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Notes and Queries, Vol. IV, Number 112, December 20, 1851

, by Various and George Bell

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Vol. IV.—No. 112.

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. 112.

SATURDAY, DECEMBER 20. 1851.

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Notes.

WADY MOKATTEB IDENTIFIED WITH KIBROTH HATTAVAH.

The difficulty of deciding the antiquity of the famous inscriptions in the deserts of Arabia, would be considerably diminished if we could ascertain the earliest mention of the valley now known as Wady Mokatteb. What I am about to submit to the readers of the "NOTES AND QUERIES", is not a presumptuous or rash suggestion, but an idea diffidently entertained, and cautiously and maturely considered.

It is not at all improbable that that valley, with its surrounding rocky chronicles, was first mentioned by Moses, the first delineator of the "great wilderness." The mention I allude to is to be found in Numbers, xi. 26. The passage, as it occurs in the English version, runs thus:

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Medad; and the Spirit rested upon them, and they were of them that were written."

The original words of the last clause are but the two following:—

וְהָמָּה בְּתוֹבוֹתַיִם

which literally signify, "and they were amongst the inscriptions."

A personal and literary examination of the locality of the Sinaitic inscriptions convinces me that Eldad and Medad were then in that famous region. By a reference to the chapter alluded to, it will be found that the children of Israel were then at that awfully memorable place called *Kibroth Hattavah* (ver. 34.), and no one, who has but a slight knowledge of scripture topography, will be at a loss to observe that it is the very spot where the mysterious inscriptions are found.

Dr. Robinson, in his *Biblical Researches*, vol. i. p. 138., thus notices the subject in question:

"The Sinaite inscriptions are found on all the routes which lead from the West towards Sinai, above the convent El-Arbain, but are found neither on Gebel Mûsa, nor on the present Horeb, nor on St. Catherine, nor in the valley of the convent; while on Serbal they are seen on its very summit."

Lord Lindsay, in his first letter from *Edom and the Holy Land*, introduces the same district in the following words:

"We now entered Wady Mokatteb, a spacious valley, bounded on the east by a most picturesque range of black mountains, but chiefly famous for the inscriptions on the

rocks that line it, and from which it derives its name. There are thousands of them, inscriptions too, and here is the mystery, in a character which no one has yet deciphered."

Now, let the ancient and modern maps be compared, and it will be discovered that the same place which is called, in Num. xi. 26., **כְּתוּבִים**, probably on account of its inscriptions, is also called by the Arabians **وادي المكتب** *Wady el Mokatteb*.

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Should the identity between Wady Mokatteb and Kibroth Hattavah be considered conclusive, then the antiquity of the Sinaitic inscriptions is far more remote than the date fixed by certain archæologists and palæographers; the records may prove to be, in truth and in deed, the handy-work of the Israelites during their encampment there.

The readers of the "NOTES AND QUERIES" need scarcely be told that the inscriptions were first noticed in the sixth century by Cosmas, a Græco-Indian merchant, who was hence surnamed Indicopleustes. But it is necessary to impress the fact that Cosmas, though a man of intelligence and of letters, considered that the alphabet in which the inscriptions were made, was unknown; but having visited the Wady in company with certain well-informed Jews, his Hebrew companions read and deciphered several of the records, and decided that the Israelites of the Egyptian Exodus were the performers of the inscriptions. All this Cosmas stated in his *Christian Topography* (a work published for the first time in 1707 by the learned Montfauçon), and concurs in the opinion that the ancient Hebrews were the scribes. This circumstance borne in mind, will be proof against the theory conceived by Professor Beer, brought forth by Dr. Lepsius, adopted and fostered by Dr. Wilson, viz. that an Utopian Nabathæan Christian tribe executed those inscriptions during their pilgrimages to the sacred localities on Mount Sinai. Is it not strange that Cosmas should not have heard that there was such a tribe of scribes in the valley? Is it not unaccountable that the knowledge of the alphabet should so soon have been forgotten? Cosmas flourished comparatively but a short time after the supposed Nabathæans.

But the advocates of the Nabathæan theory argue that the Sinaitic inscriptions must be of a comparatively modern date, since there are found amongst them some Greek and Latin ones; and, moreover, the cross does sometimes occur in various shapes. I venture to submit that the inscriptions bear self-evidence that they have been executed at various dates. It is true that by far the greatest number of them display indubitable marks of remote antiquity; but there are some which must be pronounced juvenile when compared with the *great majority*. The latter bear marks of an execution resembling the inscriptions on the ancient Egyptian obelisks, whilst the former are rude and superficially cut, and already almost effaced. I take, therefore, the Greek and Latin, and indeed some of the yet unknown inscriptions, to have been cut at a comparatively modern date. Who knows whether Cosmas and his companions did not try their hands at a few?

Why should it be thought improbable that the different monks on Mount Sinai, who occupied the convent there at various ages, should have done their quota to puzzle the modern palæographer and traveller? Is it absolutely impossible that the prefect of the Franciscan missionaries of Egypt, who visited the Wady in 1722, and his companions, who were well instructed in the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian languages, should have chiselled a few in the characters they were most expert? In the same manner might the occurrence of the cross be accounted for, if it were necessary, without precipitating oneself to the conclusion that "the occurrence, in connection with the inscriptions of the cross in various forms, indicates that their *origin* should be attributed to the early Christians." But is it possible that such antiquaries as Drs. Beer, Lepsius, and Wilson, should be ignorant, or affect to be ignorant, that the cross was an ancient hieroglyphic, of a date long before the Christian era, well known by the name of *Crux Ansata*, and of the *Divina Taw*, and signified among the Egyptians "Life to come"? That the form of the cross was used among the Hebrews is conclusive from the fact that it was the ancient Hebrew mint letter for the **נ**. What, then, is the value of the arguments in behalf of the Nabathæan theory? All the specimens that have been given hitherto of the inscriptions, are no more in comparison with the vast numbers which literally cover the highest mountains, than a drop out of a bucket, including even those given in the *Philosophical Transactions* of 1766, in the *Transactions of the Royal Society of Literature* of 1832, and by the Rev. Charles Forster of this year ^[1], and even adding the 1200 taken by M. Lottin de Laval. (See "NOTES AND QUERIES", Vol. iv., p. 332.)

^[1] *The One Primeval Language, &c.*, by the Rev. Charles Forster. The above is a compendium of two letters which the writer addressed on the subject to his Grace the Archbishop of Dublin, and the late Bishop of Norwich,—to the former from Paris, to the latter from Alexandria. See *A Pilgrimage to the Land of my Fathers*, vol. i. pp. 6-15. Mr. Forster's work did not appear until about a year after the publication of part of the writer's travels.

MOSES MARGOLIOUTH.

ON A PASSAGE IN GOLDSMITH.

Goldsmith, in *The Deserted Village*, has the lines:

"Ill fares the land, to hastening ills a prey,

Where wealth accumulates and men decay:
Princes and lords may flourish or may fade,
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied."

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In this passage the fourth line, which I have given in italics, is traced by D'Israeli, in *Curiosities of Literature*, under the head of "Imitations and Similarities," to the French poet, De Caux, who, comparing the world to his hour-glass, says—

—"C'est une verre qui luit,
Qu'un souffle peut *détruire*, et qu'un souffle a *produit*."

The turn given to the thought in the French has suggested to D'Israeli an emendation of the passage in Goldsmith. He proposes that the word "unmakes" should be substituted for "can make." The line would then read—

"A breath *unmakes* them, as a breath has made."

This emendation seems to me to be alike ingenious and well-founded. The line itself is but the corollary of the one that precedes it; and in order to make the sense complete, it should contain antithetical expressions to correspond with "flourish" and "fade." Now, between "can make" and "made" there is nothing antithetical; but between "made" and "unmakes" there is.

In support of this view, I may quote one or two parallel passages, in which the antithesis is preserved. The first is a quatrain commemorating the devastating effects of an earthquake in the valley of Lucerne in 1808:

"O ciel! ainsi ta Providence
A tous les maux nous condamna:
Un souffle *éteint* notre existence
Comme un souffle nous la *donna*."

The second is a line which occurs in *Curiosities of Literature*, and which I am compelled to quote from memory, having no access to that work. It is as follows:

"A breath *revived* him, but a breath *o'erthrew*."

That Goldsmith wrote the line in question with the word "unmakes," there seems little reason to doubt. To say of princes and lords that "a breath can make them, as a breath has made," far from conveying any idea of their "fading," would be, on the contrary, to indicate the facile process by which they may be perpetuated. It would show how they may "flourish," but not how they may "fade."

Although this emendation in Goldsmith was pointed out many years ago, and recommends itself by its appositeness, and its obvious adaptation to the context, yet I believe it has never been introduced into any edition of that poet. I have before me two copies of *The Deserted Village*, and both contain the words "can make." As, however, among the many useful hints thrown out by "NOTES AND QUERIES", that of suggesting the emendation of obscure or difficult passages in our poets, appears to have met with the approbation of your readers, I trust some future editor of Goldsmith may be induced to notice this passage, and restore the text to its original accuracy.

HENRY H. BREEN.

St. Lucia.

Minor Notes.

Biographical Dictionary.

—May I beg for the assistance of "NOTES AND QUERIES" to enforce a want which I am sure is daily felt by thousands of educated Englishmen? The want I speak of is that of a *good Biographical Dictionary*, coming down to the middle of the century; a dictionary as good as the *Biog. Universelle* for foreign lives, and a *hundred times better* for English lives. Every one knows how meagre and unsatisfactory is that otherwise magnificent work in its English part. Why should we not have an abridged translation, with the home portion re-written?

Z. Z. Z.

The Word Premises.

—The use of the word *premises* for houses, lands, and hereditaments, is surely incorrect. I have never found the word *præmissa* used in any Latin writer in a sense that can sanction the modern application of its derivative. Johnson's authority supports the view that the word is perverted in being made to stand for houses and lands, as he says it is "in low language" that the noun substantive "premises" is used in that sense, as, "I was upon the *premises*," &c. The office of "the premises" in a deed, say the Law Dictionaries, is to express the names of the grantor and grantee, and to specify the thing granted. "The *premises* is the former part of a deed, being all

that which precedeth the *habendum* or limitation of the estate." I believe the term "parcels" is applied, technically, to the specification of the property which forms the subject of a deed. In an instrument, it may not be wholly incorrect to refer by the term "premises" to the particulars premised, and, if an etymological inaccuracy, it may be excused for the sake of avoiding repetitions; but surely we ought not to speak of houses, lands, &c. by this term. I see I am not the first to call an editor's attention to this point, for, in the *Gentleman's Magazine* of Jan., 1795, a correspondent complains of this improper application of the word, and attributes the perversion to the lawyers, "who," he says, "for the sake of brevity (to which, by-the-by, they are not much attached), have accustomed themselves to the phrase, 'the aforesaid *premises*,' whence the word has come to be universally taken as a collective noun, signifying manors, tenements, and so on." The absurdity of such a use of the word is illustrated by putting it for animals, household goods, and personal estate, for which it may as well stand as for lands and houses.

W. S. G.

Newcastle-upon-Tyne.

Play of George Barnwell:—

[484] "Last Friday a messenger came from Hampton Court to the Play House by the Queen's command, for the manuscript of George Barnwell, for Her Majesty's perusal, which Mr. Wilks carried to Hampton Court early on Saturday morning; and we hear it is to be performed shortly at the Theatre in Hampton Court, for the entertainment of the Royal Family," &c.—*Daily Post*, Monday, July 5. 1731.

H. E.

Traditions from Remote Periods through few Links (Vol. iii., pp. 206. 237.):—

"My greatest boast in this line is, that I have conversed with Sir Isaac Herd, the celebrated herald, and he had conversed with a person who was present at the execution of Charles I."—Lord Campbell's *Lives of the Chief Justices*, vol. ii. p. 304. note.

E. H. A.

Queries.

DEODANDS AND THEIR APPLICATION.

Blackstone states (1 *Comm.* p. 300.) that a deodand—

"Is forfeited to the king to be applied to pious uses, and distributed in alms by his high almoner, though formerly destined to a more superstitious purpose. It seems to have been originally designed, in the blind days of Popery, as an expiation for the souls of such as were snatched away by sudden death; and for that purpose ought properly to have been given to holy church."

The authorities for this latter statement are Fitzh., *Abr.*, tit. "Enditement," pt. 27., and Staunf., *P.C.*, 20, 21., neither of which books are in my possession, nor in this remote district can I gain access to them. Hume, Lingard, Henry, and Rapin, omit all mention of this change in the destination of the deodand, at least so far as I can find. Fleta, who lived, according to Dr. Cowell (*Interpreter*, in verb. "Fleta"), tem. Ed. II., Ed. III., or, according to Jacob (*Law Dic.*, in ver. "Fleta"), tem. Ed. I., says that—

"This deodand is to be sold to the poor, and the price distributed to the poor for the soul of the king and all faithful people departed this life."—*Interpreter*, in ver. "Deodand."

It would therefore appear that in Fleta's time it was settled law that deodands went to the Crown; nor does this writer seem to take any notice of their having been, at any time, payable to the Church. Hawkins, East, and I think Hale also, are equally silent upon the point.

Can any of your readers kindly supply the information as to when deodands first ceased to be given to the Church, and when they became the property of the Crown?

JONATHAN PEEL.

—The proverb "Hell is paved with good intentions" (Vol. ii. pp. 86. 140.), brings to my recollection a remark I once heard from the lips of a French priest. He was addressing an audience chiefly composed of students in divinity, and while descanting on the peculiar dangers to which ecclesiastics are exposed, and the obstacles they have to encounter at every step on the road to salvation, he said there could be no doubt that by far the greater number of them would incur eternal damnation. "It was this" (added he, with an emphasis which sent thrill of horror through all present), "It was this that made one of the early fathers assert, that Hell is paved with the skulls of priests." I think the preacher mentioned Tertullian as his authority for this singular sentiment, but he only gave the words: "L'enfer est pavé de têtes de prêtres." Can any of your readers point out the precise passage referred to?

HENRY H. BREEN.

St. Lucia.

350. *Charib.*

—Can any of your correspondents inform me what is the derivation and meaning of the word *Charib*? The Charibs were the ancient inhabitants, as is well known, of the smaller West Indian islands.

W. J. C.

St. Lucia.

351. *Thumb Bible.*

—Can any of your readers tell me the history of the Thumb Bible, reprinted by Longman, 1850? Who was "J. Taylor," who seems to have been the author? He has strangely spoilt Bishop Ken's Morning and Evening Hymns at the conclusion of his book.

HERMES.

352. *Tripes.*

—What is the origin of the term "tripos" as applied to the mathematical and classical honour lists in the university of Cambridge?

A. F. S.

353. *Louis Philippe and his Bag of Nails.*

—Has any of your correspondents heard a story about a bag of rusty nails which Louis Philippe used to carry about with him; with which he considered his fate as in some way connected; and which he lost a few days before February 24, 1848? If so, is it known whether the story is well authenticated?

R. D. H.

354. *Brass Statues at Windsor.*

—"The Brass Statues at Windsor," sold in 1646 by order of the House of Lords to pay the troops at Windsor:—What were these statues?

WAYLEN.

355. *Edmund Bohun.*

—Is it possible that some Trans-atlantic notist may be able to supply a scrap or two of intelligence respecting the brief career of Edmund Bohun, as Chief Justice of South Carolina, 1698-1701? I believe he died in the latter year, and was buried at Charlestown.

S. W. RIX.

Beccles.

356. *Bishop Trelawney.*

—To what parliamentary decision does Atterbury allude in the subjoined extract from the dedication to Trelawney, Bishop of Winchester, prefixed to his Sermons in four volumes, 1723?

"This and another parliamentary decision, which your lordship not long after with equal difficulty obtained, and by which the bishop's sole right to judge of the qualifications of persons applying for institution was unutterably confirmed, are such instances of your magnanimity and public spirit as will remain in memory while the church or the law of England lasts."

*Minor Queries Answered.**Companion Ladder.*

—Why are the stairs leading from the deck to the chief cabin of a ship called "the companion ladder?"

A CONSTANT READER.

[The *companion* in merchant ships is a wooden porch placed over the entrance or staircase of the cabin. Hence the ladder by which officers ascend to and descend from the quarter-deck, is called the *companion ladder*.]

Macaulay's Ballad of the Battle of Naseby.

—Where is Mr. Macaulay's ballad of the "Battle of Naseby" to be found printed entire? It is not republished in the last edition of his *Lays of Ancient Rome*.

D. B. J.

[It has never, we believe, been printed since its first publication in *Knight's Magazine*, about the year 1824. From the omission pointed out by our correspondent, it is obvious that the accomplished writer of it does not himself regard this ballad as deserving of republication.]

Replies.

THE CRUCIFIX AS USED BY THE EARLY CHRISTIANS.
(Vol. iv., p. 422.)

A correspondent questions the accuracy of MR. CURZON'S statement, in his *Monasteries of the Levant*, that—

"The crucifix was not known before the fifth or sixth century, though the cross was always the emblem of the Christian faith,"—

and asks for information as to its use, and the dates of the earliest examples. Some twenty years ago I devoted some care to this inquiry, and the result will be found in a chapter on the decline of the arts in Greece, in a *History of Modern Greece*, which I published in 1830. To that essay, but more especially to the authorities which it cites, I would refer your correspondent; and I think, after an examination of the latter, he will be disposed to concur with me, that Mr. Curzon's statement is correct. It is in accordance with that of Gibbon, and sustained by the same authorities as Basnage, to the effect that the first Christians, from their association with the Jews, and their aversion to the mythology of the Greeks, were hostile to the use of images of any description in their primitive temples, in which they reluctantly admitted the figure of the ignominious cross, as a memorial of the Redeemer's death. At a later period, however, the veneration for the *relics* of departed saints led to the admission of their painted *portraits*, and eventually to the erection of their images and effigies in wood and marble. (*Gibbon*, chap. xxiii. xlix.) Reiskius states that it was not till the fourth century after Christ that the latter innovation began:

"Ecclesia vero Christiana tribus seculis prioribus ne quidem imagines recepit aut inter sacra numeravit instrumenta. Sed demum sub finem quarti seculi ea lege admisit ut in templis memoriæ ac ornatus causa haberentur."—Reiskius, *De Imaginibus Jesu Christi Exercitationes Histor.*, ex. i. c. i. sec. ii. p. 12.

Lillio Giraldi concurs with Reiskius:

"Illud certe non prætermittam nos dico Christianos ut aliquando Romanos fuisse sine imaginibus in primitiva quæ vocatur ecclesia."—Lillius Gregorius Giraldus, *Historiæ Deorum Syntage*, v. i. p. 15.

The earliest images of Christ were those mentioned as being placed, by Alexander Severus, along with those of Abraham, Jupiter, Pythagoras, Plato, and Aristotle. (*Reiskius*, ex. vii. c. i. sec. i. p. 151.) Constantine placed two equestrian statues of the Saviour in the Lateran Church. But Molanus, who mentions the latter fact, insists that there were existing about this period numerous statues of the Saviour, which he would refer to the time of Pontius Pilate. (*De Historia SS. Imaginibus, &c.*, lib. i. c. vi. p. 65.)

The most ancient examples now remaining of the decorations employed by the early Christians, are doubtless those found in the catacombs at Rome. I have not access to any recent copies of these interesting antiquities; but so far as my recollection serves, they contain no example of a crucifix, or any literal delineation of the death of the Saviour. In fact, even in these gloomy retreats, the vigilance of persecution compelled the Christians to caution, and forced them to conceal, under allegories and mystery, the memorials of their faith; the figure of the Redeemer being always veiled under an assumed character, most generally that of a shepherd bearing in his arms a recovered lamb. This, which is the most common form of allegory of this period, occurs in the catacomb of the Via Latina, in that of Priscilla in the Via Salaria, discovered in 1776, both of which, according to Aringhi, are amongst the oldest Christian monuments now remaining. (*Roma Subterranea*, vol. ii. p. 25. 292.) In a sepulchral chamber in the cemetery of St. Calixtus, Jesus is represented as Orpheus with a lyre, as emblematic of the subduing influences of his life. But his death is still more cautiously shadowed forth by the types of Jonas, Isaac on the altar of Abraham, and Daniel in the den of lions,—examples of all of which are numerous; and the cover of an urn figured by Agincourt presents them all three. (*Histoire de l'Art par les Monumens*, vol. iv.; *Dec. Sculp.*, pl. v. no. 10.)

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Art, after its decline in Rome, was later cherished by the Greeks at Byzantium, and allegory in their hands, during the third and fourth centuries, exhibited a much higher refinement than amongst the degenerate Romans,—the divinity and *life* of Jesus being represented in their paintings by a youth of godlike mien and heavenly grace, with his foot upon the mane of a lion, whilst his *death* is still typified by a lamb expiring at the foot of a cross, which it sprinkles with its blood, and his *resurrection* by a phoenix, which rests upon the summit of a palm-tree, the emblem of his *victory*.

I have stated that even the *cross*, as an emblem, was admitted "reluctantly" into the churches of the early Christians. The fact, and the causes of this reluctance, are stated fairly by Gibbon (ch. xx.), principally on the authorities consulted by Basnage in his *Histoire des Eglises Reformées*, to have had their origin in the idea of infamy and ignominy which they attached to the mode of execution by crucifixion,—feelings analogous to those inspired by a gallows or a gibbet; and it required a long lapse of time, even after Constantine had abolished throughout the Roman dominions the punishment which had prevailed for slaves and malefactors, but which the Saviour of mankind had submitted to suffer, before the people could be led to regard as a symbol for veneration that which had so long been an object of horror and disgust. A most interesting account of the subsidence of this feeling, and of its effects upon Sacred Art whilst it prevailed, will be found in Emeric David's *Discours sur la Peinture Moderne*, p. 115. It rendered allegory so indispensable, that in the exhaustion of fancy it declined into conceits and puerility, which finally brought the subject into contempt, and compelled the hierarchy to exert the influence of the Church for its correction. This led to a measure the record of which is strongly corroborative of the statement of Mr. Curzon; namely, that A.D. 692, at the Quine Sextine, or *Council in Trullo*, it was ordered that thenceforth fiction and allegory should cease, and *the real figure of the Saviour be depicted on the tree*. (*Can. 82. Act. Concil. Paris, 1714*, v. iii. col. 1691, 1692.)

The Greeks complied, but with reluctance, to delineate the actual crucifixion; and as, in the controversy which arose in the second century, and never entirely subsided, regarding the beauty or deformity of the Saviour's features, the Greek Church had espoused the side of St. Basil, Tertullian, and Origen, who maintained that "he was without form or comeliness," their artists exhibited such a spectacle of deformity on the cross, that to the present hour a proverb compares a lean and ugly person to "un crucifix des Grecs." The Latins and Italians, on the other hand, whilst they were equally hostile to the literal exhibition of the Redeemer's death, and *forbore for nearly a century* to comply with the orders of the Council *in Trullo*, adopted, as to his beauty, the party of Celsus and Chrysostom,—quoted the expression of David, "thou art fairer than the children of men,"—and painted the Saviour, albeit suspended on the fatal tree, as a youth of heavenly mien; and instead of the crown of thorns, the lance, and the sponge, they represented him with a diadem, and insensible to suffering or pain.

These remarks, though they will no doubt be insufficient as an answer to your correspondent, may perhaps direct him to authorities, the consultation of which will satisfy his inquiry.

J. EMERSON TENNENT.

London.

THE WORD Ἀδελφος (Vol. iv., pp. 339, 458.)

In commenting on the criticisms of J. B., may I be allowed to follow the order of his own reasoning as much as possible?

1st. I am glad to find that Scapula is right, but I must object to the use of the participle *acquiescing*, as applied to me. My word is "*deduction*," and is applied to a rule grounded upon Scapula's correctness, and may, I think, settle the sense of those disputed verses in Matt. xiii. 55, 56, to say nothing of two indisputable proofs which might be adduced.

2nd. *I am wrong*—for what? for *appearing*, in the eyes of J. B., to have done that which I have not done,—for bringing in links of "the Indo-Germanic languages," which I have neither done, nor can do.

3rd. "The word is solely and peculiarly Greek." Let me give only one etymon by way of preparation for my answer. Let us take the word *mouse*. Well, it comes from the Latin *mus*, which comes, you will say, from the Greek $\mu\upsilon\varsigma$, and there are many clever etymologists, excepting a few, with J. B. and myself, would say, "it is solely and peculiarly Greek;" but *we* go up to the Sanscrit (the *mother* of European languages), and bring forward *mush*, a mouse, and here is *the terminus*—and why? because *mush* signifies *to steal*, and therefore sufficiently describes the nature of the little animal. Now, because we cannot *find* an existing link between the Greek and Sanscrit, is that a reason for asserting $\alpha\delta\epsilon\lambda\phi\omicron\varsigma$ to be of pure Greek *origin*? No; and if J. B. will only recollect that all words in Sanscrit, excepting bare primary roots, are compounded after the same manner as $\alpha\delta\epsilon\lambda\phi\omicron\varsigma$ or rather $\delta\epsilon\lambda\text{-}\phi$, he will, I hope, find that I have *not been wrong* in my *etymon*. Moreover, let J. B. prove, *if he can*, what is *the meaning* of $\delta\epsilon\lambda\phi$ in the Greek, unaided by any other language.

4th. Why is the Sanscrit *bhratre* brought into the contest? perhaps to prove what has not been proved, viz. that *it also* signifies *frater uterinus*.

[487]

5th. "How happened it that the word $\phi\omicron\rho\alpha\tau\eta\rho$ was lost in Greek?" Why, because the Greeks thought it too *barbarous* a word to *own*, as coming through the Latins from the barbarous Goths, Scandinavians, &c.! Let us pass over irrelevant matter till we come to

6th. J. B.'s authoritative rule, "that no apparent similarity between words in the Semitic and Asian (read Sanscrit) families can be used to establish a real identity, the two classes of language being *radically* and fundamentally distinct." Vide *mouse*, and a hundred more roots, that might quash this rule.

To conclude, I did not introduce the Sanscrit *dal* into my former note, because, I suppose, an idea passed through my mind that I might offend some "*interesting* points in Greek manners."

I have only one more remark to make, which is, that the Sanscrit *bhra-tre* is a compound word like $\delta\epsilon\lambda\text{-}\phi\upsilon\varsigma$. I will give the full etymology of this word *bhra-tre*, to prove that J. B. has done wrong in bringing in a word to militate against his *own* rule. Persian, *bra-dar*; Sanscrit, *bhra-tre*; Gothic, *bro-thar*; Islandic, *bro-dir*; German, *bru-der*; Swedish and Danish, *bro-der*; Anglo-Saxon, *bro-ther*. Now, will J. B. prove that the Hebrew, Chaldee, and Syriac בַּר , *bar*, a son, is not connected with the Persian and Sanscrit *bra* and *bhra*? If he does, I shall doubtless be edified.

T. R. BROWN.

Vicarage, Southwick, near Oundle.

THE ROMAN INDEX EXPURGATORIUS OF 1607. (Vol. iv., p. 440.)

I am happy in being able to give, I trust, a satisfactory answer to the Query of your American correspondent U. U., respecting the original edition of 1607.

There can be no doubt that the copy in the Bodleian Library is of the genuine edition. It was in the Library certainly before the year 1620, as it appears in the catalogue printed in that year, and still bears the same reference on the shelf as is there given to it, namely, 8vo. I. 32. Theol.; and it was doubtless the copy used by Dr. James, who superintended the forming of that catalogue, and who died only a few months before. The title runs thus:

INDICIS
(red ink) LIBRORVM
(red) EXPVRGANDORVM
in studiosorum gratiam confecti.
Tomus Primus
*IN QVO QVINQVAGINTA AVCTORVM
Libri præ ceteris desiderati emendantur.*
(red ink)
PER FR. IO. MARIAM BRASICHELLEN.
(red ink)
SACRI PALATII APOSTOLICI MAGISTRVM
in vnum corpus redactus, & publicæ
commoditati æditus
(this first word red) (this date red)

ROMÆ, ex Typographia R. Cam. Apost. M.DC.VII.

(the line above red)

SVPERIORVM PERMISSV.

There is a full stop at *confecti*, also at *emendantur*, and at *Brasichellen*; but no stop whatever at *auctorum*. It extends (besides eight leaves of title and preliminary matter) to pp. 742. On the

recto of the next and last leaf, "Series chartarum," &c., and at the bottom:

ROMÆ, M.DC.VII.

Ex Typographia Reu. Cameræ Apostolicæ.

SVPERIORVM PERMISSV.

There is also in the Bodleian Library a copy of the Bergomi edition, the title of which is as follows:

(red ink) INDICIS
LIBRORVM
(red) EXPVRGANDORVM
In studiosorum gratiam confecti
(red) TOMVS PRIMVS
In quo quinquaginta Auctorum Libri præ
cæteris desiderati emendantur
(red) PER F. IO. MARIAM BRASICHELL.
Sacri Palatij Apost. Magistrum
In vnum corpus redactus & pub. commoditati æditus.

At the bottom:

(red) ROMÆ Primò, Deinde
BERGOMI, typis Comini Venturæ, 1608.

This edition extends to 608 pages, in double columns, besides the preliminary matter, consisting of four articles, of which the first in this edition is the last in the genuine copy of 1607, —a circumstance mentioned by Clement as peculiar to the Altdorff edition; but here the signatures run to pages in eights, whereas the Altdorff edition "qu'ne remplit qu'un alphabet, et seize feuilles."

I have never seen a copy of the Ratisbon edition.

B. B.

Replies to Minor Queries.

Hobbes's "Leviathan" (Vol. iv., p. 314.).

[488] —The meaning of the frontispiece to the first edition of this work, is, I imagine, sufficiently obvious. The large figure representing a commonwealth holds in his right hand a sword, in his left a pastoral crook. He is the emblem of a commonwealth "ecclesiastical and civil" (as the title of the book shows us). Ranged down one side of the page, under the sword-bearing arm, are the weapons and resources which the State possesses. Down the other side of the page, under the protection of the pastoral staff, is the corresponding armament of the Church. Thus, a castle and a church, a crown and a mitre, a cannon and spiritual thunderbolts, a trophy of guns and spears, &c., and one of dilemmas (represented by a pair of bull's horns), syllogisms (made like a three-pronged fork), and the like; these, ending with a battle on one side, a convention of bishops on the other, show the power which (as Hobbes would have it) each arm of the commonwealth should be able to have at its command. The whole picture is at best an absurd conceit, and very unworthy of the author of the *Leviathan*.

H. A. B.

The best edition of Hobbes's works was printed 1750. The print of *Leviathan* in it is neither like Charles nor Cromwell, of whom I have old and good prints, and many. The print has at the bottom of it "*Written* by Thos. Hobbs, 1651."

C. J. W.

Age of Trees (Vol. iv., p. 401.).

—I am rather surprised that your correspondent L., in his enumeration of remarkable trees, and collections of trees, in Great Britain, makes no mention, whilst on the subject of yew, of the splendid collection of old yew trees in Kingley Bottom, near Chichester, in Sussex. Should L. never have visited this charming spot, and its green antiquities, I can promise him a rich treat whenever he does so. Common report of the neighbourhood, from time immemorial, gives these venerable trees a date as far back as the landing of the sea-kings on the coast of Sussex; and sundry poems by local bards have been written on this theme.

On one of the most prominent of the South Down Hills, rising immediately above the yew-tree valley, and called Bow Hill, are two large, and some smaller tumuli, which are always called by the natives the graves of the sea-kings, who with their followers are supposed to have fallen in a

battle fought under these very yew trees.

Can anybody tell me if the age of any of these trees has ever been ascertained? Kingley Bottom, or, as people now-a-days prefer calling it, Kingley Vale, is so much frequented as a spot for picnics and festive days, that I have no doubt many of your readers have seen the trees to which I refer, and can bear me out in asserting that they are worthy of ranking, in age and beauty, with any of their species in the kingdom.

SCANDINAVIAN.

The "Hethel Thorn," so well known to many Norfolk people, is on a farm now the property of that munificent patron of historical literature, Mr. Hudson Gurney, by whom it was purchased from Sir Thomas Beevor. The first Sir Thomas always said it was mentioned in a deed of 1200 and odd, as a boundary, under the appellation of "the Old Thorn." It is stated, also, that it is mentioned in some chronicle as *the thorn* round which a meeting of insurgent peasantry was held during the reign of King John (can any readers of "NOTES AND QUERIES" give a reference to the precise passage?). An etching of this interesting relic has been made by Mr. Ninham. The involution of its branches, which are all hollow tubes, as heavy as iron, is most curious; and although the tree is certainly diminished of late years, it still puts out leaves and berries vigorously.

W. J. T.

Treatise against Equivocation (Vol. iv., p. 419.).

—Your correspondent EUPATOR has, in his examination of the MS. of this treatise, overlooked a title prefixed by Garnet, which furnishes the heading by which the book is correctly entered in the Catalogue of the Laudian MSS. as *A Treatise against (not of or for) Lying and Fraudulent Dissimulation*. "Of" was first written, but at once crossed out, and "against" written *after it, not interlined*. Of the two errors which EUPATOR points out, the one was made at the press, by failure in reading the contraction for "verbo," which is printed correctly at length at p. 43., and the other was a mistake on the part of the transcriber.

W. D. M.

Lycian Inscriptions (Vol. iv., p. 383.).

—As to the double language in Homer of the gods and men, Heyne and others have thought (ad *Il. A. 403.*) that the one was the old language, the other the modern. See Clarke *ib.*, who thinks one was the learned name, the other the vulgar: but gives a scholion of the former opinion. The passages are as follow:

Il. A 403.

Gods. Briareus

Men. Ægæon.

Il. B 813.

Gods. Tomb of Myrine

Men. Batiea.

Il. E 291.

Gods. Chalcis

Men. Cymindis.

Il. Y 74.

Gods. Xanthus

Men. Scamander.

All these words, except one, are plain Greek,—and that one is a word of men. It is impossible, therefore, that the gods' language could have been the antiquated Greek language.

In the *Odyssey* (K 305.) Mercury says that a certain plant is called *Moly* by the gods, and that it is very difficult for men to find. The answer to the question, What do men call it? therefore would probably have been, that they have no name for it at all. It is an odd word, not easy to derive, and ending in *_u_*; which Aristotle says is the ending of only five words in Greek, and one of those, ἄστυ, was obsolete as an appellative in Aristotle's time.

Ichor, though applied in Homer to the gods, he does not say was a word of the gods; and as it is used in Hippocrates, it is more probably a dialectic than an antiquated word. Its termination, however is rare; and in another instance, τεκμωρ, was obsolete in Aristotle's time (*Rhet. init.*).

As to the Lycian language, the alphabet is said, in the appendix to Fellows, to resemble partly the Greek, partly the Zend, and one or two letters the Etruscan. The language is said (*ib. 430.*) to resemble the Zend more than any other known language; but to differ too much to be considered as a dialect of Zend, and must rank as a separate language.

I would observe, that one of the peculiarities mentioned, as compared with all the Indo-

Germanic languages—namely, the having no consonant at the end of the masculine or feminine accusative—existed in the old Latin, as in the Scipionic tombs, "optimo viro, omne Loucana."

Sir Edmund Head, in the *Classical Museum*, No. II., considers the people to be the Solymi of Homer.

C. B.

Alterius Orbis Papa (Vol. ii., p. 497.).

—In Twysden's *Historical Vindication of the Church of England*, p. 22. (Cambridge edition, 1847), I find—

"After the erection of Canterbury into an archbishopric, the bishops of that see were held *quasi alterius orbis papæ*, as Urban II. styled them."

In a note, William of Malmesbury (*De Gestis Pontif.*, lib. i. in Anselm., p. 223. l. 33.) is referred to as authority for the above statement. Urban II. was pope from 1087 to 1099.

C. W. G.

Carmagnoles (Vol. iv., p. 208.).

—Your querist W. B. H. will perhaps accept the following partial solution of his question, which has been communicated to me by one of your own distinguished correspondents in France. It is contained in a little volume published by Duelliersan under the following title, *Chansons Nationales et Populaires de France*, Paris, 1846, 32mo:

"Cette horrible chanson, la Carmagnole, est un monument curieux de la folie démagogique, et nous la donnons pour faire voir avec quelle poésie brutale on excitait le peuple. Elle eut une vogue en Août 1792, époque à laquelle Louis XVI. fut mis au Temple. Elle devint le signal et l'accompagnement des joies féroces et des exécutions sanglantes. On dansait la *Carmagnole* dans les bals; on la dansait au théâtre et autour de la guillotine. Barrère appelait les discours qu'il prononçait à la Convention, *des Carmagnoles*. L'air, qui est véritablement entraînant, était joué en pas redoublé dans la musique militaire; mais Bonaparte la défendit, ainsi que le *Ça-ira*, lors qu'il fut Consul.

"Cette chanson parut au moment où les troupes Françaises venaient d'entrer triomphantes dans la Savoie et le Piémont. On ignore si la musique et la danse de *la Carmagnole* sont originaires de ce pays."

In the month of January, 1849, the General-in-Chief of the army of Paris, Changarnier, having taken vigorous measures to prevent new tumults, the first verse of the original, which commences—

"Madame Veto avait promis
De faire égorger tout Paris,"

was thus parodied:

"Changarnier avait promis
De faire brûler tout Paris," &c.

PERIERGUS BIBLIOPHILUS.

General James Wolfe (Vol. iv., p. 271.).

—The late Admiral Frank Sotheron, of Kirklington Hall, near Southwell, Notts, was, I have heard, related to Wolfe, and possessed a portrait and several letters of his. Admiral Sotheron died some ten years ago, but his daughter (and only child) married the present member for Wilts, who afterwards took the name of Sotheron.

J. M. W.

I have a portrait of Wolfe in my possession, and, I believe, the original from which the print, stated to be a scarce and contemporary one, was taken, which furnishes the frontispiece to the second volume of the *History of the Canadas*, by the author of *Hochelaga*. It fell, singularly enough, into my hands a short time previous to the appearance of the work in question, and I have been enabled since to trace its possession by parties, and amongst them members of my own family, for a very lengthened period. The artist I have not been able to discover; but perhaps some possessor of the print, should the name appear, will afford this information.

C. A. P.

(Great Yarmouth.)

As your pages have lately contained several communications on the subject of General Wolfe, I send you the following story, which I heard from a lady now deceased. Some time after Wolfe's death his family wished to give some memorial of him to the lady who had been engaged to him, and they consulted her as to the form which it should take. Her answer was, "A diamond necklace;" and her reason, because she was going to be married to another person, and such an

ornament would be useful. My informant, whose birth, according to the *Peerage*, was in 1766, had, in her earlier days, often met this lady, and described her as showing remains of beauty, but as no wiser than this anecdote would lead us to suppose her.

J. C. R.

Johannes Trithemius (Vol. iv., p. 442.).

—This noted historian and divine was born at Trittenheim, in the electorate of Treves, in 1462. He became abbot of Spanheim about 1482, where he made a rich collection of manuscript and printed books. In 1506 he was appointed abbot of St. James at Wurtzbourg. His writings are numerous, and there is an ample collection of them in the British Museum. In his *Nepiachus* he gives an account of his life and studies. He died at Wurtzbourg in 1516. The learned and judicious Daunou thus characterises the volume *De scriptoribus ecclesiasticis*: "Malgré beaucoup d'omissions et d'erreurs, ce livre a été fort utile à ceux qui ont depuis mieux traité la même matière; on le consulte encore aujourd'hui."

[490] Leland, Bale, Pits, and Wharton, have recorded their obligations to Trithemius. The venerable Leland quotes him frequently, under the name of Trittemius, and styles him "homo diligentiae plane maximae nec minoris lectionis."

BOLTON CORNEY.

"John Trytheme was a German Benedictine, and Abbot of Hirsauge, A.D. 1484. He was the author of *A Catalogue of Ecclesiastical Writers*, several *Letters*, *Treatises of Piety*, of *Doctrine*, and *Morality*, other historical works, and *The Chronicle of Hirsauge*."—(See Dufresnoy's *Chronological Tables*.)

It would appear that the work *Trithemii Collectanea de Scriptoribus Ecclesiasticis* has gone through several editions; and Walch tells us that "inter omnes ea eminet, quam Jo. Alberto Fabricio debemus." The following remarks also respecting Trithemius appear in Walch's *Bibliotheca* (tom. iii. p. 389.):

"Incipit Trithemius a Clemente Romano; recenset scriptores 970; ac testatur, se in opere hoc conficiendo per septem fere annorum spatium elaborasse. Possevinus, Labbeus, atque alii, varios ejus errores chronologicos ac historicos notarunt. Quodsi autem rationem temporis reputamus, quo Trithemius vixit scripsitque, causa omnino est, cur eum ob errata non reprehendamus, sed excusemus atque industriam illius laudemus."

Cave, also, in his *Historia Literaria* (part ii. p. 569.), gives us a brief account of Trithemius, and of his literary productions.

E. C. HARRINGTON.

The Close, Exeter.

The work of John Trittenheim, *De Scriptoribus Ecclesiasticis*, is held in high and deserved repute. (See Fabricius, *Biblioth. Latin. Med. Aetat.*, iv. 451.) He died abbot of Würzburg, in 1518. The copy of A. W. H. is the first edition, which was published at Mainz (Moguntia) in 1494.

C. H.

Sir William Herschel (Vol. ii., p. 391.).

—Your correspondent gives the quotation about the star observed in Virgo, which he supposes identical with Neptune, quite correctly, except in one very material point—the observer's name. The passage in question will be found in Captain W. H. Smyth's *Cycle of Celestial Objects*, vol. ii. p. 264., and is extracted from a letter addressed to him by M. Cacciatore of Palermo, in 1835, many years after the death of Sir William. H. C. K. is not the first person who has suggested the identity of the objects; but, as pointed out by Captain Smyth in a paper on Neptune, in the *United Service Journal* for 1847, Part II., Neptune must, in 1835, have been fully 120° from the position assigned by Cacciatore to the star observed by him.

J. S. WARDEN.

Balica, Oct. 1851.

Dr. Wm. Wall (Vol. iv., p. 347.).

—Your decision to exclude any further contributions upon the question of the "Marriage of Ecclesiastics" is most judicious. But ought the portion of MR. HENRY WALTER reply respecting Dr. Wall to pass unnoticed? Had the writer referred to any of the biographical dictionaries in ordinary use, he would have discovered that the "well-known Mr. Wall who wrote on baptism" had conferred on him by the University of Oxford the degree of D.D., to testify their high opinion of his writings.

In addition to the Doctor's works on the baptismal controversy, two books, which are not often met with now, were published after his death, bearing the following titles:—

"Brief Critical Notes, especially on the various readings of the New Testament Books.

With a Preface concerning the Texts cited therein from the Old Testament, as also concerning the Use of the Septuagint Translation. By W. Wall, S.T.P., author of the History of Infant Baptism, London, 1730." 8vo., pp. lxiv. 415.

"Critical Notes on the Old Testament, wherein the present Hebrew Text is explained, and in many places amended, from the ancient Versions, more particularly from that of the LXXII. Drawn up in the order the several Books were written, or may most conveniently be read. To which is prefixed a large Introduction, adjusting the Authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the Author of the Grounds and Reasons of the Christian Religion. By the late learned William Wall, D.D., Author of the History of Infant Baptism. Now first published from his Original Manuscript. London, 1734." 2 vols. 8vo., pp. lxi. 307. 354. v.

These are valuable works, explaining many difficult expressions.

JOHN I. DREDGE.

Parish Registers (Vol. iv., p. 232.).

—J. B. is referred for the acts of parliament relating to "Parish Registers," to Burn's *History of Parish Registers*, 1829. This work has been out of print fifteen or sixteen years, but may be seen in many public libraries.

J. S. B.

Compositions during the Protectorate (Vol. iv., p. 406.).

—W. H. L. will probably find what he wants in a small volume, easily met with, entitled *A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates*, London, 1655, 12mo.; or another edition, enlarged, Chester, 1733, 8vo. (See *Lowndes*, vol. i. p. 363.)

H. F.

General Moyle (Vol. iv., p. 443.).

—Major General John Moyle, who died in 1738, and was buried at Rushbrooke, near Bury St. Edmund's, was the son of the Rev. John Moyle, of Wimborne Minster, co. Dorset, by Mary his wife, daughter and coheir of Sir Giles Eyre, Kt., one of the Judges of the Common Pleas. General Moyle, by his wife, who was Isabella daughter of Sir Robert Davers, of Rushbrooke, Bart., had a family of five sons and one daughter; the latter married Samuel Horsey, Bath king-at-arms.

G. A. C.

Descendants of John of Gaunt (Vol. iv., p. 343.).

—A. B. may be right as to there being "some little confusion in Burke's excellent work." There certainly is no "little confusion" in A. B.'s communication.

Margaret Beaufort, successively Countess of Richmond and Derby, the mother of King Henry VII., was the only child of John Beaufort, the first Duke of Somerset.

What can A. B. mean by "Henry, Edmund, and John, successively dukes of Somerset," to whom he conjectures Margaret Beaufort might have been sister? There were not three brothers Beaufort successively *dukes* of Somerset; nor were there ever three successive dukes of Somerset named Henry, Edmund and John; though there certainly was a succession of John, Edmund, and Henry, they being respectively father, uncle, and cousin of Margaret.

John Beaufort, Earl of Somerset, who had been created Marquis of Somerset and Dorset, was, on his death (1410), succeeded in the earldom of Somerset by his eldest son, Henry Beaufort, who dying without issue (1418), the second son, John Beaufort, succeeded to this earldom. He was created *Duke* of Somerset (1443), and on his death without male issue (1444), the dukedom became extinct; but the earldom of Somerset descended to his brother, Edmund Beaufort, Marquis of Dorset (the third son of John Beaufort, Earl of Somerset), who was afterwards (1448) created Duke of Somerset. He was slain at the battle of St. Alban's (1455), and was succeeded by his eldest son, Henry Beaufort, who was beheaded in 1463. He is said to have been succeeded by his next brother, Edmund Beaufort; but it is doubtful if the fact were so, and the better opinion seems to be that the dukedom became extinct by the attainder of Duke Henry in 1463.

"The second and last Duke John," alluded to by A. B., is altogether a myth: the last Beaufort Duke of Somerset was either Henry or Edmund; and there was but one Duke John, and he was not the "second and last," but the *first* duke.

C. H. COOPER.

Cambridge.

Church of St. Bene't Fink (Vol. iv., p. 407.).

—I think some account of the inscriptions, or of their having been transcribed, will be found in the *Gentleman's Magazine*, as well as of those removed by the destruction of the church of *St.*

Michael's, Crooked Lane, in order to make the approaches for new London Bridge; there, also, I think I have seen some account of the inscriptions in the church pulled down for the erection of the *Bank of England*. The preservation of the monumental records of the dead has been so frequently suggested in "NOTES AND QUERIES" that I will not occupy space by urging further arguments in favour of the scheme proposed for the transcription and preservation of inscriptions on monuments and grave-stones. The numerous churches which, in these days, are undergoing alterations and repairs, call for your continued exertion to effect the object you have already submitted for the purpose in former numbers. The ancient church of St. Mary, Lambeth, has just been rebuilt, and many of the monumental tablets will of necessity be removed from their former sites, and grave-stones may disappear. The venerable *Ashmole* lies at the entrance of the old vestry, under a flat stone; and outside, a short distance from the window, lies *Tradescant*, under a large altar-tomb in a state of decay!

G.

When the church of St. Bene't Fink was pulled down, to make room for the new Royal Exchange in 1844, the monumental tablets, &c. were removed to the church of St. Peter's-le-Poor in Old Broad Street, to which Parish the former is now annexed.

J. R. W.

Bristol.

Coins of Vabalathus (Vol. iv., pp. 255, 427.).

—An article on the coins of the Zenobia family appeared in the *Revue Numismatique*, 1846, vol. xi. p. 268. The writer of that article says—

"Il est impossible de rendre compte du mot CPΩIAC ou CPIAC, qui précède, sur quelques pièces, le nom de *Vabalathus*. La même observation s'applique aux médailles Latines du même prince, dont le nom est suivi d'un certain nombre de lettres, **VCRIMDR** ou **VCRIIVID** auxquelles on s'est efforcé inutilement de trouver un sens."

W. W.

Engraved Portrait (Vol. iv., p. 443).

—This is the portrait of Daniel De Foe, and was engraved by W. Sherwin. The verses underneath are—

"Here you may see an honest face,
Arm'd against Envy and Disgrace,
Who lives respected still in spite
Of those that punish them that write."

It is mentioned in *The Catalogue of English Heads*, by Jos. Ames, p. 57.

JOHN I. DREDGE.

"*Cleanliness is next to godliness*" (Vol. iv., p. 256.).

—The author of the Epistle to the Hebrews says (ch. x. v. 22.):

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

It has long been my opinion that the proverb in question arose from the above text, in which a *pure conscience*, a necessary condition of *godliness*, is immediately followed by an injunction to *cleanliness*.

H. T.

Cozens the Painter (Vol. iv., p. 368.).

—I would refer your correspondent, for the few particulars known of him, to Edwards's *Anecdotes of Painting*, 1808 (in continuation of Horace Walpole's *Anecdotes*), p. 120.

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Cozens's chief patrons were Wm. Beckford, Esq., of Fonthill; G. Baker, of St. Paul's Churchyard; John Hawkins, Esq., of Bognor; and the Earl of Harewood (of his time). If your correspondent wishes to see some few fine specimens of his works, Mr. George Smith, of Hamilton Terrace, and Charles Sackville Bale, Esq., of Cambridge Terrace, possess some very fine ones. Mr. J. Heywood Hawkins has at Bognor his father's collection.

Cozens's fine drawings are very uncommon, and he is now little known, though one of the fathers of the Water-Colour School, and of the highest ability. I am not aware of any published portrait of him: your correspondent's portrait of him by Pine is therefore interesting. Pine was Cozens's mother's brother.

FRANCIS GRAVES.

In addition to the opinion ascribed to Mr. Turner, it may be mentioned that the late John

Constable, R.A., spoke of Cozens as "*the* greatest of landscape-painters." I cannot at present give a reference to Leslie's *Life of Constable*, but am sure that this saying occurs there more than once.

J. C. R.

Whig and Tory (Vol. iv., pp. 57. 281.).

—In addition to what has appeared in "NOTES AND QUERIES" respecting the etymology of these terms, I send you a note of what Lingard says on the matter:

"The celebrated party name *Tory* is derived from *toringhim*, to pursue for the sake of plunder. The name was given to certain parties in Ireland, who, refusing to submit to Cromwell, retired into bogs and fastnesses, formed bodies of armed men, supporting themselves and their followers by the depredations which they committed on the occupiers of their estates. They were called *Raperees* and *Tories*."

"It was during the reign of Charles II. that the appellations of *Whig* and *Tory* became permanently affixed to the two great political parties.... The first had long been given to the Covenanters on the west of Scotland, and was supposed to convey a charge of seditious and anti-monarchical principles...."

PHILIP S. KING.

Prince Rupert's Drops (Vol. iv., pp. 234. 274.).

—In your reply to the Query respecting these drops, you state that it is not certain in what country they were invented; I may therefore mention that the French call them *larmes Bataviques*, from the circumstance of their being made in Holland; from whence some were sent to Paris in 1656, to the Swedish minister there, M. Chanut.

PHILIP S. KING.

Deep Well near Bansted Downs (Vol. iv., p. 315.).

—I am well acquainted with the country immediately south of the Bansted Downs, and can give W. S. G. some information about the wells there.

I know no country where there is so great a scarcity of water. The nearest stream is a small branch of the Mole, which has its rise some three miles off, just beyond Merstham (pronounced "Meestrum"). The ponds are very few and shallow, so that the inhabitants have to rely on wells for their water. Wells, however, are an expensive luxury, and appertain only to the better-most dwellings. I know several labourers' cottages distant upwards of a mile from the nearest well or pond; they use what water they catch, and when that is gone, shift as they best can,—most commonly do without. This scarcity of water may be the reason why a district within fifteen miles of London is so thinly populated.

The country is very hilly, and even the valleys are some height above the level of London. Woodmansterne is said to be the highest point in Surrey next to Leith Hill.

Most of the farm-houses and superior cottages have wells, and many of these are of considerable depth. There is one just at the foot of Bansted Downs (and consequently in the valley), which is 120 feet deep. After a dry summer this well is very low, and after a second quite empty. This is about the general depth of the valley wells. There is one in the railway valley, below Chipsted Church, some 100 feet deep; I have never known it dry. Within a stone's throw of this last, the London and Brighton railway runs in a very deep cutting,—I have been told the deepest railway cutting in England,—and great fears were entertained that this deep cutting would drain this and several neighbouring wells. The only way, however, in which the railway affected the wells, was to cut right through one, parts of which may still be seen in the embankment.

It is not always the case that a deep well will drain its shallow neighbours. At the Feathers Inn, at Merstham, is a well cut in the solid chalk, 160 feet deep; this was quite out the other day, while two or three wells not fifty yards off, each thirty feet deep, had plenty of water.

Of course the wells on the hills are much deeper than those in the valleys. At a farm called Wood Place, some three miles from Bansted, is a well 365 feet deep; it is never actually out of water; four pair of hands are needed to raise the bucket.

At a farm called Portnals, about a mile from Bansted, is the deepest well I know in these parts; a horse is required to draw the water. It is some 460 feet, and, I have been told, generally somewhat low. All these wells are, I believe, in the chalk.

In this part of Surrey are some wells said to be 500, 600, or even 700 feet deep.

W. S. G. may find some resemblance between the above and the one he wants, else there is no truth in a well.

I fear I am taking more of your space than my subject merits. I will therefore briefly conclude with a Query.

Where are the deepest wells in England?

P. M. M.

Mrs. Mary Anne Clarke (Vol. iv., p. 396.).

—Is Mrs. Mary Anne Clarke really dead?

She was alive two years since, and was then living with her son, Colonel Clarke, somewhere on the Continent. Colonel Clarke is an officer of the line, and is universally respected.

I obtained the above information from a friend and brother officer of the Colonel.

FM.

Upton Court (Vol. iv., p. 315.).

—My friend Miss Mitford gives a most interesting account of Upton Court in the *Ladies' Companion* for August 1850, which, as I know the place well, I believe to be perfectly correct. A short extract may not be unwelcome:

"Fifty years ago a Catholic priest was the sole inhabitant of this interesting mansion. His friend, the late Mrs. Lenoir, Christopher Smart's daughter, whose books, when taken up, one does not care to put down again, wrote some verses to the great oak. Her nieces, whom I am proud to call my friends, possess many reliques of that lovely Arabella Fermor of whom Pope, in the charming dedication to the most charming of his poems, said that 'the character of Belinda, as it was now managed, resembled her in nothing but beauty.'

"Amongst these reliques are her rosary, and a portrait, taken when she was twelve or thirteen years of age. The face is most interesting: a high, broad forehead; dark eyes, richly fringed and deeply set; a straight nose, pouting lips, and a short chin finely rounded. The dress is dark and graceful, with a little white turned back about the neck and the loose sleeves. Altogether I never saw a more charming girlish portrait, with so much of present beauty and so true a promise of more,—of that order, too, high and intellectual, which great poets love. Her last surviving son died childless in 1769, and the estate passed into another family.

"Yet another interest belongs to Upton; not indeed to the Court, but to the Rectory. Poor Blanco White wrote under that roof his first work, the well-known *Doblado's Letters*; and the late excellent rector, Mr. Bishop, in common with the no less excellent Lord Holland and Archbishop Whately, remained, through all that tried and alienated other hearts, his fast friend to his last hour."

The portrait of Arabella Fermor is in Reading, purchased at a sale at Upton Court many years ago, when the property changed hands.

JULIA R. BOCKETT.

Southcote Lodge.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Of the value of broadsides, flying sheets, political squibs, popular ballads, &c. few can doubt; while the advantage of having these snatches of popular literature, when collected, deposited in some public and easily accessible library, will be readily admitted by all who may have had occasion to trespass on the time and attention (readily as they may be afforded to parties entitled to claim them), of the Master and Fellows of Magdalene, when requiring to consult the matchless collection of ballads, penny merriments, and chap books, deposited in their library by Samuel Pepys. These remarks have been suggested to us by a very handsome quarto volume entitled *Catalogue of Proclamations, Broadsides, Ballads, and Poems presented to the Chetham Library*, by J. O. Halliwell, Esq. As this catalogue is limited to one hundred copies, and has been printed for private circulation only, we must confine ourselves to announcing that it contains an enumeration of upwards of three thousand documents of the classes specified, many of them of very considerable interest, which the zeal of Mr. Halliwell has enabled him to gather together, and which his liberality has led him to deposit in the Chetham Library. We have marked several articles to which we propose to call the attention of our readers at some future moment; and we have no doubt that the Halliwell Collection in the Chetham Library, is one which will hereafter be frequently referred to, and consulted by, literary men.

If the Popular Mythology of these islands is ever to be fitly recorded, its most important illustration will be found in the writings of Grimm and his fellow-labourers. How zealously they are pursuing their search after the scattered fragments of the great mythological system which once prevailed in Germany is shown by a new contribution to its history, which has just been published by J. W. Wolf, under the title of *Beiträge zur Deutschen Mythologie: I. Götter und Göttinnen*. In this volume the reader will find not only much that is new and interesting in

connection with the history of the great mythic heroes and heroines, but very valuable supplements on the subject of Superstitions and Popular Charms.

Mr. D'Alton, the author of *The History of Drogheda*, is about to dispose of his Historical, Topographical, and Genealogical MS. Collections. They occupy upwards of 200 volumes, and comprise, on the plan of Watt's *Bibliotheca*, copious references to, and extracts from Records, Registries, Pleadings, Wills, Funeral Monuments, and Manuscript Pedigrees. They are to be sold wholly, or in lots, as classified at the commencement of Mr. D'Alton's *Annals of Boyle*.

Messrs. Ellis and Son, watchmakers, of Exeter, have published a very interesting *Map showing the Time kept by Public Clocks in various Towns in Great Britain*. Among many other curious notes which may be made on this subject, we may mention that it is Sunday in Inverness and Glasgow nearly seventeen minutes earlier than at Plymouth; and it will be 1852 in Liverpool eleven minutes before it will be so in Bristol.

Messrs. Cook and Hockin, of 289. Strand, have prepared a cheap, but very complete Chemical Chest, to accompany *Stockhardt's Principles of Chemistry illustrated by Simple Experiments*, recently published by Bohn in his *Scientific Library*.

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We have to apologize to many of our correspondents, more especially our Querists, for the non-insertion of their communications. But we have been anxious at the close of our Volume to insert as many Replies as possible. We hope, with the New Year, and our new arrangements, to render such explanations as the present unnecessary.

We are unavoidably compelled to omit our usual list of REPLIES RECEIVED.

Errata.—Page 343, No. 105, for "Beltrus" read "Beltrees;" for "Kilbarchum" read "Kilbarchan."

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