaster in Yorkshire now to make upon Milton. These comments, which are only valuable on account of the mythological traditions which are preserved in them, have been very injurious to the right understanding of Virgil.

The meaning of the passage in question is, that the *Æneadæ* row up the river among the green woods, or (literally) "secant silvas," *travel the woods*, "placido æquore," *on the calm surface of the water*, *i. e.* by rowing up the placid stream of the river. This, and not that assigned by Servius following Terentienus, is the true meaning. 1st. Because *secare* with the objective case means constantly in Virgil to *travel along*. Compare "viam secat ad naves," *Æn.* vi. 902.; "securit sub nubibus arcum," v. 658., &c. 2ndly. Because the Tiber is described only as *placid*, not as *clear*; and as appears from *Æn.* vii. 31., was actually *very muddy*, "multa flavus arena." The immediately preceding words, "variisque teguntur arboribus," have been pronounced by a very learned critic (one who has often deserved well of Virgil) to be *idle, otiosa*. (See Wagner ad *Æn.* i. 678.) And his opinion has been sanctioned by the usually judicious Forbiger. But they are not idle; on the contrary, they are necessary to convey the idea that the *Æneadæ* passed up the river *under the shade of the trees*; and so are supplemental to the statement contained in the words cited by your correspondent, which inform us only that they went up the river. Hence a confirmation of the correctness of the received interpretation.

34. Westland Row, Dublin, July 14. 1851.

Your correspondent ERYX wishes to know, whether in the passage (*Æneid*, viii. 96.)—

"Viridesque secant placido æquore silvas,"

the word *secant* can legitimately convey the same idea that is expressed in Tennyson's lines—

— "my shallop ... clove

The citron shadows in the blue."

There can be little doubt that this well-known passage in the *Æneid* is the *original* of Tennyson's image; that, in fact, it is an excusable plagiarism on the part of the latter, who, in introducing, his image, has, I think, missed the appropriateness, and therefore increased beauty, belonging to it in the original passage of Virgil.

When Æneas is journeying up the Tiber to visit Evander, the river, in order to lessen his labours

"refluens ... substitit unda;"

but notwithstanding this, the journey was arduous as is shown in the *whole* of the three lines 94-96.

"Olli remigio noctemque diemque fatigant,
Et longos superant flexes, variisque teguntur
Arboribus, viridesque secant pacido æquore silvas."

That is to say, "They labour at the oar till night is wearied out, and day also is obliged to give place in its turn; they master one by one the long serpentine bends of the river, and, though covered and inclosed by the varied foliage above them, they cut their way through the opposing woods, which lie, as it were, in their path in the shadowy surface of the clear, still water."

The word *placido* is surely sufficient to prevent any one falling into the common-place interpretation alluded to by your correspondent as the one "usually given."

H. C. K.

— Rectory, Hereford, July 14.

THE VINE OF ST. FRANCIS. (Vol. iii., p. 502.)

I feel much obliged for the information afforded by your Dutch correspondent. When I sent you my Query on the subject more than a year ago, I wrote principally from memory; but as I have now the work in question lying beside me as I write, and as it seems to be rarer and less known than I had imagined, you will perhaps find place for a more minute description of it.

The Vine of St. Francis is a folio volume, containing 418 numbered leaves, a "Prologhe" of one leaf (next to the title-page), and a "Tafel vā dit boeck" at the end, of five leaves and a half unnumbered.

The title-page contains a full-length picture of the saint, with a nimbus round his head, the knotted cord round his waist, and his palms extended, displaying the sacred stigmata. Above the picture is the title in red and black. I have written in Italics the words printed in red:

"*Den wýngaert vā Sinte Franciscus vol schoonre historien legenden ende duechdelýcke leerēnghen allen menschen seer profýtelých.*"

And under the picture "*Cum gratia et privilegio.*" On the back of the title-page is printed as follows:—

"Dit is die generael tafel vā dese wýngaert dwelcke ghdeylt is in drie boecken.

¶ Dat eerste boeck inhoud
Sinte Franciscus grote legende
Sinte Franciscus oude legende
Den aflaet van portiunkel
Sinte Franciscus souter.

¶ Dat ander boeck inhoud
De legēde vā de .v. marte mind-brod's
De legēde vā de seuē mar. ooc mind'b.
Sinte bonaentura legende
Sinte lodewýc biscop legende
Sinte anthonis vā paduen legende

Sinte bernardÿns legende
Sinte clara legende
Sinte puo priesters legende
Sinte lodewÿc coninex legende
Sinte elzearius graue legende
Sinte elizabets legende.

¶ Dat derde boec inhoud
Een tractaet vā S. Franciscus oorden
Sinte Franciscus geselle leuen
Die geleerde eñ edele vā S. Frāciscus oorden
Dat getal der broederē eñ prouintien
De aflaet vā romē mittē aflaet des oordēs
De kalēdier mittē feestē des aflaets."

Under these tables of contents occur two stanzas, the first containing five lines, the second containing seven lines. They commence:—

"¶ O salige wÿngaert seer diep gheplant
Groyende in duechden van vruchten playsant," &c.

The preface to the *Grote Legende* informs us that it is Saint Bonaventura's life of Saint Francis, and mentions why it is called the *Great Legend*. This life ends at folio 47.

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The preface to the *Oude Legende*, which next follows, states that it is "gathered from the writings of his companions and the chronicles of the order of the Brothers Minor;" and the "Prologhe" (which succeeds the preface) mentions—

"Die legēde van zÿn drie gesellen den spiegel der volcomēheys der minderbroeders.
Broeder Thomas oude legends eñ dē boeck der ghelÿcheden daer seer schoon besereuē
is. Hoe ghelÿck dat dese heylighe man Franciscus: Christo Jhesu."

These lives, I suppose, are—that joint narrative compiled by three intimate associates of the Saint, "zÿn drie gesellen," that composed by Thomas of Celano; and the *Liber Conformitatum*.

The 39th chap. of this *Oude Legende*, folio ciii., relates, as the preface says—

"¶ Hoe dat S. F. woude reysen in verre lāden om dat vole te bekeren eñ te vermaenen
eñ vā die grote tribulacie die hi leet int soldaēs lant eñ hoe hi gerne martelaer hadde
geworden eñ hoe die broeders te Antiochien sÿn oordē aēnaemen."

On which Jewish-converting martyrdom-seeking journey Dr. Geddes (in his curious little work on the *Romish Orders of Monks and Friars*, Lond. 1714) quaintly remarks:

"A Quaker's having gone from England to Rome to convert the pope to his religion, is a mighty jest with some people, who are very much edified with this story of Francis's going from Italy to Egypt to convert the sultan, but these two adventures do to me appear to be so much alike that I shall leave it to anatomists to tell whether good wits that prompt others, have not their brains either made of the same size, or much in the same posture."

The *Oude Legende* ends folio 44. Next follows:

"¶ Die historie van dē aflaet van Sinte Maria van dē enghelen diemē portiūkel heet,"

as the preface hath it. Some of your readers may have seen an advertisement respecting a series of Franciscan works (to be published, I think, by Richardson of Derby), entitled the *Portioncule Library*; and seeing in the above table of contents "Die aflaet van Portiunkel," or the Indulgence of the *Portiunkel*, they may be at a loss to know its meaning, so I shall quote a note from Mrs. Jameson's highly interesting and valuable work on the *Monastic Orders*, which is to the purpose:

"The term Porzioncula means literally 'a small portion, share, or allotment.' The name was given to a slip of land, of a few acres in extent, at the foot of the hill of Assisi, and on which stood a little chapel; both belonged to a community of Benedictines, who afterwards bestowed the land and the chapel on the brotherhood of S. Francis. This chapel was then familiarly known as the 'Capella della Porzioncula.' Whether the title by which it has since become famous as the S. Maria-degli-Angeli belonged to it originally, or because the angels were heard singing around and above it at the time of the birth of St. Francis, does not seem clear. At all events this chapel became early sanctified as the scene of the ecstasies and visions of the saint; here also S. Clara made her profession. Particular indulgences were granted to those who visited it for confession and repentance on the fifth of August and it became a celebrated place of pilgrimage in the fourteenth century. Mr. Ford tells us, that in Spain the term *Porzioncula* is applied generally to distinguish the chapel or sanctuary dedicated to St. Francis within the Franciscan churches. The original chapel of the Porzioncula now stands in the centre of the magnificent church which has been erected over it."

In the "Legende" of St. Anthony of Padua, chap. vii. fol. ccxx., we have that saint's "sermo ad pisces" in the city of Rimini, *die vol ketters was*, and the conversion therefrom of the said *ketters* or heretics.

The "Prologhe" to the narrative "van die vijf Martelaren," fol. clxxviii., commences, "Ego quasi Vitis fructificavi suavitatem odoris alo cenē wýngaert," &c.: here we learn why the work is called *Den Wýngaert*, or *The Vine*.

In the "tractat vā S. F. orden eñ reghele," at fol. cccxxix., we have an account of Brother Agnellus of Pisa his mission to England in 1224.

In the "Getal der broederē eñ prouintien," at fol. cccci., we learn that at that time (1518) England had 7 convents and 200 friars; Ireland 15 convents and 400 friars; and Scotland 8 convents and 120 friars.

The "Kalendier" which follows this "Getal" is printed in red and black.

"Den aflaet vā romē" is the last tract in the book. Here is the finis:

"¶ Hier eyndt by de gratie gods dat derde boec vā desen wýngaert die mit groten arbeyt wt veel ductetelycke scriftē wten latýne vergadert eñ nu eerst translateert is, ter eere des heylighe confessors Sinte Franciscus eñ ten profýte vā allen gueden kenten menschen.

"¶ Hier na volcht di tafele."

After the "tafel" or index occur some verses containing seventy-three lines, eulogistic of the saint.

I forgot to mention that in the *Oude Legende* some of St. Francis's poems are given, translated from the Italian originals: at fol. cxxii. is given the "Canticum solis," part of which Sir James Stephen quotes in his sketch of the saint's life.

I have a Query to make, but must defer it to another time, as I have already taken up enough of your paper.

JARLITZBERG.

"JUSJURANDUM PER CANEM" (Vol. iii., p. 192.).—"SEDEM ANIMÆ IN DIGITIS PONUNT" (Vol. ii., p. 464.).—"FIAT JUSTITIA, RUAT CÆLUM" (Vol. ii., p. 494.).

An extraordinary mode of swearing, akin to the oaths already noticed, is recorded by Ysbrant Ides in his *Travels from Moscow to China* (London, 1705, and reprinted in the second volume of Harris's Collection):—

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"Two Tunguzian hostages falling out, one accused the other before the Waywode (or Viceroy) of having conjured his deceased brother to death. The Waywode asked the accuser if he would, according to the Tunguzian custom, put the accused to his oath? To this he answered in the affirmative; after which the accused took a *live dog*, laid him on the ground, and with a knife stuck him into the body, just under his left foot, and immediately clapped his mouth to the wound, and sucked out the dog's blood as long as he could come at it; after which he lift him up, laid him on his shoulders, and clapped his mouth again to the wound in order to suck out the remaining blood. An excellent drink indeed! And this is the greatest oath and most solemn confirmation of the Truth amongst them; so that on credit of this the accused was set free, and the accuser punished for his false accusation."

The dog, designed, as Cicero observes, for man's use, was doubtless selected for his sagacity and faithfulness; and by Loccenius, in his *Leges W. Gothicæ*, "tria canum capita" are stated to have been "Hunnorum gentis insignia," the progenitors of the Tunguzians, p. 107. In Northern Europe "sanguine Deos placari creditum; canibus etiam cum hominibus permistè in luco suspensis." (*Ibid.* p. 105.)

Among the northern nations, not only their testimonial oaths were thus sanctioned by blood, but their confederative also, in which their fraternisation was symbolised by reciprocal transfusion of blood.

"Dear as the blood that warms my heart."

Gray's *Bard*.

It was the custom of the Scythians "non dextras tantum implicare, sed pollices mutuo vincire, nodoque perstringere; mox sanguine in artus extremos se effundente levi ritu *cruorem elicere*, atque invicem lambere." (Hanseanius *De Jurejurando Verterum*.) Quintus Curtius remarks that among the Hindoos (between whom and the Scythians Sir W. Jones and other ethnographers have observed various traces of affinity) the joining of right hands was their usual mode of salutation; "dextra fidei sedes."

En passant, I have elsewhere seen the opinion quoted by a correspondent (Vol. ii., p. 464), "Sedem animæ in digitis ponunt," attributed to the Hindoos. Query, Has not the profession of *θεληται* (see Dr. Maitland on *Mesmerism*) prevailed among them? Their propensity to conjuring

is so proverbial, that, according to a writer in the *Asiatic Researches*, that term is derived from one of their tribes. See also on their witchcrafts, Acosta's *East and West Indies*, chap. xxvi.

Before I dismiss the subject of swearing, permit me to observe what appears to me to be the origin of the apothegm "Fiat Justitia, ruat Cœlum" (Vol. ii., p. 494.), which, with a slight change, was afterwards adopted by Ferdinand, emperor of Austria.

May it not have originated in an oath similar to that of Chaganus, king of the Huns, recorded by Otrokoesi, in his *Historiæ Hungaricæ*?—

"Abarico ritu jusjurandum ad hunc modum præstitit. Ense edueto et in altum sublato sibi et Abaricorum genti dira imprecatus *si quid mali*, &c. *Cœlum* ex alto ipsis et Deus Ignis qui in cœlo est, *irrueret*."

More sententiously he may have said: "Fiat [a me] justitia, [in me] ruat Cœlum, [si non]."

On the inviolability of oaths among the heathens, in addition to the works referred to in Vol. iii., p. 192., see *Gentleman's Magazine*, vol. i. p. 415.; on the singular notion, in the fourteenth century, of the harmlessness of colloquial and affirmative oaths, see *Archæologia*, vol. xx. p. 43.; and on the opposition made by the Lollards to this unchristian practice, Purvey's *Remonstrance against the Corruptions of the Church of Rome*, edited by the Rev. J. Forshall, London, 1851.

T. J.

HUGH HOLLAND AND HIS WORKS. (Vol. iii. p. 427.; Vol. iv., p. 62.)

The querist on Hugh Holland and his works, must be content with a reply of unvarnished brevity.

1. "Where are these lines taken from, and what do they mean?"—The lines are from the *Cypress garland* of Hugh Holland, 1625. 4to. The meaning is obvious. I assume that Holland may be trusted as to his own age, to which Wood gives no clue.

2. "Who says he did not quit Westminster school till 1589?"—Wood says he was bred in Westminster school, and "elected into Trinity coll. in Cambridge, an. 1589." Welch, from official documents, gives the same date. Wood nowhere states that he "matriculated at Baliol in 1582."

3. "My words are, 'about 1590 he succeeded to a fellowship.'"—Wood says he was elected to Trinity college in 1589, "of which he was *afterwards* fellow." It may have been some years afterwards.

4. "Why does not MR. CORNEY give your readers his interpretation of the mysterious H. H.?"—He reserved it for another occasion, but now consents to satisfy the curiosity of the querist and others.

In 1632 Henry Holland dedicated to Charles I. an English version of the *Cyrvpædia* of Xenophon, made by his father Philemon Holland. In the dedication, which is signed at length, he says:

"Also, when any unworthy selfe (anno 1620) offred mine owne collections, entituled *Herwologia Anglica*, unto his highnesse [James I.], he most graciously received it."

In 1614 appeared, under the initials "H. H.," the *Monvmenta sepvlchraria sancti Pavli*, and in the address *ad lectorem* we read:

"Et non solùm nomine bonus appellatus est [sc. Alex. Nowel], sed etiam et in vita sua bonitas apparuit, et in morte bona sua opera illum sunt sequuta, et uberiùs et fusiùs in *Effigiebus* nostris et *vitis illustrium Anglorum* cum de Coletio tum de illo apparet: (quæ nunc transmarino habitu vestiendæ sunt) quare hic illum pluribus prosequi verbis non est opus."

Here is unanswerable evidence that Henry Holland was the compiler of both works. In the catalogue of the Grenville collection of books, now in the British Museum, both works are ascribed to Hugh Holland.

5. "The edition of 1614 was certainly the first, and that of 1633 *certainly* the second."—The querist adopts my correction of his threefold error, and calls it an *answer!*

6. "I shall therefore leave the shade of Cole and MR. BOLTON CORNEY to settle the question as to whether any such work exists."—The querist did not perceive that the *Roxana of Alexander* was an error for the *Roxana of Alabaster*—so he endeavours to draw off the attention of his readers from this proof of critical obtuseness by a common-place witticism.

I must describe the facile process by which our querist has obtained his apparent triumph. Wood, at the close of his article on Hugh Holland the poet, which is chiefly derived from the *Worthies* of Fuller, mentions one Hugh Holland as admitted B.A. in 1570, and another Hugh Holland as matriculated at Baliol college in 1582, aged twenty-four; with others of that surname. He adds, "but whether any of them were authors, I cannot yet tell, or *whether the last was the same with the poet*. Qu." Now, with regard to the first and second articles, our querist omits the sentence which proves the inapplicability of his quotations! and with regard to the third article, he omits the word *afterwards*, which forms the gist of the argument.

LADY FLORA HASTINGS' BEQUEST.
(Vol. iv., p. 44.)

"Assertion is not proof," and it surely does require *proof* ere we consent to brand a writer of unimpeached character with the charge of "a shameless, heartless act of literary piracy."

It rests with ERZA to bring forward his or her *proof* that the lines in dispute were written by Lady Flora. ERZA asserted that they were "never before printed." I have enabled him or her to satisfy himself or herself that they were in print *nearly* twelve years ago. I am disposed to believe ERZA equally mistaken in the assertion as to the authorship of the lines. If this prove so, the imputation cast upon Miss Barber will revert upon her accuser, and will demand the most ample apology.

I do not know Miss Barber; her writings I have long admired; and having been the means of drawing down upon her such an accusation, I am not disposed to let the inquiry terminate here. Nor can I believe the Editor of "NOTES AND QUERIES" will desire that either a literary error or a groundless slander should descend to posterity in his pages.

L. H. K.

ERZA cannot entertain a higher respect than I do for the memory of Lady Flora Hastings; but I am sure no member of her family would countenance any attempt to exalt her reputation at the expense of another's; and I fear ERZA, however unintentionally, has fallen into this error. The stanzas she attributed to Lady Flora, as L. H. K. stated (Vol. iii., p. 522.), were published as Miss M. A. S. Barber's in *The Christian Lady's Magazine* for September, 1839, only two months after Lady Flora's death. In the preceding number, as L. H. K. also correctly stated, is a brief memoir of Lady Flora, in which it is said, that shortly before her death she "delivered to her fond brother a little Bible, the gift of her mother, requesting him to restore it to that beloved parent," &c. ERZA may be unacquainted with that publication, but I can assure her that Lady Flora's brother, my esteemed and lamented patron, was not; for shortly after the number appeared, I found it lying on his table, in his own private room at Donington Park, and, while waiting to see him, partly read it there myself for the first time. I know not whether he ever read the lines in question in the succeeding number, but I know the *Magazine* was regularly taken by some of Lady Flora's intimate friends, and I cannot suppose they would allow any poem of hers to pass unnoticed for twelve years, with the signature of Miss Barber attached to it. Indeed the stanzas bear internal evidence of being written after Lady Flora's death, and founded on the account given by *Charlotte Elizabeth* in the preceding number. If, however, ERZA still persists in attributing them to Lady Flora Hastings, she is in duty bound to give her authority, and not bring such a heavy accusation against Miss Barber on the bare assertion of an anonymous correspondent. If Miss Barber really composed the stanzas, as I believe she did, she was doubtless actuated with a desire to honour the memory and character of Lady Flora; and in such case nothing could be more cruel and unjust than the conduct imputed to her by ERZA. Unfortunately I do not know Miss Barber's address, or whether she is still living; but if any of your readers do, I hope they will name this case to her, or her friends, that her reputation may be cleared from the imputation thus rashly cast on it. If the case cannot thus be satisfactorily settled, I will obtain the desired information from another quarter; but I hope ERZA will also offer the assistance in her power towards this desirable object; and to set the example of candour and openness, I will subscribe my real name.

W. HASTINGS KELKE.

Drayton Beauchamp.

Replies to Minor Queries.

Coke and Cowper (Vol. iv., p. 24.).

—In reply to one of your correspondents, who inquires as to the correct pronunciation of the name of the poet *Cowper*, I may mention, that some years ago, being on a visit in the neighbourhood of Weston Underwood, I made particular inquiries on this point in the village, and found that *there* the poet had always been known as Mr. *Cooper*. The name of the noble family to which he was related will be the best criterion.

By the way, was there not sometime since a proposal for erecting by subscription a worthy monument to a poet whose memory every Christian must revere? In whose hands was this project, and with whom does its execution rest?

THOS. MCCALMONT.

Highfield, near Southampton, July 22. 1851.

In my humble opinion, Coke is the old English form of writing *cook*, from A.-Sax. "cóc." See Chaucer's *Coke's Tale*, and *Cock Lorrell's Bote*, where we read "Drouers, Cokes, and pulthers;"

and in this same poem occurs the line, "Carpenters, *coupers*, and ioyners." See also under Cooper in Pegge's *Anecdotes of the English Language*; the names, as thus pronounced, are rendered significant.

Should it be asked how we ought to pronounce the name of another poet, viz. Cowley, if Cowper be called Cooper, I answer that they are from different roots: that Cowley is from *cow*, and *ley*, signifying cow pasture, or place for cows; and that Cowper is only another form of Cooper: not but that in the north they pronounce *cow* as *coo*, and, therefore, they would call him Cooley.

THOS. LAWRENCE.

Ashby de la Zouch.

Dunmore Castle (Vol. iii., p. 495.).

—JAMES C. will find the subject of *Vitrified Forts* treated at considerable length in the fourth volume of the *Archæologia Scotica*, by S. Hibbert, Esq, M.D., Sir George Mackenzie, Bart., of Coul, and George Anderson, Esq., F.R.S., pp. 160-195.

T. B. J.

Edinburgh, July 18. 1851.

Gooseberry Fool (Vol. iii., p. 496.).

—The editorial note is sufficiently satisfactory; but what is the etymology of *gooseberry*? Clearly "*gorseberry*," the fruit of the prickly shrub or bush.

JAMES CORNISH.

Dryden and Oldham (Vol. iv. p. 36.).

—Whether Oldham or Dryden had the prior claim to the thought, is a very interesting question, but very easily settled in favour of the much greater poet of the two, for—

"The dedication to the Earl of Orrery was addressed to him in the year 1664, when *The Rival Ladies*, which was Dryden's second play, was first printed."—Malone's *Dryden*, vol. i. part 2. p. 3.

Whereas the poem of Oldham states itself to have been written in July, 1678.

C. B.

Theobald Anguilbert and Michael Scott (Vol. iii., p. 518.).

—TYRO will find a notice of him in Sir James Ware's *Writers of Ireland*, p. 92., Harris's edition.

FABER-FERRARIUS.

Dublin.

Penn Family (Vol. iii., pp. 264. 409.).

—In No. 75. of "NOTES AND QUERIES" for April, 1851, inquiry is made "to whom William Penn, the eldest son of William Penn (the founder), was married, and also to whom the children of said son were married, as well as those of his daughter Letitia (Mrs. Aubrey), if she had any?" William Penn (the son) married Mary Jones, by whom he had three children, William, Springett (who died without issue), and Gul. Maria. William had *two* wives, Christiana Forbes, and Ann Vaux. By Miss Forbes he had a daughter, married to Peter Gaskell, Esq.; and by Miss Vaux a son, Springett, who died without issue. Mrs. Aubrey (Letitia Penn) had no children.

EDW. D. INGRAHAM.

Philadelphia, July 4. 1851.

Bummaree (Vol. iv., p. 39.).

—I have no doubt that this word is derived, as so many of our *market* terms are, from the French, *bonne marée*, fresh fish.

"Marée signifie toute sorte de poisson de mer qui n'est pas salé; *bonne marée*, *marée fraîche*, *vendeur de marée*."—*Dict. de l'Acad. Franc.*, voce.

C.

Miss or Mistress (Vol. iv., p. 6.).

—The indiscriminate use of "Miss" and "Mrs." to unmarried ladies is often very perplexing. The "Mrs." was not, as M. S. supposes, always accompanied by the Christian name for unmarried

ladies; and the custom lasted at least as late as the reign of George II. Pope in his letters (about 1719) mentions "Mrs. Lepel" and "Mrs. Bellenden," maids of honour. The examples are innumerable, but the *latest* instance I remember is the Duchess of Queensbury addressing Patty Blount in 1756 as "Mrs. Blount;" though, no doubt, Patty was, by *that time*, entitled to what is called *brevet* rank.

C.

Book Plates (Vol. iii., p. 495.; Vol. iv., p. 46.).

[94] —MR. PARSONS, I observe, confines his inquiry to English book plates. On that point I cannot at present offer him any information but I can to a certain extent confirm his views with regard to the use of them in foreign countries, having now before me the plate (a woodcut) of Erhardus à Muckenthall—probably in modern German, Erhardt von Muckenthal—dated 1634. It consists of his armorial bearings, surmounted by a helmet, &c., apparently indicative of nobility; but the tinctures not being expressed, I cannot give the blazon. The charge on his shield seems to be intended for a lamb salient.

F. S. Q.

In the Surrenden Collection there are several loose impressions of Sir Edward Dering's book plate, bearing date 1630. It is a very elaborate one, and of a size adapted only for a folio volume; one of them is now before me, with the date most clearly and distinctly marked.

L. B. L.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Macaulay's vigorous sketch of the gallant cornet of horse who resigned his commission for the toga, and, after figuring during his life as statesman than whom "none has left a more stainless, and none a more splendid name," was stricken down in full council while straining his feeble voice to rouse the drooping spirit of his country, forms the fifth part of *The Traveller's Library*: and it would be difficult to find a volume of the same compass better calculated to furnish a couple of hours' amusing and instructive reading than *William Pitt, Earl of Chatham*, by *Thomas Babington Macaulay*.

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Transcriber's Note: Original spelling varieties have not been standardized. In footnote 4, [ἔστιν](#), as taken over from Byron's text, seems to be a typographical error for [ἔστιν](#).

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