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## Notes and Queries, Vol. IV, Number 113, December 27, 1851 , by Various and George Bell

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Title: Notes and Queries, Vol. IV, Number 113, December 27, 1851

Author: Various

Editor: George Bell

Release date: April 21, 2012 [EBook #39503]

Language: English

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Vol. IV.—No. 113.

## 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. 113.

SATURDAY, DECEMBER 27. 1851.

Price Threepence. Stamped Edition, 4*d*.

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## Notes.

### HISTORICAL COINCIDENCES.

#### *Barclay and Perkins.*

Have you ever amused yourself by tracing historical parallels? did you ever note how often one age reflects the character of another, so that the stage of real life seems to us at intervals as a theatre on which we see represented the passions of the past, its political tendencies, and monied speculations; the only change being that of costume, and a wider but more modified method of action? So true it is that men change, institutions vary, and that human nature is always the same. The church reproduces its Laud, the railway exchange its Law, the bench has its Mansfield, the Horse Guards its greater Marlborough, and Newgate its Mrs. Brownrigg. We have giants as great as King Charles's porter, and a Tom Thumb who would have frightened the very *ghosts* of all departed Jeffery Hudsons,—a class not generally accused of fear, except at daybreak,—by his unequalled *diminutiveness*. Take the great questions which agitate the church and the senate-house, which agitated them in the sixteenth, during much of the two following centuries, and you will find the same theological, political, commercial, and sanitary questions debated with equal honesty, equal truth, and similar prospects of satisfactory solution. I confess, however, that for one historical coincidence I was unprepared; and that "Barclay and Perkins," in the case of assault upon a noted public character, should have an historical antecedent in the seventeenth century, has caused me some surprise. It is not necessary for me to recall to your attention how Barclay and Perkins were noised about on the occasion of the attack on General Haynau. The name of the firm was as familiar to our lips as their porter:

"Never came reformation in a flood

With such a *heady* currance."

There had been no similar *émeute*, as I was told by a civic wit, since the days of "Vat Tyler." Now let me remind you of the Barclay and Perkins and the other Turnham Green men's plot, who conspired to assault and assassinate King William III. Mind, the coincidence is only in name. The historic parallel is rather of kind than event, but it is not the less remarkable when we consider the excitement twice connected with these names. The character of James II. may be described as the *villainy of weakness*. It possessed nothing of elevation, breadth, or strength. It was this weak obliquity which made him deceive his people, and led them to subvert the laws, supplant the church, and to become a tyrant in the name of religious liberty. His means to recover the throne were as mean as the manner of its desertion was despicable. He tried cajolery, it failed; the bravery of his Irish soldiers, it was unavailing. He next relied on the corruption of Russell, the avarice of Marlborough; but as these men were to be bought as well as sold, he put his trust finally in any villain who was willing to be hired for assassination. In 1692 M. de Grandval, a captain of dragoons, was shot in the allied camp, who confessed that King James at St. Germain,

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in the presence of the queen, had engaged him to shoot King William. Four years later James had contrived another plot. At the head of this were Sir George Barclay and Sir William Perkins, and under their guidance twenty men were engaged to assist in the assassination of King William. The plan was as follows. It was the custom of the king to hunt near the house of Mr. Latten, in the neighbourhood of Brentford, and they designed to surprise the king on his return at a hollow part of the road between Brentford and Turnham Green, one division of them being placed behind some bushes and brushwood at the western end of the Green. Some of your correspondents may perhaps fix the spot; but as the Green extended then far beyond what it now does, I suspect it was about the road leading to Gunnesbury; the road itself I recollect as a boy seeing much elevated and improved. The design failed, two of the gang betrayed the rest,—Barclay escaped, but Perkins and some others were hung. Jeremy Collier attended them on the scaffold, and publicly gave them absolution in the name of Christ, and by imposition of hands, for all their sins. I need not describe to you the excitement caused by this plot of Barclay and Perkins: the event connected with their names, as at our later period—

"Was a theme of all conversation;  
Had it been a pillar of church and state,  
Or a prop to support the whole dead weight,  
It could not have furnished more debate  
For the heads and tails of the nation."

James closed the drama becomingly; he published a defence of his conduct in a paper, the style of which has been well described as the "euphemism of assassination." The road between Turnham Green and Kew was long after associated with the names of "Barclay and Perkins."

S.H.

## REMAINS OF KING JAMES II.

The enclosed copy of an authentic document, obtained through the kindness of Mr. Pickford, Her Majesty's consul in Paris, is communicated to the publisher of "NOTES AND QUERIES", in the belief that it may prove acceptable to those who take an interest in the questions raised by the articles in Nos. 46. 48. and 56. of that valuable publication.

This document is an "Extract from the Register of the Deliberation of the Municipal Council of St. Germain-en-Laye," dated July 12, 1824, containing the official report, or *procès-verbal*, of the discovery made that day of three boxes, in which were deposited a portion of the remains of King James II. and of the Princess Louise-Marie, his daughter.

The "annexes" referred to, of the respective dates of September 16 and 17, A.D. 1701, leave no doubt as to the disposal of the royal corpse at that time. With respect to its fate, after its removal from the English Benedictine convent in Paris in 1793, as mentioned in the article No. 46., it is most probable that it shared the fate of other royal relics exhumed at the same disastrous period from the vaults of St. Denys, which were scattered to the winds, or cast into a common pit.

It may be presumed that the epitaph given in the same document, and mentioned as being *such as it had existed* in the church of St. Germain-en-Laye, had disappeared before the date of the "Extract from the Register." It probably was destroyed during the first fury of the French Revolution in 1793:—

"République Française.  
"Liberté, Egalité, Fraternité.  
"Ville de Saint Germain-en-Laye.  
"Extrait du Régistre des Délibérations du Conseil Municipal.  
"Séance du 12 Juillet, 1824.

"Aujourd'hui lundi douze Juillet mil huit cent vingt-quatre, trois heures de relevée, nous Pierre Danès de Montardat, ancien Colonel de Cavalerie, chevalier de l'ordre royal et militaire de St. Louis, Maire de la ville de St. Germain-en-Laye, ayant été informé par MM. les Architectes de la nouvelle église de cette ville, que ce matin, vers sept heures, en faisant la fouille de l'emplacement du nouveau clocher dans l'ancienne chapelle des fonds, on avait découvert successivement trois boîtes en plomb de différentes formes, placées très près les unes des autres, et dont l'une desquelles portait une inscription gravée sur une table d'étain, constatant qu'elle contient partie des restes du roi Jacques Stuart Second, Roi d'Angleterre, d'Ecosse et d'Irlande. Nous sommes transporté sur le lieu susdésigné accompagné de M. le Comte Bozon de Talleyrand, Lieutenant Général honoraire, Grand' Croix de l'ordre de St. Louis, Gouverneur du Château de St. Germain-en-Laye, de M. Jean Jacques Collignon, curé de cette paroisse royale, de MM. Malpièce et Moutier, architectes de la nouvelle église, de M. Rigault, secrétaire de la Mairie, et de MM. Voisin, Perrin, Baudin, de Beaurepaire (le comte), Dusouchet, Galot, Decan, Dupuis, Jeulin, Journet, Griveau, Dufour, Delaval, Casse et Barbé, membres du Conseil Municipal, et de M. Morin, Commissaire de Police,

"Où étant, nous avons reconnu et constaté;

"1<sup>o</sup>. Que la première des trois boîtes susdites (figure A) était en plomb de 0<sup>m</sup>. 35<sup>c</sup>. carrés

et 0<sup>m</sup>. 18 centimètres de hauteur, recouverte d'une plaque en même de 0<sup>m</sup>. 22 centimètres carrés, sous laquelle plaque on a trouvé une table en étain de 0<sup>m</sup>. 20 centimètres de haut, 0<sup>m</sup>. 15<sup>c</sup>. de large, portant cette inscription:—

"Ici est une portion de la chair et des parties nobles du corps de très haut, très puissant, très excellent Prince Jacques Stuart, second du nom, Roi de la Grande Bretagne; naquit le XXIII Octobre MDCXXXIII, décédé en France, à St. Germain-en-Laye, le XVI Septembre MDCCI.'

"Au bas de la plaque sont empreintes ses armes.

"Cette boîte est en partie mutilée: elle contient plusieurs portions d'ossements et des restes non encore consommés.

"La deuxième boîte (figure B) circulaire est aussi en plomb de 0<sup>m</sup>. 34 centimètres de diamètre et 0<sup>m</sup>. 30<sup>c</sup>. de hauteur et découverte.

"La troisième boîte (figure C) de 0<sup>m</sup>. 30<sup>c</sup>. carrés et 0<sup>m</sup>. 25 centimètres de hauteur est aussi en plomb et fermée de toutes parts à l'exception d'un trou oxydé.

"Ces deux dernières boîtes ne paraissent contenir que des restes consommés. Ces trois boîtes ont été enlevées, en présence de toutes les personnes dénommées au présent, avec le plus grand soin et transportées dans le Trésor de la Sacristie.

"Ensuite nous avons fait faire aux archives de la Mairie les recherches nécessaires, et nous avons trouvé sur le registre de l'année 1701 à la date du 16 Septembre, les actes dont copies seront jointes au présent procès-verbal, ainsi que l'Epitaphe du Roi Jacques, et qui constatent que partie de ses entrailles, de son cerveau avec les poumons et un peu de sa chair, sont restés en dépôt dans cette église pour la consolation des peuples tant Français qu'Anglais, et pour conserver en ce lieu la mémoire d'un si grand et si religieux prince.

"Les autres boîtes sont sans doute les restes de la Princesse Louise Marie d'Angleterre et fille du Roi Jacques Second, décédée à St. Germain le 17 Avril, 1712, ainsi que le constate le registre de cette année, qui indique qu'une partie des entrailles de cette Princesse a été déposée près des restes de son père.

"De tout ce que dessus le présent a été rédigé les sus-dits jour, mois et an, et signé de toutes les personnes y dénommées.

"(Ainsi signé à la minute du procès-verbal.)

---

"Suivent les annexes.

"Du seize Septembre mil sept cent un, à trois heures et vingt minutes après midi, est décédé dans le château vieil de ce lieu, très haut, très puissant et très religieux Prince Jacques Stuart, second du nom, Roi d'Angleterre, d'Ecosse et d'Irlande, âgé de 67 ans 11 mois, également regretté des peuples de France et d'Angleterre, et surtout des habitans de ce lieu et autres qui avaient été témoins oculaires de ses excellentes vertus et de sa religion, pour laquelle il avait quitté toutes ses couronnes, les cédant à un usurpateur dénaturé, ayant mieux aimé vivre en bon chrétien éloigné de ses états, et faire par ses infortunes et sa patience, triompher la religion catholique, que de régner lui-même au milieu d'un peuple mutin et hérétique. Sa dernière maladie avait duré quinze jours, pendant lesquels il avait reçu deux fois le St. Viatique et l'extrême onction par les mains de Messire Jean François de Benoist, Docteur de la Maison de Sorbonne, prieur et curé de ce lieu, son propre pasteur, avec des sentimens d'une humilité profonde, qu'après avoir pardonné à tous les siens rebelles et ses plus cruels ennemis, il demanda même pardon à ses officiers, s'il leur avait donné quelque sujet de chagrin. Il avait donné aussi des marques de sa tendresse et religion au Sérénissime Prince de Galles, son fils, digne héritier de ses couronnes aussi bien que de ses vertus, auquel il recommanda de n'avoir jamais d'autre règle de sa conduite que les maximes de l'Evangile, d'honorer toujours sa très vertueuse mère, aux soins de laquelle il le laissait, de se souvenir des bontés que Sa Majesté très chrétienne lui avait toujours témoigné, et de plutôt renoncer à tous ses états que d'abandonner la foi de Jésus-Christ. Tout le peuple tant de ce lieu que des environs ont eu la consolation de lui rendre les derniers devoirs et de la visiter pour la dernière fois en son lit de parade, où il demeura vingt-quatre heures exposé en vue, pendant lesquelles il fut assisté du clergé de cette église, des révérends pères Récollets et des Loges, qui ne cesseront pas de prier pour le repos de l'âme de cet illustre héros du nom chrétien que le Seigneur récompense d'une couronne éternelle.

"Signé, P. PARMENTIER, Secrétaire."

"Du dix-septième jour (même année) sur les huit heures et demie du soir, fut enlevé du château vieil de ce lieu, le corps de très haut, très puissant et religieux monarque

Jacques Stuart, second du nom, Roi d'Angleterre, d'Ecosse et d'Irlande, après avoir été embaumé en la manière accoutumée, pour être conduit aux Religieux Bénédictins Anglais de Paris, faubourg St. Jacques, accompagné seulement de soixante gardes et trois carosses à la suite, ainsi qu'il avait ordonné pour donner encore après sa mort un exemple de détachement qu'il avait eu pendant sa vie des vanités du monde, n'étant assisté que de ses aumôniers et de Messire Jean François de Benoist, prêtre, Docteur de la Maison de Sorbonne, prieur et curé de ce lieu, son propre pasteur, qui ne l'avait point abandonné dans toute sa maladie, l'ayant consolé dans tous ses maux d'une manière édifiante et autant pleine d'onction qu'on puisse désirer du pasteur zélé pour le salut de ses ouailles. Son cœur fut en même tems porté dans l'Eglise des Religieuses de Chaillot; une partie de ses entrailles, de son cerveau, avec ses poumons et un peu de sa chair, sont restés en dépôt dans cette église, pour la consolation des peuples tant Français qu'Anglais et pour conserver en ce lieu la mémoire d'un si grand et si religieux prince.

"Signé, P. PARMENTIER, Secrétaire."

"Epitaphe de Jacques Second, Roi de la Grande Bretagne, telle qu'elle existait dans l'Eglise de St. Germain-en-Laye:—

"A. Regi Regum  
felicique memoriæ  
Jacobi II. Majoris Britanniae Regis  
Qui sua hic viscera condi voluit  
Conditus ipse in visceribus Christi.  
Fortitudine bellicâ nulli secundus,  
Fide Christianâ cui non par?  
Per alteram quid non ausus?  
Propter alteram quid non passus?  
Illâ plus quam heros  
Istâ propè martyr.

Fide fortis  
Accensus periculis, erectus adversis.

Nemo Rex magis, cui regna quatuor  
Anglia, Scotia, Hibernia—Ubi quartum?  
Ipse sibi.  
Tria eripi potuere  
Quartum intactum mansit.  
Priorum defensio, Exercitus qui defecerunt  
Postremi tutelæ, virtutes nunquam transfugæ.

Quin nec illa tria erepta omnino.  
Instar Regnorum est Ludovicus hospes  
Sarcit amicitia talis tantæ sacrilegia perfidiæ,  
Imperat adhuc qui sic exulat.

Moritur, ut vixit, fide plenus  
Eòque advolat quò fides ducit  
Ubi nihil perfidia potest.

Non fletibus hic, canticis locus est.  
Aut si flendum, flenda Anglia.'

"Pour copies conformes, Le Maire de St. Germain," &c.

The authenticity of the signature attested by Her Britannic Majesty's consul in Paris, Dec. 11, 1850.

### *The Wrestling Thread.*

—When a person has received a sprain, it is customary to apply to an individual practised in casting the "wrested thread." This is thread spun from black wool, on which are cast *nine* knots, and tied round a sprained leg or arm. During the time the operator is putting the thread round the affected limb, he says, in a muttering tone, in such a manner as not to be understood by the bystanders, nor even by the person operated upon—

"The Lord rade (rode),  
And the foal slade (slipped);  
He lighted,  
An she righted.  
Set joint to joint,<sup>[1]</sup>  
Bone to bone,  
And sinew to sinew,  
Heal in the Holy Ghost's name!!!"

[1] This charm is remarkable for its resemblance to an early German one found by Grimm in a MS. of the tenth century, originally published by him in 1842, and to be found, with references to Norwegian, Swedish, Flemish, and this Scottish version, in the second edition of his *Deutsche Mythologie*, s. 1181-2.—ED.

### *Ringworm.*

—The person affected with ringworm takes a little ashes between the forefinger and thumb, three successive mornings, and before taking any food, and holding the ashes to the part affected, says—

"Ringworm! ringworm red!  
Never mayst thou spread or speed,  
But aye grow less and less,  
And die away among the ase (ashes)."

### *Burn.*

—To cure a burn, the following words are used:—

"Here come I to cure a burnt sore;  
If the dead knew what the living endure,  
The burnt sore would burn no more."

The operator, after having repeated the above, blows his breath three times upon the burnt place.

### *Elfshot.*

—A notion is prevalent, that when a cow is suddenly taken ill, she is elfshot; that is, that a kind of spirits called "trows," different in their nature from fairies, have discharged a stone arrow at her, and wounded her with it. Though no wound can be seen externally, there are different persons, both male and female, who pretend to feel it in the flesh, and to cure it by repeating certain words over the cow. They also fold a sewing needle in a leaf taken from a particular part of a psalm book, and sew it in the hair of the cow; which is considered not only as an infallible cure, but which also serves as a charm against future attacks. This is nearly allied to a practice which was at one time very prevalent, and of which some traces may perhaps still exist, in what would be considered a more civilised part of the country, of wearing a small piece of the branch of the rowan tree, wrapped round with red thread, and sewn into some part of the garments, to guard against the effects of an "evil eye," or witchcraft:

"Rowan-tree and red thread  
Puts the witches to their speed."

In the neighbourhood of Peterhead, there lived, a few years ago, a famous exorcist, whose ancestors had for several generations practised the same profession. He was greatly resorted to by parties in the Buchan district, for curing elfshot cattle, cows whose milk had been surreptitiously taken away, to recover stolen property and find out thieves, and put a stop to "cloddings." This latter description of *diablerie*, is just a repetition of the Cock Lane ghost's tricks, and occasionally yet occurs. On one occasion the exorcist was bearded in his own den: for about twenty-five years ago a terrible "clodding" took place at a farm-house in the parish of Longside, a mile or two from his own; it defied the united efforts of priest and layman to lay it, and the operator was called in, and while in the middle of one of his most powerful exorcisms, was struck on the side of his head with a piece of peat. The annoyance continued a few weeks, and then ceased altogether. In the parish of Banchory Ternan, about seven years ago, a "clodding" took place, which created considerable sensation in the district.

## *Minor Notes.*

### *Names of Places in Normandy and Orkney.*

—In reading Depping's *History of the Norman Maritime Expeditions*, my attention was directed to Appendix IX. vol. ii. p. 339., "Des Noms Topographiques de Normandie dont l'origine est étrangère." Many of the names given there resemble those in Orkney. I note a few of them.

Depedal. Deepdale, a secluded valley near Kirkwall; *Dalv*, Icelandic, a valley.

Auppegard, Eppegard in Normandy; Kongsgarth, Herdmansgarth in Orkney; Icelandic *Gardr*, a field, an enclosure.

Cape La Hogue, derived by M. Depping from *hougr*, a promontory; Hoxay in Orkney, *hougs* and *ay*, an island. *Haugseid*, isthmus of the hillock, is another derivation.

Cherbourg, Dep. p. 331.; Suhm, in a note appended, finds the root in his tongue, *skiair*, *skeer*; Icelandic *Skær*, a sea-rock, the Orkney *Skerry*, an islet covered at high water.

Houlmes, near Rouen; the Orkney *Holm*, a small island generally uninhabited.

Yvetot; Toft common in Orkney.

Bye, a dwelling, is the Orkney Bu or Boo, a pure Icelandic word.

Other instances could be given; and there is nothing remarkable in this when it is considered that the invaders of Orkney and Normandy were the same people at the same period, and the better preservation of the Norse tongue in Orkney is readily to be accounted for. In Normandy the language of the invaders was lost in the French in a very short space of time, while the Norse continued the language of Orkney and Zetland during their subjection to the Norwegian earls for a period of 600 years; and only last year, 1850, it was that an old man in Unst in Zetland, who could speak Norse, died at the age of eighty-seven years; and except there be in Foula (Fougla, the fowls' island, called Thule in the Latin charters of its proprietors) a person living who can speak it, that old tongue is extinct in Britain.

W.H.F.

## *Queries.*

### *Minor Queries.*

#### *357. Meaning of Ploydes.*

—Perhaps the gentleman who has directed his attention to the folk lore of Lancashire (Vol. iii., p. 55.) can tell the meaning of the word *ploydes* in the following rhythmical proverb. The three parishes of Prescott, Huyton, and Childwall adjoin each other, and lie to the east of Liverpool:—

Prescot, Huyton, and merry Childow,  
Three parish churches, all in a row;  
Prescot for mugs, Huyton for *ploydes*,  
And Childow for ringing and singing besides."

ST. JOHNS.

#### *358. Green-eyed Monster.*

—Whence the origin of the "Green-eyed Monster"? The Italians considered a green iris beautiful, thus Dante makes Beatrice have "emerald eyes;" again, the Spaniards are loud in their praise. Whence, then, the epithet in its present sense?

?

#### *359. Perpetual Lamp.*

—The ancient Romans are said to have preserved lights in their sepulchres many ages by the oiliness of gold, resolved by art into a liquid substance. And it is reported that, at the dissolution of monasteries, in the time of Henry VIII., there was a lamp found that had then burnt in a tomb from about 300 years after Christ, nearly 1200 years.

Two of these subterranean lamps are to be seen in the Museum of Rarities at Leyden in Holland. One of these lamps, in the papacy of Paul III., was found in the tomb of Tullia, Cicero's daughter, which had been shut up 1550 years.

360. *Family of Butts.*

—A very great favour would be conferred, if any of your antiquarian correspondents would give me information respecting the family of Butts of Thornage, co. Norfolk, of which were Sir William Butts, physician to Hen. VIII.; and Robert Butts, Bishop of Norwich, and afterwards of Ely. The principal object of the querist is to know whether this family sprang from that of But, Butte, or Butts, which attained great civic eminence in Norwich during the thirteenth and two following centuries.

COWGILL.

361. *Greek Names of Fishes.*

—Can any of your learned correspondents inform me upon what authority the Greek names of fishes occurring in the following verses from the *Vespæ*, 493, are translated "sprats" and "mackerel?" I have only Donnegan's very unsatisfactory compilation here.

"ἦν μὲν ὠνηταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,  
εὐθέως εἴρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·  
οὔτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι," &c.

NICÆENSIS.

362. *Drimnitavichilichatan.*

—Some twenty or thirty years ago there used to appear regularly in the *Aberdeen* and *Belfast Almanack's* list of fairs, one held annually at the above place in the month of May. Could any correspondent inform me where it is situated? I think it is in Argyle or Inverness-shires; but should like to know the precise locality, as it is not mentioned in any work to which I have access at present.

X.Y.Z.

363. *Chalk-back Day.*

—At Diss, Norfolk, it is customary for the juvenile populace, on the Thursday before the third Friday in September (on which latter day a fair and "session" for hiring servants are held), to mark and disfigure each other's dress with white chalk, pleading a prescriptive right to be mischievous on "chalk-back day." Does such a practice exist elsewhere, and what is its origin?

S. W. RIX.

Beccles.

364. *Moravian Hymns.*

—Can any of your readers give me an account of the earlier editions of the Moravian hymns? In the *Oxford Magazine* for July, 1769, some extraordinary specimens are given, which profess to be taken from "a book of private devotions, printed for the use of the Unitas Fratrum, or Moravians." One of them is—

"To you, ye wounds, we pay  
A thousand tears a-day,  
That you have us presented  
With many happy virgin rows.  
Since the year forty,  
Pappa! mamma!  
Your hearts Flamlein,  
Brother Flamlein,  
Gives the creatures  
Virgin hearts and features."

The others look still more like burlesque. I cannot find them in any Moravian hymn-book which I have seen; and have searched the British Museum in vain for that which is referred to in the *Oxford Magazine*. Are they genuine, or a fabrication of Anti-moravians?

P. H.

365. *Rural and Urban Deans.*

—The name and office of *rural dean* is familiar to every one; but may I ask your clerical readers in London, or in any other of the large towns of England, whether the office of dean is still existing among them; or have the *urban deans* altogether ceased to be chosen and to act?



366. *Ducks and Drakes.*

—When a man squanders his fortune, he is said in vulgar parlance to "make ducks and drakes of his money." Does this odd expression allude to the thoughtless school-boy practice of throwing stones as nearly as possible on a parallel with the surface of the water, whose elastic quality causes them frequently to rebound before they sink? In my younger days this amusement (so to speak) was called "ducks and drakes."

M. W. B.

Bruges.

367. *Vincent Kidder.*

—I shall be much obliged by any information respecting the descent of Vincent Kidder of Aghaboe in the Queen's County, Ireland, who held a commission as major in Cromwell's army. He married Ellen Loftus, the granddaughter of Sir Thos. Loftus of Killyan, one of the sons of Adam Loftus, Archbishop of Dublin; and, in 1670, had a grant of forfeited lands in the county of Kilkenny. I have reason to believe that he sprang from a family of that name in Sussex. His son, also named Vincent, was a lieutenant in Cottingham's regiment at the battle of the Boyne, Master of the Goldsmith's Company in Dublin in 1696, and High Sheriff of Dublin in 1718. He married Elizabeth, the daughter of — Proudfoot, and left issue. I shall be glad of any information as to the marriage of the last-named Vincent, and as to the family of Proudfoot.

C. (Streatham.)

368. *House at Welling.*

—Every one who has travelled on the carriage-road between London and Erith must have noticed at the end of the village of Welling an old-looking house, with high garden walls, and a yew hedge about thrice the height of the walls. It is said that one of our English poets once inhabited this house; but *who?* is a Query to which no one seems able to give an answer. Perhaps some of your numerous correspondents may have a Note on the subject, and would kindly furnish it. It is said by some to have been Young, the author of the *Night Thoughts*; but this again is denied by others.

B.

369. *Shropshire, Price of Land.*

—What was the average number of years' purchase at which land sold in Shropshire and Montgomery between 1770 and '80? Is there any book where information on this subject can be found?

B. R. I.

370. *Legal Time.*

—The town clerk of Exeter, a short time since, in reply to the question "What is legal time?" said, that "one of the courts of law had decided (in reference to a young lady becoming of age in London) that St. Paul's was so." Now St. Paul's, as well as all other London clocks, keeps Greenwich time. Query, *Is* St. Paul's time legal time? Is it so because it is the cathedral clock of London, or because it is a commonly recognised standard of time for London?

EXON.

*Minor Queries Answered.**Thorns of Dauphine.*

—What is the meaning of the proverb mentioned by Bishop Jeremy Taylor:

"The Thorns of Dauphine will never fetch blood, if they do not scratch the first day?"—*Sermon XVI.* "Of Growth in Sin," p. 319. Lond. 1678. fol.

Rr.

Warmington.

[Montaigne, in his *Essays*, book i. chap. lvii., quotes this proverb, and gives a clue to its meaning. He says: "For my part I believe our souls are adult at twenty, as much as they are ever like to be, and as capable then as ever. A soul that has not by that time given evident earnest of its force and virtue will never after come to proof. Natural parts and excellences produce what they have of vigorous and fine within that term, or never:

'Si l'espine non picque quand nai,  
A peue que picque jamai,'

as they say in Dauphiny."]

*Inscription at Lyons.*

[503] —In Bishop Burnet's *Travels* (1685), he mentions a monumental inscription which he saw at Lyons, of a certain lady, "Quæ nimia pia"—"Facta est Impia," whom he conjectures, and with some probability, to have been a Christian lady, declared impious because she refused to confess the "Gods many and Lords many" of the heathen. The conclusion of the epitaph is perplexing: it states that her husband dedicated it to her and her son's memory—under "the axe"—"Sub ascia dedicavit." I have looked in vain for any explanation of this expression, in any account within my reach of Roman funerals: possibly some of your correspondents may help me to an explanation. Burnet, while he is acute in noting the contradictory expression above, wholly overlooks this. It may mean that her husband performed this act of piety in the face of danger and persecution,—as we should say, "with the axe hanging over his head;" but then the epitaph commences with the letters D. M., signifying "Diis Manibus," leading to the conclusion that the husband was not himself a Christian, though respecting Christianity in the person of his wife. I had not originally intended to copy the epitaph; but as it is not long, and may help the speculations of your readers who have not access to Burnet's *Travels*, p. 5., now a rare book, I subjoin it:—

"D. M.  
Et memoriæ eternæ  
Sutiæ Anthidis  
Quæ vixit Annis XXV. M. XI. DV.  
Quæ dum nimia pia fuit  
Facta est Impia  
et  
Attio Probatolo  
Cecalius Callistio Conjux et Pater  
et sibi vivo  
Ponendum Curavit  
et  
Sub ascia dedicavit."

A. B. R.

[Our correspondent will find a more correct reading of this inscription, with some remarks on Bishop Burnet's account of it, in *Reflexions on Dr. Gilbert Burnet's Travels into Switzerland, Italy, and certain Parts of Germany and France, &c.*, divided into five letters. Written originally in Latin, by Mons. \*\*\*, and now done into English. 1688, pp. 23-29.]

*Turnpikes.*

—What is the earliest instance and origin of this word, and when did the system of turnpikes commence? In the will of Walter Ildryerd, of Bury, dated 1468, mention is made of two pastures without the town "j vocat' *Turnepyke*."

BURIENSIS.

[Turnpikes or barriers were erected as early as A.D. 1267, as we find a grant of a penny for each waggon passing through a manor. See *Index or Catalogue of the Patent Rolls*, Hen. III. 51., m. 21., "Quod I. de Ripariis capiat in feod. 1 denar. de qualibet carectâ transeunte per maneria sua de Thormerton et Littleton, co. Glouc." A toll was also imposed in the reign of Edward III. for repairing the road between St. Giles and Temple Bar.]

***Replies.***

GENERAL JAMES WOLFE.  
(Vol. iv., p. 438.)

In answer to the Queries put to me by 3. I have to state—

1st. That I am totally unable to give any information relative to the family of Mrs. Wolfe.

2d. Edward Wolfe was not, I believe, a native of Westerham, and only resided there when not on active duty. His wife lived there some years, but could only have been staying temporarily in the house where her son was born, as it always was the residence of the vicar; the room, named after him, is still pointed out where James Wolfe drew his first breath. Quebec House was only rented by Edward Wolfe: to this house James was very early removed, and, as I have always been informed, always resided in it till he entered on his military studies; if so, he must have been educated in the neighbourhood.

3rd. Sir Jeffrey Amherst is the same person as 3. alludes to; I was wrong, perhaps, in using the term "patronise." Wolfe and he were, however, staunch friends through life; Amherst ever encouraged Wolfe, who was liable to fits of despondency, and always represented him at head quarters as one worthy of a high command in those trying times. Amherst was afterwards executor to Mrs. Wolfe's will.

I feel gratified that the letters mentioned corroborate my assertion as to his birth; not only is the date I gave on the tablet in Westerham church, but was informed of the various accounts by a former curate of Westerham, who assured me the date on the tablet was the correct one.

The circumstance of Barré's friendship with Wolfe is interesting, and I am now enabled to mention another friend, on whom Wolfe equally relied, viz. General Hugh Debbieg, who fought with him at Louisbourgh, and afterwards followed him to Quebec, where he directed part of the engineering operations.

The soldier who supported Wolfe after he received his death-wound, was named James; he was in the artillery; he likewise served at Louisbourgh and Quebec, and survived till 1812, when he died at Carlisle Castle, where he had been stationed for many years as a bombardier, aged ninety-two.

In no notice of him I have read, is he mentioned as having been at Carthage. The *Penny Cyclopædia* mentions the chief engagements he was in, but makes no allusion to Carthage whatever.

Southey and Gleig contemplated writing the life of Wolfe; but some unknown circumstance prevented the completion of so laudable a design.

[504]

In George's *Westerham Journal* is a curious account of Mrs. Wolfe adopting a young man named Jacob Wolfe, and of Lord Amherst obtaining, by her representations, a place of 700*l.* a-year for him. It is extracted from Trusler's *Memoirs*; but being too lengthy for insertion in "NOTES AND QUERIES," I will copy it out, if 3. wishes to have it.

In Thackeray's *Life of the Earl of Chatham* is mentioned the following anecdote, which I have often seen otherwise applied: George II. was once expressing his admiration of Wolfe, when some one observed that the General was mad. "Oh! mad is he?" said the King; "then I wish he would bite some of my other generals." Other information occurs in the same work.

I have learnt that a family named Wolfe was settled at Saffron Walden, Essex, in the last century, and the obituary of *Sylvanus Urban for 1794*, p. 770., records the death of the lady of Thomas Wolfe, Esq., of that place. Does this give a clue as to the county in which George Wolfe settled?

I had intended to have applied myself to "NOTES AND QUERIES" relative to our hero; and though I have been anticipated, I will still endeavour to follow up my enquiries, and all I can obtain shall be at the service of 3., in the hope that something substantial may be done to rescue from the comparative oblivion the life of one of England's greatest sons.

H. G. D.

## "FLEMISH ACCOUNT."

(Vol. i., p. 8.)

The following examples may serve as further illustrations towards determining the origin and use of the expression.

I. "Within this hall neither rich nor yett poore  
Wold do for me ought although I shold dye.  
Which seeing, I gat me out of the doore,  
Where *Flemynge*s began on me for to cry,  
'Master, what will you copen or by?  
Fyne felt hattes, or spectacles to reede?  
Lay down your silver, and here you may speede"

*Minor Poems of Lydgate*  
[1420]. London, Lackpenny.  
Ed. Per. Soc. 1840, p. 105.

This is curious, as indicating that the word "Fleming," in the fifteenth century, had become almost synonymous with "trader."

II. "*Julia*. I have heard enough of  
England: have you nothing

to return upon the  
Netherlands?

"*Beamont.* Faith, very little to any  
purpose. He has been  
beforehand with us, *as his  
countrymen are in their  
Trade*, and taken up so  
many vices for the use of  
England, that he has left  
almost none for the Low  
Countries."

Dryden's *Dutch at  
Amboyna*, Act II. Sc. 8.

"*Towerson.* Tell 'em I seal that service  
with my blood;  
And, dying, wish to all  
their factories,  
And all the famous  
merchants of our isle,  
That wealth their generous  
industry deserves,  
But dare not hope it with  
*Dutch partnership.*"

*Ibid.* Act V. Sc. last.

III.

"Yet,

Urswick,  
We'll not abate one penny,  
what in Parliament  
Hath freely been  
contributed; we must not:  
Money gives soul to action.  
Our competitor  
*The Flemish counterfeit*,  
with James of Scotland,  
Will prove what courage  
need and want can  
nourish,  
Without the food of fit  
supplies."

Ford [1634], *Perkin  
Warbeck*, Act III. Sc. 1.

"*Cuddy.* Yes, I was ten days  
together there the last  
Shrove-tide.

"*2nd Clown.* How could that be, when  
there are but seven days in  
the week?

"*Cuddy.* Prithee, peace! I reckon  
*stila nova* as a traveller;  
thou understandest as a  
freshwater farmer, that  
never saw'st a week  
beyond sea. *Ask any  
soldier that ever received  
his pay but in the Low  
Countries, and he'll tell  
thee there are Eight days  
in the week there hard by.*  
How dost thou think they  
rise in High Germany,  
Italy, and those remoter  
places?"

Rowley, Decker, and  
Ford. *Witch of Edmonton*,  
Act III. Sc. 1.

"This passage is explained by the following lines of Butler:

"The soldier does it every day,  
*Eight to the week*, for sixpence pay."

IV. De Thou gives the following anecdote, when speaking of a defeat, more disgraceful, however, than disastrous, which befel the French on the borders of Flanders, A.D. 1555, in which many nobles and gentry were captured by the Flemings:

"Cùm delectus illi ex cccc peditibus et mcc equitibus conflati, quorum dux erat Jallius ex primariâ in Andibus nobilitatæ vir, in hosticum excurrissent, et magnas prædas abegissent, dum redirent solutis ordinibus homines ut plurimum militiæ ignari, inter Rigiacum Atrebatum et Bapalmam, ab Alsimontio loci illius præfecto secus viam et oppositam silvam ac subjectum rivum, insidiis excepti sunt, et ab exiguo numero cæsi, ac majorem partem, cum effugium non esset capti, non sine verborum ludibrio, nimirum, *Nobiles Galliæ non appensos a Belgis capi!* Quod dicebatur allusione factâ ad Monetæ aureæ Anglicanæ genus, quod vulgò nobilem nomine indigitatur."

Thuani *Hist.* lib. xvi. ad. a. 1555, tom. i. p. 494. ed. Geneva. 1626.

[505] "When these levies, made up of 400 foot soldiers and 1200 horsemen, whose leader was La Jaille, one of the principal nobility of Anjou, had made a foray on the enemy's border, and driven off an immense booty; upon their retreat, which, being men for the most part utterly ignorant of military service, they conducted with great disorder, between Arras and Bapaume, they were entrapped by Osmand, who commanded in those parts, into an ambuscade set for them close to their line of march, with a wood in their front and a river below them. A few of them were slain, but the greater part, inasmuch as there was no way of escape, were taken prisoners: which gave occasion to the following satirical play upon words: '*That Flemings had taken French Nobles without first weighing them!*' The play on the words, of course, alluding to the English gold coins commonly known by the name of 'the noble.'"

The last instance shows the common opinion entertained of the Flemings, as being traders far too keen to take any coin except it were of full tale and weight. And although the expression "Flemish account" may have originated from their practice as merchants, yet, from the second instance quoted from Ford and Decker, it may not unreasonably be inferred that it received greater currency from their method of paying the soldiers who also served as mercenaries in the wars of the Low Countries.

E. A. D.

## POPE AND FLATMAN. (Vol. iv., p. 132.)

MR. BARTON, in his "Note" on Pope and Flatman, inquires whether the coincidence mentioned by him has been noticed before. I believe it has, by more than one commentator, and among others by Croly in his edition of Pope, London, E. J. Valpy, 1835. Dr. Croly introduces the ode of "The Dying Christian to his Soul," with these remarks, from which it will be seen that Flatman was not the only source of Pope's inspiration:

"Pope, in a letter to Steele, at whose suggestion he had adopted the subject, gives this brief history of his composition:—'You have it,' he says, 'as Cowley calls it, warm from the brain; it came to me the first moment I waked this morning; yet you'll see it was not so absolutely inspiration but that I had in my head not only the verses of Hadrian, but the fine fragment of Sappho.' Pope omitted to observe the close similarity of his lines to those of Flatman, an obscure writer of the century before. Between his rough versification and the polished elegance of Pope there can be no comparison; but the thoughts are the same. Prior translated Hadrian's ode with more fidelity, but less good fortune."

HENRY H. BREEN.

St. Lucia.

## DERIVATION OF "LONDON." (Vol. iv., p. 437.)

I beg to suggest that the word *London* is derived from the Celtic *Luan*, "the moon," and *dun*, "a city on a hill;" thus *Luandun* would mean "the city of the moon," *i.e.* of "the temple of the moon." I have seen it stated somewhere, that the site of St. Paul's was formerly that of a temple of Diana: if this be true, it gives weight to my definition of the word. I would also suggest that the name of *Greenwich* is indicative of the religious worship of the ancient people of Britain; as *Grian* is "the sun" in Celtic, and no doubt Greenwich could boast of its "Grynean grove."

"His tibi Grynæi nemoris dicatur origo:  
Ne quis sit lucus, quo se plus jactet Apollo."

FRANCIS CROSSLEY.

M. C. E. is referred to the two following passages from Fuller, if he has not already met with them:—

"That it was so termed from *Lan Dian*, a temple of Diana (standing where now St. Paul's doth) is most likely, in my opinion."—*Worthies*, art. "London."

"This renders their conceit not unlikely who will have London so called from *Llan Dian*, which signifieth in British, 'the temple of Diana.'"—*Church History*, i. § 2.

J. EASTWOOD.

The name of *London* is certainly older than the Romans, and is probably, therefore, as your correspondent says, British. Its significance, if any, therefore, is to be sought in Welsh. Now, your correspondent is certainly quite wrong as to the meaning of *Llan* in Welsh. It always means, here at any rate, *church*, not *plain*. Possibly your correspondent was thinking of *Llano*. The word is written in Welsh *Llyndon*, or *Llyndain*, which also speaks against its being compounded with *Llan*. The word certainly *might* mean anything; but I know of no satisfactory explanation having been given for it as yet. The only words for *town* in Welsh are, I believe, *tre* "city," or *caer* "castle,"—as parts of compound words, I mean.

Sc.

Carmarthen.

I cannot think that M. C. E.'s etymology of *London* is a correct one; nor did I know that the British *Llan* means a "level place generally." I take it that originally *Llan* meant no more than "an inclosure," as we see in *winllan*, "a vineyard," "an inclosure for vines;" *perllan*, "an orchard" (literally a pear-yard). As churchyards were probably for some time almost the only inclosures in their districts, this will explain why the names of churches in Wales so commonly begin with *Llan*. Llanvair, Llanilltid, Llandilo, &c. were the *inclosures*, or yards, in which churches dedicated to St. Mary, St. Iltyd, St. Teilo, &c. were built, though in the course of time these names became applied to the churches themselves. The word *don* is nothing more than *din*, or *dinas*, "a fortress," as we see in Lugdunum, Virodunum, Londinium, Dumbarton, Dunmore, &c.

Old chroniclers say that the city of London was nearly, if not entirely, surrounded by water, which on the north, north-east, and south sides spread out into considerable lakes. Present names of localities in and about the City show traces of this. Finsbury and Moorfields take their names from the fens and moors, or meres, which were partially reclaimed from the lake which spread to the north and north-east, almost from the city wall. To the south the Thames extended far beyond its present boundary, forming an extensive lake. *Fenchurch Street*, *Turnmill Street*, *Fleet Street*, show that there were streams and fens to the east and west.

Bearing in mind that British names were generally descriptive of the locality, may not the situation of old London furnish a clue to its etymology? Was not London then truly and descriptively *Llyn-dun*, or *Llin-dun*, the fortified place or fortress in or on the *lyn* or lake?

CUDYN GWYN.

### *Replies to Minor Queries.*

*Legend of the Robin Redbreast* (Vol. ii., p. 164.).

—The following beautiful legend of the Robin Redbreast, which I have just met with, was quite new to me. If you think it likely to be so to T. Y. or any other of your readers, you will perhaps find a place for it.

"*Eusebia*.—Like that sweet superstition current in Brittany, which would explain the cause why the robin redbreast has always been a favourite and *protégé* of man. While our Saviour was bearing HIS cross, one of these birds, they say, took one thorn from HIS crown, which dyed its breast; and ever since that time robin redbreasts have been the friends of man."—*Communications with the Unseen World*, p. 26.

W. FRASER.

*Monk and Cromwell* (Vol. iv., p. 381.).

—Will your correspondent state by what *intermarriage* the estate granted to the Duke of Albemarle, vested in Oliver Cromwell, who died in 1821; and how, if he knows, it departed from Monk? If acquired by purchase from the successors of Monk, the interest ceases.

G.

*Souling* (Vol. iv., p. 381.).

—The custom of "souling", described by MR. W. FRASER, is carried on with great zeal and energy in this neighbourhood on All Souls' Day. The song which the children sing is exactly the same as MR. FRASER gives, with the exception of the second verse. In the evening, grown persons go round singing and collecting contributions from house to house. It is universally believed in this neighbourhood to be a remnant of the old custom of begging money, to be applied to the purpose of procuring masses for the souls of the dead.

LEWIS EVANS.

Sandbach, Cheshire.

*Clekit House* (Vol. iv., p. 473.).

—With reference to this Query, I beg to suggest the following explanation. In Scotland, a *cleek* signifies a hook; and to *cleek*, is to hook or join together: thus, a lady and gentleman walking arm-in-arm are said to be *cleekit* together. The word is in full use at present, and has been so for centuries; and I think it not improbable that at the time the will referred to was written, the word might be common to both countries. On this supposition the meaning would be, that the "two tenements" communicated with each other in some way—probably by a bridge thrown across—so as to form *one* house, which obtained its name from their being thus joined or *cleekit* together.

J. S. B.

*Peter Talbot* (Vol. iv., pp. 239. 458.).

—The biography of this individual, who was the titular prelate presiding over the see of Dublin from 1669 to 1680, is given very fully in D'Alton's *Memoirs of the Archbishops of Dublin*.

R.

*Races in which Children, &c.* (Vol. iv., p. 442.).

—When consulting my Lexicon this morning, I met under "Ἀπὸ" with the following, καλέουσι ἀπὸ τῶν μητέρων ἑωῦτούς, they name themselves after, or from their mothers, Herodot. i. 173. Not having the work, I am unable to pursue the search; but perhaps the reference may assist THEOPHYLACT in his inquiry.

J. V. S.

Sydenham.

For the information of THEOPHYLACT, I transcribe the following passage from Johnson's *Selections from the Mahabharat*, p. 67. The note is from the pen of Professor Wilson:—

"Among the Bhotias a family of brothers has a wife in common; and we can scarcely question the object of the arrangement, when the unproductive region which these people occupy is considered.... What led to its adoption by the Nair tribe in Malabar is not so easy to conjecture. At present its object seems to be to preserve the purity of descent, which it is thought is more secure on the female than on the male side; and accordingly, the child claims property, or even the Raj, not through his father, but his mother."

RECHABITE.

*Bacon a Poet* (Vol. iv., p. 474.).

—Whether Lord Bacon was, or was not, the author of the well-known lines noted and queried by R. Cs., I will leave the intended editor of Hackneyed Quotations to decide, hoping that he will soon make his appearance as public umpire in all such cases.

Whether Lord Bacon was, or was not, really a *poet*, I will leave to the decision of those who are conversant with the glorious works of his mind *and imagination*.

But I have something to say to the note with which R. Cs. follows up his query:—"Sir Nicholas Bacon, Lord Bacon, and Bacon the Sculptor, are the only conspicuous men of the name, and none of them, that I know, wrote verses."

This must not go unchallenged in the truthful pages of "NOTES AND QUERIES." "Pray, Sir," said a lady to me once, with a very complimentary air, "though no great Latin scholar, may I not judge by your name that you are a descendant of THE GREAT FRIAR BACON?" To which I could only reply, "Madam, I have never yet discovered the bend sinister on our escutcheon." From that proud moment I have been penetrated with the profoundest respect for the name of Roger; and I cannot patiently see the biggest pig of our sty namelessly consigned to oblivion in the pages of "NOTES AND QUERIES". Pray assure R. Cs. that the three BACONS of whom he makes mention are *not* "the only conspicuous men of the name." And as to the rest, "none of them that I know wrote verses," I beg to refer him to Lord Bacon's *Metrical Version of the Psalms*, vol. iv. p. 489. of his Works, ed. 1740.

[507]

PORCULUS.

Was not the *poet* Bacon, quoted by Boswell, the Rev. Phannel Bacon, D.D., Rector of Balden in

Oxfordshire, and Vicar of Bramber in Sussex, who died January 2, 1783? He was not only an admirable poet, but was a famous punster, and is described as possessing an admirable fund of humour.

MYFANWY.

*Story referred to by Jeremy Taylor* (Vol. iv., p. 326.).

—Unless the *Legenda Aurea* be prior in date to the twelfth century, I can refer your correspondent to a still earlier authority for the tale in question—Wace (*Life of St. Nicholas*), in whose pages it appears more at length, but substantially the same.

According to (I presume) the earlier historian, the case was brought within the jurisdiction of St. Nicholas by the "ieueu" receiving an image of the saint in pledge, and the debtor taking his expurgatory oath thereon.

The story is told of a saint who lived in the fourth century, and we may, at all events, consider it as being much older than Wace himself.

F. I.

*Share of Presbyters in Ordination* (Vol. iv., p. 273.).

—As a contribution towards answering MR. GATTY'S question, I send the following extract from Hooker:

"Here it will perhaps be objected, that the power of ordination itself was not everywhere peculiar and proper unto bishops, as may be seen by a council of Carthage, which showeth their church's order to have been, that presbyters should, together with the bishop, lay hands upon the ordained. But doth it therefore follow that the power of ordination was not principally and originally in the bishop?... With us, even at this day, presbyters are licensed to do as much as that council speaketh of, *if any be present.*"—*Eccl. Pol.* b. vii, c. vi. 5. vol. iii. pp. 207-8. ed. Keble, 1836.

J. C. R.

*Weever's Funeral Monument* (Vol. iv., p. 474.).

—Weever was buried in the old church of St. James, Clerkenwell, which was formerly part of the Priory called *Ecclesia Beatæ Mariæ de Fonte Clericorum*, for nuns of the order of St. Benedict. The inscription, on a plate shaped to a pillar near the chancel, has been preserved by Stow, in his *Survey of London*, p. 900., 1633; and by Strype, in his edition of the *Survey of London*, book iv. p. 65. Fuller, in his *Church History*, vol. ii p. 208., edit. 1840, informs us that—

"Weever died in London in the fifty-sixth year of his age, and was buried in St. James, Clerkenwell, where he appointed this epitaph for himself:

'Lancashire gave me breath  
And Cambridge education,  
Middlesex gave me death  
And this church my humation.  
And Christ to me hath given  
A place with him in heaven.'

"The certain date of his death I cannot attain; but, by proportion, I collect it to be about the year of our Lord 1634."

The date supplied by Storer, in his *History of Clerkenwell*, p. 186., is "Anno Domini 1632." The epitaph given by Fuller, Strype has appended to the original inscription. Mr. Storer adds:

"When the church was taken down, the Society of Antiquaries gave orders for a diligent search to be made after this tablet, but without success; which is accounted for by a correspondent in the *Gentleman's Magazine* [see vol. lviii. part 2. p. 600.], that it had been stolen a few years previously, but was perfectly remembered by an inhabitant to have occupied the situation which has been described."

J. Y.

Hoxton.

*Dial Motto at Karlsbad* (Vol. iv., p. 471.).

—I doubt not the accuracy of Sir Nicholas Tindal's copy of the inscription, but I suspect that the painter of the red capitals made a mistake, and that the *d* in the word *cedit* should have been the red letter instead of the *e*; if so, the chronogram would be as follows M.DCCVVVVIIIIIIII, *i.e.* 1729.

H. F.

The red letters undoubtedly compose a chronogram; E in such compositions represents 250.



*Cabal* (Vol. iv., p. 443.).

—The word "cabal" occurs in two different senses in *Hudibras*; but I have only before me the Edinburgh edition of 1779, and so cannot tell whether Butler used it at a date previous to that assigned to its coinage by Burnet. *Hudibras* was written before the Restoration, at all events; but I have no opportunity of consulting the first edition, which was well known for ten years before the *Cabal* of 1672.

"For mystic learning, wondrous able,  
In magic talisman and *cabal*."

*Hudibras*, Part I. Canto I.  
529.

Upon which I find this learned note:—

"Raymund Lully interprets *cabal* out of the Arabic, to signify Scientia superabundans, which his commentator, Cornelius Agrippa, by over-magnifying, has rendered 'a very superfluous foppery.' Vid. J. Pici, *Mirandulæ de Magia et Cabala*, Apol. tome i. pp. 110. 111.; Sir Walter Raleigh's *History of the World*, part i, book i. p. 67., edit. 1614; Purchas' *Pilgrims*, part ii. lib. vi. pp. 796, 797, 798.; Scot's *Discovery of Witchcraft*, cap. xi.; Dee's *Book of Spirits, with Dr. Meric Casaubon's Preface*; Churchill's *Voyages, &c.*, vol. ii. p. 528., second edition; Bailey's *Dictionary*, folio edition, under the word 'cabala'; Jacob's *Law Dictionary*, under the word 'cabal;' and *British Librarian*, No. 6. for June, 1737, p. 340."

[508]

The other instance I am adducing gives us "cabal" in its common acceptance:—

"Set up committees of *cabals*  
To pack designs without the walls."

Part III. Canto II. 945.

I again copy a note from Dr. Grey:—

"A sneer probably upon Clifford, Ashley, Burlington, Arlington, Lauderdale, who were called the CABAL in King Charles II.'s time, from the initial letters of their names.—See *Echard*, vol. iii. p. 251."

Your correspondent E. H. D. D. may be glad of these two quotations, and I quite agree with him in ascribing an earlier date than that mentioned by Burnet to the word "cabal" in the sense of "a secret council." The transition from its original sense was easy and natural, and the application to King Charles's confidential advisers ingenious.

Rr.

Warmington.

*Rectitudines Singularum Personarum* (Vol. iv., p. 442.).

—In reply to the inquiries of H. C. C., let me refer him to pp. xi. and xxv. of the preface and list of MSS. in vol. i. of the *Ancient Laws, &c. of England*, edited by Mr. Thorpe, under the direction of the late Record Commission. He will there find that the real MS. site of that document is stated to be in the library of Corpus Christi, Cambridge, and to be of the date of the tenth century. It is not stated upon what ground so early a date is assigned to it; but as so competent a judge as the editor seems to give that date without any expression of doubt, we may presume that there is satisfactory proof of the fact. I do not observe the document mentioned in Wanley's catalogue, and Nasmith's more recent one is not at hand to refer to. The matter contained in it does not (at least in my judgment) *necessarily* indicate so early a date, inasmuch as parallel, and even identical, rights and customs, connected with the *status* of persons and tenure of land, were in active existence at a much later period of our history. It would certainly be more satisfactory to know the precise grounds, whether extrinsic or intrinsic, on which the date has been fixed.

With regard to the old Latin version, I will not undertake to vindicate it except against *one* of the criticisms of H. C. C. He objects that *læden* is translated *minare*. The word "minare" is used in the translation twice, once for *driving*, and once for *leading*; and I question whether the translator could have found a more appropriate word to serve this double purpose than the authentic verb *menare* or *minare*, from which the French *mener* has been derived.

I cannot so easily justify him for translating "bôc-riht" by "rectitudo testamenti;" yet as the power of testamentary disposition was one of the most signal attributes of bôc-riht, I cannot say that he has much misrepresented the import of the original word.

The document, which is evidently a private compilation, seems to be a custumal, or coustumier, of a district, or some considerable portion of the country. The German lawyers would call the collection a landrecht in one sense of that term, or, as the translator has called it, a "landirectum." The heading is by no means an appropriate one. Whether the writer intended to compile a code of the customs and obligations of land tenure, free and unfree, coextensive with

the Saxon name, or merely to represent those of a certain district with which he happened to be acquainted, is a matter open to question.

H. C. C. is perhaps not aware that the document has been examined, corrected, translated into German, and made the subject of a very masterly dissertation, by Dr. Heinrich Leo, of Halle. It is frequently referred to by Lappenberg in his *Anglo-Saxon History*, and became known (at least in the translation) to Sir H. Ellis in time to make copious extracts from it in the second volume of his *Introduction to Domesday*.

E. S.

*Stanzas in Childe Harold* (Vol. iv, pp. 223. 285. 323.).

—In reply to T. W. I will merely refer him and your other correspondents upon this subject to page 391. of Moore's *Life of Byron*, 1 vol. edition, 1844, where will be found this passage, in Letter 323, addressed to Mr. Murray:—

"What does 'thy waters *wasted* them' mean (in the Canto)? *That is not me*. Consult the MS. always."

I am fully aware this will not interpret the meaning of the passage, but it will go far to satisfy your correspondents that their emendations and suggestions do not completely answer Lord Byron's query in the letter referred to by

LEON.

London.

*The Island and Temple of Ægina* (Vol. iv., pp. 255. 412.).

[509] —Having been, some time since, greatly pleased by a fine engraving of the ruined Temple of Jupiter Panhellenius in Ægina (but unaccompanied by any description), and having had a well executed water-colour drawing made therefrom, my interest was aroused on the subject, and I searched among books within reach for particulars on the subject of what there seems every reason to regard as the oldest temple in Greece, with the single exception of that of Corinth. After a patient search I found Fosbroke's *Foreign Topography* (4to. edition, 1828, pp. 3, 4, 5.) to contain the best account of those interesting ruins. The work is not a scarce one in good libraries: I shall therefore be concise in the extracts from it. The article entitled "Ægina (Greece)" states that the remains of the Temple of Jupiter Panhellenius (which are engraved in the *Ionian Antiquities*) prove it to have been of the Doric order; that it had six columns in front, but only twelve on the side, in opposition to the usual custom among Greek architects of adding one column more than double the number of those in front. The architecture is said closely to approach that of the hexastyle hypæthral Temple of Pæstum. Williams, in his *Travels*, expresses the opinion that this Temple of Jupiter is older than that of Theseus or the Parthenon. In Dodwell's *Greece*, too, there is an ample description of it. He represents it to have been part of the ruins of an ancient city, perhaps of Oië. Twenty-five columns were left entire in his day; together with the greater part of the epistylon, or architrave. The cornice, however, with the metopæ and triglyphs, have all fallen. The view of this gloriously positioned temple must have been magnificent from the sea; while the details of the building must have been equally delighting to the near spectator. The temple was built of soft porous stone, coated with a thin stucco, which must have given it a marble appearance. The epistylia were painted, and the cornice elegantly ornamented in a similar manner. The pavement was also covered with a thick stucco, painted vermilion. Chandler (*Greece*, 12-15.) describes traces of the peribolus of this temple; and Clarke styles it at once the most ancient and remarkable in Greece. I may add that the Æginetans were celebrated for their works in bronze, for fine medals (the art of coining money indeed being first introduced by the inhabitants of this island), for their terra cotta vases, &c. Fosbroke's excellent *Cyclopædia of Antiquities* may be with advantage consulted in respect to the Eginetic school of art.

J. J. S.

The Cloisters, Temple.

*Herschel Anticipated* (Vol. iv., p. 233.).

—I cannot inform ÆGROTUS who was declared to be mad for believing the sun's motion, but Herschel was anticipated by Lalande (*Mémoires*, 1776), who inferred it from the sun's rotation; also by Professor Wilson, of Glasgow (*Thoughts on Universal Gravitation*, 1777), and, earlier than these, by the Rev. Mr. Michell, in *Philosophical Transactions*, 1767. Mayer (*De Motu Fixarum*, 1760) mentions the hypothesis, and rejects it.

ALTRON.

*Wyle Cop* (Vol. iv., pp. 116. 243.).

—*Cop* is not a *hill* or *head*, as Mr. Lawrence supposes, and as the word certainly signifies in some parts of England, but a *bank*. The artificial banks which confine the Dee at and below Chester were called fifty years ago, and I dare say are still called, *Cops*, with distinctive names.

By SALOPIAN's account, *Wyle Cop* is such a bank. I cannot explain *Wyle*, but think it probable that it was the name of some former proprietor of the ground. It however no more needs explanation than if it were joined to *Street* or *Lane*, instead of to *Cop*.

E. H. D. D.

*Macfarlane Manuscripts* (Vol. iv., p. 406.).

—In reply to your correspondent ANTIQUARIENSIS, I have to inform you that the "Macfarlane Collections" preserved in the Advocates' Library, Edinburgh, are chiefly of an "ecclesiastic nature." In Turnbull's *Fragmenta Scoto-Monastica*, published by Stevenson of Edinburgh, 1842, I find it stated that—

"Mr. Walter Macfarlan of Macfarlan (*Scoticè*, of that Ilk) was an eminent antiquary, who devoted his attentions strictly to the historical monuments of his own country, especially the ecclesiastic remains. He caused to be made, at his own expense, by his clerk, one Tait, copies of most of the chartularies accessible in his time. These are distinguished for their fidelity and neatness. Mr. Macfarlan died 5th June, 1767, and his MSS. were purchased by the Faculty of Advocates."

Of these valuable and highly important chartularies there has been printed, 1. Aberdeen; 2. Arbroath; 3. Balmerino; 4. Dryburgh; 5. Dunfermline; 6. Kelso; 7. Lindores; 8. Melros; 9. Moray; 10. St. Andrews; and 11. Scone.

According to Douglas, in his *Baronage of Scotland*, folio, 1798—

"Mr. Macfarlane was a man of parts, learning, and knowledge, a most ingenious antiquary, and by far the best genealogist of his time. He was possessed of the most valuable collection of materials for a work of this kind of any man in the kingdom, which he collected with great judgment, and at a considerable expense, and to which we always had, and still have, free access. This sufficiently appears by the many quotations from Macfarlane's collections, both in the Peerage and Baronage of Scotland. In short, he was a man of great benevolence, an agreeable companion, and a sincere friend.

"He married Lady Elizabeth Erskine, daughter of Alexander, sixth earl of Kelly, and died without issue in June, 1767."

In the year 1846 there was engraved at the expense of W. B. C. C. Turnbull, Esq., advocate, a fine portrait of Macfarlane, from the original painting in the Library of the Society of Scottish Antiquaries. Of this plate it is believed that only a few "proofs upon India paper" were thrown off for presents.

T. G. S.

Edinburgh.

## ***Miscellaneous.***

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

[510] When Heminge and Condell put forth the first folio of Shakspeare in 1623, as if with a fine prescience of the immortal fame which was destined to await the writings of their "so worthy Friend and Fellow," they addressed the volume to all, "from the most able to him that can but read." And it is obvious from the moderate price at which it has been issued, that the proprietor of the handsome one-volume edition which has just appeared under the title of *The Lansdowne Shakspeare* looks for purchasers within the same wide range. The book is indeed well calculated to win favour from all classes. The text, which is based on that of Collier, compared with that of the first folio and the editions of Steevens, Malone, Knight, &c., is clearly and distinctly printed; the names of the characters being given, not only at full length, and in the middle of the page, but also in red ink. The stage directions are distinguished in the like manner. It has, moreover, the Dedicatory Address and Commendatory Verses from the original edition; and, what certainly deserves especial mention, an admirable facsimile by Robinson of the portrait by Droeshout, which, on the authority of Ben Jonson's well-known declaration, that it was a work—

"Wherein the Graver had a strife  
With Nature, to out doo the life:  
O could he but have drawne his wit  
*As well in brasse as he hath hit*  
*His face;* the Print would then surpasse  
All that was ever writ in brasse"—

is by many regarded as the most authentic portrait of the great poet. Altogether, therefore, *The*

*Lansdowne Shakspeare* is a beautiful book, and well deserves to be both the library and travelling companion of every lover of poetry—of every student of Shakspeare.

Our correspondent, Dr. Henry, has published a miscellaneous volume under the title of *Unripe Windfalls*, which consists of some amusing *vers de société*—a Letter addressed to ourselves, containing some very trenchant criticism on the obscurities of Lord Byron; and, lastly, some specimens of Dr. Henry's *Virgilian Commentaries*, some few of which have appeared in our columns. This fact, coupled with the letter addressed to ourselves, must preclude us from speaking of the volume in those terms of commendation which we should otherwise have felt it right to employ.

*Outlines of Comparative Physiology touching the Structure and Development of the Races of Animals Living and Extinct*, by L. Agassiz and A. A. Gould, edited from the Revised Edition and greatly enlarged by T. Wright, M.D., is the new issue of Bohn's *Scientific Library*. The present volume forms the first part of the *Principles of Zoology*, which was designed by Professor Agassiz, in conjunction with Mr. Gould, as a text book for the use of the higher schools and colleges, for which, as the editor remarks, it is well adapted from its simplicity of style, clearness of arrangement, and its important and comprehensive range of subjects. In the present edition the woodcut illustrations have been increased from 170 to 390, thereby adding greatly to the value of a work which is well calculated to furnish the general reader with trustworthy information upon the matter to which it relates.

BOOKS RECEIVED.—*The Literary and Scientific Register and Almanac for 1852*, edited by J. W. G. Gutch, puts forth this—its eleventh appearance—with increased claims to public favour in the shape of many important additions and improvements, in the great mass of condensed information which it contains. *The Orations of M. T. Cicero literally translated by C. D. Yonge, B.A. Vol. I. containing the Orations for Quintius, Sextus Roscius, Quintus Roscius, against Quintus Cæcilius and against Verres*, is the new volume of Bohn's *Classical Library*. The fifth volume of *Neander's General History of the Christian Religion and Church* (of the value of which we have already spoken) forms the new issue of the same enterprising publisher's *Standard Library*.

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S. WMSON. *The passages referred to are not in Richard the Third as written by Shakspeare, but in Cibber's adaptation of that play.*

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*Errata.*—Page 437, col. 2. l. 32. for "the signatures run to *pages* in eights," read "the signatures run to Pp. in eights;" p. 487, col. 1. l. 7 from bottom, for "MAGISTVM," read "MAGISTRVM."

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