

Notes and Queries, Number 30, May 25, 1850 eBook

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Contents

Notes and Queries, Number 30, May 25, 1850 eBook.....	1
Contents.....	2
Table of Contents.....	4
Page 1.....	5
Page 2.....	7
Page 3.....	9
Page 4.....	10
Page 5.....	12
Page 6.....	14
Page 7.....	16
Page 8.....	18
Page 9.....	20
Page 10.....	22
Page 11.....	23
Page 12.....	25
Page 13.....	26
Page 14.....	28
Page 15.....	29
Page 16.....	31
Page 17.....	32
Page 18.....	34
Page 19.....	36
Page 20.....	38
Page 21.....	40
Page 22.....	42

Page 23.....	44
Page 24.....	46
Page 25.....	48
Page 26.....	50
Page 27.....	52
Page 28.....	54
Page 29.....	56
Page 30.....	58

Table of Contents

Table of Contents	
Section	Page
Start of eBook	1
NOTES	1
E.N.W	2
S.W. SINGER	2
QUERIES.	5
REPLIES.	8
MISCELLANIES	23
MISCELLANEOUS.	24
BOOKS AND ODD VOLUMES	25
DR. MAITLAND'S ERUVIN— SECOND EDITION	26

Page 1

NOTES

Dr. Johnson and Dr. Warton.

Amongst the poems of the Rev. Thos. Warton, vicar of Basingstoke, who is best remembered as the father of two celebrated sons, is one entitled *The Universal Love of Pleasure*, commencing—

“All human race, from China to Peru,
Pleasure, howe’er disguised by art, pursue.”
&c. &c.

Warton died in 1745, and his Poems were published in 1748.

Johnson’s *Vanity of Human Wishes* appeared in 1749; but Boswell believes that it was composed in the preceding year. That Poem, as we well remember, commences thus tamely:—

“Let observation with extensive view,
Survey Mankind from China to Peru.”

Though so immeasurably inferior to his own, Johnson may have noticed these verses of Warton’s with some little attention, and unfortunately borrowed the only prosaic lines in his poem. Besides the imitation before quoted, both writers allude to Charles of Sweden. Thus Warton says,—

“’Twas hence rough Charles rush’d forth to ruthless war.”

Johnson, in his highly finished picture of the same monarch, says,—

“War sounds the trump, he rushes to the field.”

J.H. *Markland.*

Bath.

* * * * *

Spenser’s monument.

In the *Lives of English Poets*, by William Winstanley (London, printed by H. Clark for Samuel Manship, 1687), in his account of Spenser, p. 92., he says, “he died anno 1598, and was honourably buried at the sole charge of Robert, first of that name, Earl of Essex, on whose monument is written this epitaph:—



“Edmundus Spenser, Londinensis, Anglicorum poetarum nostri seculi fuit princeps, quod ejus Poemata, faventibus Musis, et victuro genio conscripa comprobant. Obiit immatura morte, anno salutis 1598, et prope Galfredum Chaucerum conditur, qui foelicissime Poesin Anglicis literis primus illustravit. In quem haec scripta sunt Epitaphia.

“Hic prope Chaucerum situs est Spenserius, illi
Prominens ingenio, proximum ut tumulo
Hic prope Chaucerum Spensere poeta poetam
Conderis, et versud quam tumulo proprior,
Anglica te vivo vixit, plausitque l’oesis;
Nunc moritura timet, te moriente mori.”

I have also a folio copy of Spenser, printed by Henry Hills for Jonathan Edwin, London, 1679. In a short life therein printed, it says that he was buried near Chaucer, 1596; and the frontispiece is an engraving of his tomb, by E. White, which bears this epitaph:—

“Heare lyes (expecting the second comminge of our Saviour, Christ Jesus) the body of Edmond Spenser, the Prince of Poets in his tyme, whose Divine spirit needs noe othir witness than the works which he left behind {482} him. He was borne in London in the yeare 1510, and died in the yeare 1596.”

Beneath are these lines:—

Page 2

“Such is the tombs the Noble Essex gave
Great Spenser’s learned reliques, such his grave:
Howe’er ill-treated in his life he were,
His sacred bones rest honourably here.”

How are these two epitaphs, with their differing dates, to be reconciled? Can he have been born in 1510, as the first one says “obiit *immatura* morte?” Now eighty-five is not very immature; and I believe he entered at Pembroke College, Cambridge, in 1569, at which time he would be fifty-nine, and that at a period when college education commenced at an earlier age than now. Vertue’s portrait, engraved 1727, takes as a motto the last two lines of the first epitaph—“Anglica te vivo,” &c.

E.N.W

Southwark, April 29 1850.

* * * * *

Borrowed thoughts.

Crenius wrote a dissertation *De Furibus Librariis*, and J. Conrad Schwarz another *De Plagio Literario*, in which some curious appropriations are pointed out; your pages have already contained some additional recent instances. The writers thus pillaged might exclaim, “Pereant iste qui *post* nos nostra dixerunt.” Two or three instances have occurred to me which, I think, have not been noticed. Goldsmith’s *Madame Blaize* is known to be a free version of *La fameuse La Galisse*. His well-known epigram,—

“Here lies poor Ned Purdon, from misery freed,”

is borrowed from the following by the Chevalier de Cailly (or d’Aceilly, as he writes himself) entitled,—

“La Mort du Sieur Etienne.

“Il est au bout de ses travaux,
Il a passe le Sieur Etienne;
En ce monde il eut tant des maux,
Qu’on ne croit pas qu’il revienne.”

Another well-know epigram,—

“I do not like thee, Doctor Fell,”

is merely a version of the 33d epigram of the first books of those by the witty Roger de Bussy, Comte de Rabutin:—

“Je ne vous aime pas, Hylas,
Je n’en saurois dire la cause,
Je sais seulement une chose;
C’est que je ne vous aime pas.”

Lastly, Prior’s epitaph on himself has its prototype in one long previously written by or for one John Carnegie:—

“Johnnie Carnegie lais heer,
Descendit of Adam and Eve,
Gif ony con gang hieher,
I’se willing gie him leve.”

S.W. SINGER

* * * * *

Folk Lore.

Easter Eggs (No. 25. p. 397.).—The custom recorded by Brande as being in use in the North of England in his time, still continues in Richmondshire.

A Cure for Warts is practised with the utmost faith in East Sussex. The nails are cut, the cuttings carefully wrapped in paper, and placed in the hollow of a pollard ash, concealed from the birds; when the paper decays, the warts disappear. For this I can vouch: in my own case the paper did decay, and the warts did all disappear, and, of course, the effect was produced by the cause. Does the practice exist elsewhere?

Page 3

Charm for Wounds.—Boys, in his *History of Sandwich*, gives, (p. 690.) the following from the Corporation Records, 1568: a woman examined touching her power to charm wounds who—

“Sayesth that she can charme for fyer and skalding in forme as oulde women do, sayeng ‘Owt fyer in frost, in the name of the Father, the Sonne, and the Holly Ghost;’ and she hath used when the skyn of children do cleve fast, to advise the mother to annoynt them with the mother’s milk and oyle olyfe; and for skalding to take oyle olyfe only.”

W. DURRANT COOPER.

Fifth Son.—What is the superstition relating to a fifth son? I should be glad of any illustrations of it. There certainly are instances in which the fifth son has been the most distinguished scion of the family.

W.S.G.

Cwn Wybir, or Cwn Annwn—Curlews (No. 19. p. 294).—The late ingenious and well-informed Mr. William Weston Young, then residing in Glamorgan, gave me the following exposition of these mysterious *Dogs of the Sky*, or *Dogs of the Abyss*, whose aerial cries at first perplexed as well as startled him. He was in the habit of traversing wild tracts of country, in his profession of land surveyor and often rode by night. One intensely dark night he was crossing a desolate range of hills, when he heard a most diabolical yelping and shrieking in the air, horrible enough in such a region and at black midnight. He was not, however, a superstitious man, and, being an observant naturalist, had paid great attention to the notes of birds, and the remarkable variations between the day and night notes of the same species. He suspected these strange unearthly sounds to be made by some gregarious birds on the wing; but {483} the darkness was impenetrable, and he gazed upwards in vain. The noises, meanwhile, were precisely those which he had heard ascribed to the *Cwn Wybir*, and would have been truly appalling to a superstitious imagination. His quick ear at length caught the rush of pinions, and, in a short time, a large flight of curlews came sweeping down to the heather, so near his head, that some of their wings brushed his hat. They were no sooner settled, than the *Cwn Wybir* ceased to be heard. Mr. Young then recollected having noticed similar nocturnal cries from the curlew, but had never before encountered such a formidable flying legion of those birds, screaming in a great variety of keys, amidst mountain echoes.

ELIJAH WARING.

* * * * *

BARTHOLOMEW LEGATE, THE MARTYR.

Page 4

An erroneous date, resting on such authorities as Mr. Hallam and Mr. J. Payne Collier, deserves a note. The former in his *Const. Hist.* (ii. 275. note, second edition), and the latter in the *Egerton Papers*, printed for the Camden Society (p. 446.), assigns the date 1614 to the death of Bartholomew Legate at Smithfield. The latter also gives the date March 13. Now the true date is March 18, 1611-12, as will appear by consulting—1. The commissions and warrants for the burning of Legate and Wightman, inserted in *Truth brought to Light, or the Narrative History of King James for the first Fourteen Years*, 4to. 1651; 2. Chamberlain's *Letters to Sir Dudley Carleton*, dated Feb. 26, 1611 (1611-12), and March 25, 1612, printed in *The Court and Times of James I.*, vol. i. pp. 136. 164.; and 3. Wallace's *Antitrinitarian Biography*, vol. ii. p. 534. Fuller, in his *Church History*, gives the correct date, and states that his "burning of heretics much startled common people;" "wherefore King James politicly preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison."

Legate and Wightman were, in fact, the last martyrs burnt at the stake in England for their religious opinions.

A.B.R.

* * * * *

BOHN'S EDITION OF MILTON'S PROSE WORKS.

Three volumes of this edition have already appeared, the last bearing the date of 1848, and concluding thus:—"End of Vol. III." In the latest Catalogue, which Mr. Bohn has appended to his publications, appears a notice of "Milton's Prose Works, *complete* in 3 vols." This word *complete* is not consistent with the words terminating the last volume, nor with the exact truth. For instance, the History of Britain does not find a place in this edition; and I can hardly believe that Mr. Bohn originally intended that the Prose Works of Milton should be issued from his press without a full index. Without such an index, this edition is comparatively worthless to the investigator of history. I would therefore suggest to Mr. Bohn (whose services to literature I most gratefully acknowledge), that he should render his edition of Milton's Prose Works *really complete*, by issuing a fourth volume, which *inter alia*, might contain the *Latin* prose works of Milton, reprinted in Fletcher's edition of 1834, together with any omitted English prose work of the author, and be terminated, as is usual in Mr. Bohn's publications, with a full alphabetical index, embracing both persons and things. The lover of historical pursuits would then have *fresh* reason to thank Mr. Bohn.

N.

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REPRINT OF JEREMY TAYLOR'S WORKS.

A reprint being called for of vol. iv. of *Bishop Jeremy Taylor's Works*, now in course of publication, I would beg permission to make it known to your readers, that assistance in regard to any references which were not verified in the former edition of that volume would be very acceptable to me. They should be sent within the next fortnight.

Page 5

C. PAGE EDEN.

* * * * *

DR. THOMAS BEVER'S LEGAL POLITY OF GREAT BRITAIN.

I do not know if such a notice as this is intended to be, is admissible into your publication.

Many years ago, I bought of a bookseller a MS. intitled "A Short History of the Legal and Judicial Polity of Great Britain, attempted by Thos. Bever, LL.D., Advocate in Doctor's Commons, and Fellow of All Souls College, Oxford, 1759." It is presented to Richard Pennant, Esq.; and there is a letter from Mr. Bever to Mr. Pennant wafered to the fly-leaf. At the close of the "Advertisement," the author "earnestly requests that it [the work] may not be suffered to fall into the hands of a bookseller, or be copied, without his consent: and whenever it shall become useless, and lose its value (if any it ever had) with the present owner, that he will be kind enough to return it to the author if living, or if dead, to any of his surviving family at Mortimer near Reading, Berks."

In pious sympathy with this wish, I more than thirty years since wrote a letter, addressed to "—— Bever, Esq., Mortimer, near Reading, Berks," offering to give up the volume to any one entitled to it under the above description; but my letter was returned from the post office with the announcement "Not found" upon it. I make this other attempt, if you are pleased to admit it, through you; and immediate attention will be paid to any claim which may appear in your pages.

J.R.

* * * * * {484}

QUERIES.

DR. RICHARD HOLSWORTH AND THOS. FULLER.

Can any of your readers inform me who was the author of *The Valley of Vision*, published in 1651 as the work of Dr. Richard Holsworth, the Master of Emmanuel College, and Dean of Worcester. In a preface to the reader, Fuller laments "that so worthy a man should dye issuesse without leaving any books behind him for the benefit of learning and religion." He adds that the private notes which he had left behind him were dark and obscure; his hand being legible only to himself, and almost useless for any other. The sermon published as *The Valley of Vision* appears to have been prepared for publication from the notes of a short-hand writer. When Fuller published, about eleven years afterwards, his *Worthies of England*, he wrote thus:—

“Pity it is so learned a person left no monuments (save a sermon) to posterity; for *I behold that posthume work as none of his, named by the transcriber The Valley of Vision*, a Scripture expression, but here misplaced.... This I conceived myself in credit and conscience concerned to observe, because I was surprised at the *preface* to the book, and will take the blame rather than clear myself, when my innocency is complicated with the accusing of others.”

If, as is probable, Dr. Holsworth, in this instance, preached other men’s sermons, which the short-hand writer afterwards gave to the world as his, it is a singular fact, that in the preface of this supposititious volume, Fuller speaks of the abuse of printed sermons by some—

Page 6

“Who lazily imp their wings with other men’s plumes, wherewith they soar high in common esteeme, yet have not the ingenuity with that son of the Prophet to confesse, Alasse! it was borrowed.”

A.B.R.

* * * * *

QUERIES UPON CUNNINGHAM’S HANDBOOK OF LONDON.

We promised to make a few QUERIES on this amusing volume, and thus redeem our promise.

Mr. Cunningham has been the first to point out the precise situation of a spot often mentioned by our old dramatists, which had baffled the ingenuity of Gifford, Dyce, and in fact of all the commentators,—the notorious Picthatch. He thus describes it:—

“*Picthatch*, or *Pickehatch*.—A famous receptacle for prostitutes and pickpockets, generally supposed to have been in *Turnmill Street*, near Clerkenwell Green, but its position is determined by a grant of the 33rd of Queen Elizabeth, and a survey of 1649. What was Picthatch is a street at the back of a narrow turning called Middle Row (formerly Rotten Row) opposite the Charter-house wall in Goswell Street. The name is still preserved in ‘Pickax Yard’ adjoining Middle Row.”

Why then, among the curious illustrations which he has brought to bear upon the subject, has Mr. Cunningham omitted that of the origin of the name from the “picks upon the hatch?” which is clearly established both by Malone and Steevens, in their notes upon “twere not amiss to keep our door hatch’d,” in Pericles.

The following is an excellent suggestion as to the origin of the—

“*Goat and Compasses*.—At Cologne, in the church of Santa Maria in Capitolio, is a flat stone on the floor professing to be the Grabstein der Brueder und Schwester eines ehrbaren Wein-und Fass-Ampts, Anno 1693; that is, as I suppose, a vault belonging to the Wine Coopers’ Company. The arms exhibit a shield with a pair of compasses, an axe, and a dray, or truck, with goats for supporters. In a country like England, dealing so much at one time in Rhenish wine, a more likely origin for such a sign could hardly be imagined. For this information I am indebted to the courtesy of Sir Edmund Head.”

Can Mr. Cunningham, Sir E. Head, or any of our correspondents point out any German “Randle Holme” whose work may be consulted for the purpose of ascertaining the arms, &c. of the various professions, trades, &c. of that country?

Why has not Mr. Cunningham, in his description of *St. James’ Street*, mentioned what certainly existed long after the commencement of the present century, the occasional



“steps” which there were in the foot-path—making the street a succession of terraces. This fact renders intelligible the passage quoted from Pope’s letter to Mr. Pearse, in which he speaks of “y’e second Terras in St. James’ Street.” Why, too, omit that characteristic feature of the street, the rows of *sedan chairs* with which it was formerly lined? The writer of this perfectly remembers seeing Queen Charlotte in her sedan chair, going from the Queen’s Library in the Green Park to Buckingham House.

Page 7

Mr. Cunningham states, we dare say correctly, that Sheridan died at No. 17 Saville Row. We thought he had died at Mr. Peter Moore's, in Great George Street, Westminster. Was he not living there shortly before his death? and did not his funeral at Westminster Abbey proceed from Mr. Moore's?

* * * * *

ON A PASSAGE IN MACBETH.

If any of your correspondents would favour me, I should like to be satisfied with respect to the following passage in Macbeth; which, as at present punctuated, is exceedingly obscure:—

“If it were done, when 'tis done, then 'twere well
It were done quickly: If the assassination
Could trammel up the consequence, and catch,
With his surcease, success; that but this blow
Might be the be-all and the end-all here, {485}
But here, upon this bank and shoal of time,—
We'd jump the life to come.”

Now, I think by altering the punctuation, the sense of the passage is at once made apparent, as thus,—

“If it were done when 'tis done then 'twere well.
It were done quickly, if the assassination
Could trammel up the consequence, and catch,
With his surcease, success, that but this blow
Might be the be-all and the end all here,” &c.

but to make use of a paradox, it is *not* done when it *is* done; for this reason, there is the conscience to torment the evil-doer while living, and the dread of punishment in another world after death: the “bank and shoal of time” refers to the interval between life and death, and to “*jump*” the life to come is to *hazard* it. The same thought occurs in *Hamlet*, when he alludes to—

“That undiscovered country, from whose bourne
No traveller returns.”

But that is clear enough, as in all probability the annotators left the passage as they found it. I have not the opportunity of consulting Mr. Collier's edition of Shakespeare, so that I am unaware of the manner in which he renders it; perhaps I ought to have done so before I troubled you. Possibly some of your readers may be disposed to coincide

with me in the “new reading;” and if not, so to explain it that it may be shown it is my own obscurity, and not Shakespeare’s, with which I ought to cavil.

I have witnessed many representations of *Macbeth*, and in every instance the passage referred to has been delivered as I object to it: but that is not to be wondered at, for there are professed admirers of Shakspeare among actors who read him *not* as if they understood him, but who are—

“Full of sound and fury, signifying nothing.”

G. BLINK.

* * * * *

MINOR QUERIES.

Page 8

As throng as Throp's Wife.—As I was busy in my garden yesterday, a parishioner, whose eighty-two years of age render her a somewhat privileged person to have a gossip with, came in to speak to me. With a view to eliciting material for a Note or a Query, I said to her, “You see I am *as throng as Throp's wife*,” to which she replied, “Aye, Sir, and *she* hanged herself in the dishcloth.” The answer is new to me; but the proverb itself, as well as the one mentioned by “D.V.S.” (No. 24. p. 382.) “As lazy as Ludlum's dog, &c.,” has been an especial object of conjecture to me as long as I can remember. I send this as a pendant to “D.V.S.'s” Query, in hopes of shortly seeing the origin of *both* these curious sayings.

J.E.

Ecclesfield, Sheffield, April 19. 1850.

Trimble Family.—In a MS. account of the Fellows of King's I find the following:—

“1530.—Rich. Trimble, a very merry fellow, the fiddle of the society, who called him ‘Mad Trimble.’ M. Stokes of 1531 wrote this distich on him:—

‘Os, oculi, mentum, dens, guttur, lingua, palatum
Sunt tibi; sed nasus, Trimbale, dic ubi sit?’

By which it appears he had a very small nose; and this day, July 13, 1739, I hear that there is one Mr. R. Trimble of an English family, an apothecary at Lisburn in Ireland, who is remarkable for the same.”

As “NOTES AND QUERIES” circulate in Ireland, are there any of the family of “Trimble” now in that country, and are they distinguished by any such peculiarity?

J.H.L.

The Word “Brozier.”—my brother Etonians will feelingly recollect the word “Brozier,” used by the boys for nearly a century to denote any one who had spent his pocket-money; an event of very frequent occurrence shortly after the holidays. There were also sometimes attempts made to “*brozier my dame*,” in case a suspicion had arisen that the good lady's larder was not too well supplied. The supper table was accordingly cleared of all the provisions, and a further stock of eatables peremptorily demanded.

I spell the word “brozier” as it is still pronounced; perhaps some of your readers have seen it in print, and may be able to give some account of its origin and etymology, and decide whether it is exclusively belonging to Eton.

BRAYBROOKE.

April 14.

* * * * *

REPLIES.

THE DODO QUERIES.

There is no mention of the Solitaire as inhabiting Bourbon, either in Pere Brown's letter or in the *Voyage de l'Arabic Heureuse*, from whence the notice of the Oiseau Bleu was extracted. I have since seen Dellon, *Relation d'un Voyage des Indes Orientales*, 2 vols. 12mo. Paris, 1685, in which there is a brief notice of the Isle of Bourbon or Mascarin; but neither the Dodo, the Solitaire, or the Oiseau Bleu are noticed. The large Bat is mentioned, and the writer says that the French who were on the island did not eat it, but only the Indians. He also notices the tameness of the birds, and says that the Flammand, with its long neck, is the only bird it was necessary to use a gun against, the others being readily destroyed with a stick or taken by hand.

Page 9

Mr. Strickland's correction of the error about the monumental evidence of the discovery of Bourbon by the Portuguese, in 1545, will aid research into the period at which it was first visited and named; but my stock of Portuguese literature is but small, and not all of it accessible {486} to me at present. In the meantime it may be acceptable to Mr. Strickland to know, that there is a detailed account of Portuguese discoveries in a book whose title would hardly indicate it, in which one passage will probably interest him. I allude to the rare and interesting folio volume printed at Lisbon in 1571. *De Rebus Emanuelis Regis Lusitaniae, invictissimi Virtute et Auspicio Gestis, auctore Hieronymo Osorio Episcopo Silvensis*. These annals embrace the period from 1495 to 1529. In narrating the principal events of Vasco de Gama's first voyage, after he had rounded the Cape of Good Hope on the 25th November, 1497, steering to the east along the southern coast of Africa, the vessels anchor in the bay of St. Blaize, where—

“In intimo sinu est parva quaedam Insula, ad quam nostri aquandi gratia naves-appulerunt. Ibi phocarum armenta conspexere admiranda quaedam multitudo. In quibus inerat tanta feritas et truculentia, ut in homines irruerent. AVES etiam eo in loco visae sunt, quas incolae apellant SOLTICARIOS, pares anscibus magnitudine: plumis minime vestiuntur, alas habent similes alis verspertionum: volare nequeunt, sed explicatis alarum membranis, cursum celeritate summa conficiunt.”

The islet was probably that of *La Cruz*; but what were the birds? and what was the indigenous name which is represented by *Solticarios*? It is possible that some of your correspondents may be familiar with the original narration which Osorio follows, or Mr. Strickland may be able to solve the question.

I may just remark, that my observation respecting the improbability of Tradescant's stuffed specimen having been a fabrication could hardly be considered superfluous, seeing that some naturalists, Dr. Gray, I believe, among others, had suggested that it most probably was one.

S.W. SINGER.

May 3. 1850.

* * * * *

ABBAY OF ST. WANDRILLE.

In reply to the Vicar of Ecclesfield (No. 24. p. 382.), I am sorry to say that the “Chronicle of the Abby of St. Wandrille,” to which I alluded (No. 21. p. 338.), contains nothing relating to the subject of his inquiry. The Abbey of Fontanelle, or St. Wandrille, was founded A.D. 645; and this chronicle contains a very concise account of a few only of its abbots and most celebrated members, down to the year 834: written, it is supposed, by a cotemporary of Ansegisus, the last abbot therein mentioned. It is followed by an

appendix containing a compilation from a book on miracles wrought in the translation of the body of St. Wilfran, by an “eye-witness,” which also recounts incidentally some of the acts

Page 10

of the abbots of St. Wandrille to the year 1053. Acheri speaks of persons who had been long engaged in collecting memorials of the history of this abbey up to the time of his writing, 1659. Whether these have ever been published, I have not the means at this moment of ascertaining. Some account of this abbey, with views of its ruins, will be found in that splendid work, *Voyages dans L'Ancienne France*, by Nodier, &c., vol. i.

The following notes from this chronicle may not be without interest, as showing an early connection between the abbey and this country, and our attachment to the See of Rome.

Chapter V. is devoted to the praise of BAGGA, a monk and presbyter of this abbey, who is said to have been “ex Britannia Oceani insula Saxonico ex genere ortus.” He died, and was buried in the abbey, between the years 707 and 723; on which occasion the Abbot Benignus is said to have exclaimed, “O signifer fortissime Christi militiae BAGGA, nunc mercedem laborum laetus accipis tuorum. Deprecare ipsum benignum Dominum, ut una tecum mereamur gaudere consortiis justorum per aevum.” Here is a prayer not for, but *to* the dead.

During the presidency of AUSTRULPHUS (ch. 13.), which began in 747 and ended in 753, a certain receptacle, in the form of a small *pharos*, was driven ashore in the district of Coriovallum, which contained a very fair copy of the four Gospels, beautifully written in Roman characters on the purest vellum; and part of the precious jaw of St. George the Martyr, as well as a portion of the “health-bearing” wood of the true cross, duly labelled. The acquisition of this treasure was of course ascribed to the immediate interposition of God. And as about the same period the head of St. George was discovered at Rome, through the intervention of Pope Zachary, it was conjectured that this pontiff had given the wonder-working relic to some venerable men from *Britain*, a country described as being “always on the most intimate footing (*maxime familiares*) with the Apostolic See;” and that, these being wrecked on their voyage home, or through some other adventure, the said treasure was providentially driven ashore at Coriovallum.

Chapter XV. gives us an account of GERVOLDUS, who ruled this abbey eighteen years, dying A.D. 806. He had been ambassador from Charlemagne to Offa, King of Mercia. The son of Charlemagne demanded the daughter of Offa in marriage, who refused his consent, unless his own son should receive the hand of Bertha, the daughter of the French king. Charles, in consequence, inhibited the subjects of Offa from trading on the French coast. This inhibition was, however, withdrawn through the mediation of the Abbot Gervoldus, who seems to have been in great favour with Charles.

I need hardly say, that throughout the chronicle there is a tolerable sprinkling of the marvellous. {487} I give you the following as a warning to all dishonest bell-founders.

Page 11

The pious builder of a church being desirous, according to custom, of putting a bell in the turret, engaged a skillful craftsman to carry into effect his design. This man, "at the instigation of the devil," stole some of the metal with which he had been furnished for the work; and the bell was, in consequence, mis-shapen and of small size. It was, however, placed in the turret; but, as a divine punishment for his crime, whenever the bell was struck, the dishonest founder was thereupon seized with frenzy, uttering strange words and barking like a dog!

GASTROS.

* * * * *

ORIGIN OF THE WORD "NEWS."

I have great respect for "Mr. SAMUEL HICKSON," but I cannot treat his derivation of the word "News" with any respect (No. 27. p. 428.). I wish "Mr. HICKSON" had been a little more modest in his manner of propounding his novelty. Can any thing be more dogmatic than his assertions? which I will recapitulate as much as possible in his own words, before I proceed to deal with them.

1. "I have never had the least doubt that this word is derived immediately from the German."
2. "It is, in fact, 'das Neue' in the genitive case;" and "Mr. H." proceeds to mention the German phrase, "Was giebt's Neues?" as giving the exact sense of our "What is the news?" [which cannot be gainsaid; but I shall have a word to say presently about *neues* in that phrase being the genitive case.]
3. "That the word is not derived from the English adjective 'new,'—that it is not of English manufacture at all—I feel well assured."
4. "In that case 's' would be the sign of the plural; and we should have, as the Germans have, either extant or obsolete, also 'the new.'" [I do not see the *sequitur*.]
5. "'News' is a noun singular, and as such must have been adopted bodily into the language."

Such are "Mr. HICKSON's" principal assertions: and when I add, that he has found out that the German "neu" was in olden time spelt "new," so that the genitive, "newes," was identical with the old form of the English word "news;" and that he explains the transformation of a genitive case of a German adjective into an English substantive by English ignorance, which he further thinks is exemplified by the Koran having been called "the Alkoran," in ignorance of "Al" meaning "the," I have given not only all of his assertions, but also the whole of his argument.



I now proceed to assert on my part that the word “news” is not “derived immediately from the German,” and “has not been adopted bodily into our language;” that the English “new” and German “neu” have, however, of course the same origin, their common root being widely spread in other languages, as [Greek: *neos*], Gr.; *norus*, Lat.; *neuf*, Fr., &c.; that “news” is a noun of plural form and plural meaning, like *goods*, *riches*, &c.; that its peculiar and frequent use is quite sufficient

Page 12

to account for its having come to be used as a singular noun ("riches," by the way, may be prefixed sometimes to a singular verb, as "riches is a cause of corruption"); that Mr. HICKSON might as well say that "goods" is derived immediately from "gutes," the genitive of "gut;" and "riches" from "reiches," the genitive of "reich:" and also that if "s" in "goods," and "es" in "riches" are signs of the plural, "we should have, as the Germans have, either extant or obsolete," the "good," "the rich," (not that I quite understand this part of "Mr. HICKSON's" argument): and, lastly, I assert that I believe that *Neues*, in the phrase "Was giebt's Neues?" is not the genitive, but the nominative neuter, so that the phrase is to be literally translated "What is there new?"

As regards the derivation of "News," I wish you had allowed the question to rest as it stood after the sensible remarks of "A.E.B." (No. 23. p. 369.). Pray excuse me, Sir, for expressing a hope that you will ponder well before you again allow us to be puzzled on so plain a subject, and give circulation and your sanction to paradoxes, even though coming from one so entitled to attention as "Mr. HICKSON."

The early communication between the English and German languages, of which "Mr. HICKSON" puts forward the derivation of "news" from "neues" as an instance, may be an interesting and profitable subject of inquiry; but as I think he has been singularly unfortunate in the one instance, so I do not think him particularly happy in his other. I see no further resemblance between Heywood's "Song in praise of his Mistress," and the early German poem, than what *might* arise from treatment of the same and a very common subject.

I am not enough of an etymologist to give you the root of the word "noise." But my faith in "Mr. HICKSON" in this capacity is not strong enough to lead me to believe, on his dictum, that "news" and "noise" are the same word; and when, pursuing his fancy about "neues," he goes on to say that "noise" is "from a dialect from which the modern German pronunciation of the diphthong is derived," I fear his pronunciation of German is faulty, if he pronounces *eu* in "Neues" like *oi* in "noise."

[We differ from our correspondent on this point, and think that here, at all events, Mr. HICKSON has the advantage of the argument.]

I beg to repeat that for "Mr. HICKSON" I feel great respect. If he knew my name, he would probably know nothing about me; but I happen {488} to know of him, what perhaps, some of your readers do not, that he has unostentatiously rendered many considerable services not only to literature but to our social and political interests. In my humble opinion, his recent essay in your columns on *The Taming of the Shrew* is a contribution to our literary history which you may be proud of having published. But I feel that I cannot too strongly protest against his derivation of "News."

Page 13

CH.

* * * * *

REPLIES TO MINOR QUERIES.

Dr. Whichcot and Lord Shaftesbury (No. 24. p. 382., No. 27. p. 444.).—I am obliged to “COLL. REGAL. SOCIUS” for his notice of my inquiry. The Lord Chamberlain and Chancellor of Cambridge University mentioned in Lord Lauderdale’s letter to Dr. Whichcot, is the Earl of Manchester. Shaftesbury was never either Lord Chamberlain or Chancellor of Cambridge.

I may mention that Whichcot’s intimacy with Lord Shaftesbury would probably have been brought about by his being incumbent of the church of St. Lawrence Jewry, Shaftesbury having his London house in the latter part of his life in Aldersgate Street.

If it is not committing unpardonable trespass on that useful part of your publication in which books and odd volumes are asked for, I will go on to say that I should be glad to have a copy of the volume of Whichcot’s *Sermons* (1698) which the third Lord Shaftesbury edited, at a reasonable price.

CH.

Elizabeth and Isabel (No. 27. p. 439.).—Mr. Thomas Duffus Hardy, in his evidence on the Camoys Peerage case (June 18. 1838, Evidence, p. 351.) proved that the names of Isabella and Elizabeth were in ancient times used indifferently, and particularly in the reigns of Edward I. and Edward III. Mr. Hardy says in his evidence:—

“In the British Museum there is a Latin letter of Elizabeth of Austria, Queen of Charles IX. of France, to Queen Elizabeth of England. In the Latin she is called Elizabetha, and she signs her name Ysabel. In the *Chronicle de St. Denis*, in the year 1180, it is stated, ‘Le jor martmes espousa la noble Roine Ysabel,’ ‘Upon this day, Queen Elizabeth was married;’ and in *Rigordus de Gestis Philippi Augusti Regis Francoi* it is stated, ‘Tune inuncta fuit Elizabeth uxor ejus venerabilis foemina;’ and Moreri says she is called ‘Elizabeth or Izabeau de Hainault, Queen of France, wife of Philippe Auguste.’ Camden, in his *Remains*, says, ‘Isabel is the same as Elizabeth;’ that the Spaniards always translate Elizabeth into Isabel, and the French into Izabeau. I have seen in the British Museum a deed, in which the name Elizabetha is written in Latin; on the seal it is Isabella. In the *Inquisitiones post Mortem* I have frequently seen Ysabella returned in one country and Elizabetha in an other for the same person. I have something like a dozen other instances from Moreri, in which he says that Elizabeth and Isabella or Isabeau are the same. Elizabeth or Izabeau de France, dau. of Lewis VIII. and Blanche of Castella; Elizabeth or Isabelle d’Aragon, Queen of France, wife of Philippe III., surnamed le Hardie; Elizabeth or Isabeau de Baviere, Queen of France, wife of Charles

VI.; Elizabeth or Isabeau d'Angouleme, wife of King John of England; Elizabeth or Isabeau de France, Queen of England, dau. of Philippe IV.; Elizabeth or Isabelle of France, Queen of Richard II.; Elizabeth or Isabelle de France, Queen of Navarre; Elizabeth or Isabelle de Valois, dau. of Charles of France; Elizabeth or Isabelle de France, dau. of Philippe le Long, King of France; Elizabeth or Isabelle de France, Duchess of Milan; Elizabeth or Isabelle, Queen of Philippe V. of Spain."

WM. DURRANT COOPER.

Page 14

81. Guildford Street, May 4. 1850.

Elizabeth—Isabel.—The Greek word [Greek: Elisabet] (Luke, i. 5. &c.) from which Elizabeth, or *Elisabeth*, must have been adopted as a Christian name, is used by the LXX. (Exodus, vi. 23.) to express the Hebrew [Hebrew: Elisheba], the name of Aaron's wife. This at once directs us to the verb [Hebrew: shaba], or rather to its Niphal, [Hebrew: nishba], for the *Kal* form does not occur, *to swear*; for the combination of letters in [Hebrew: el ishshaba], *God will swear*, or *God sweareth*, is the same as that in the proper name. Now let us transpose the verb and its nominative case, and we have [Hebrew: ishaba el], which a Greek translator might soften into [Greek: Isabel].

The use of [Greek: Elisabet] both by the LXX. and the Evangelist, makes it probable that the mother of John the Baptist, who was *of the daughters of Aaron* (Luke, i. 5.), was known amongst her own people by the recognized and *family* name of *Elisheba*, as *Anna* no doubt would be *Hannah* ([Hebrew: hanah]), and *Mary, Miriam* ([Greek: Mariam], Luke, i. 27.). And this is confirmed by the Syriac version, the vernacular, or nearly so, of Our Blessed Lord and His disciples, which has [Syriac: elisheba].

Genesius, in his *Lexicon*, explains Elisheba to mean “cui Deus est sacramentum,” “quae jurat per Deum, *i.e.* Dei cultrix: cf. Is. xix. 18.” I should rather take it to be a name expressive of trust in God's promises or oath, such as *Elijah*, “the LORD is my God;” *Isaiah*, “the LORD is my salvation;” *Ezekiel*, “God strengtheneth.” Schleusner (*Lex. N.T.*) says that others derived it from [Hebrew: saba], *saturavit*; “sic in Alberti Gloss. N.T., p. 87. explicatur, [Greek: Theou mou plaesmonae].” Wolfius, in his note on Luke, i. 5., refers to Witsii *Miscellanea*, tom. ii. p. 478., to which I must refer your correspondent “A.C.,” as I have not the book by me.

Camden must, of course, have derived the name {489} from [Hebrew: shabath], *to rest*; but I think we must rather defer to the authority of the LXX. And though [Hebrew: el ishboth] may give us *Elisabeth*, we shall not be able to deduce *Isabel* from [Hebrew: ishboth el] quite so easily.

B.

L — Rectory, S —, May 4. 1850.

Trunck Breeches (No. 24. p. 384.), more commonly called “trunk-hose,” were short wide breeches reaching a little above, or sometimes below the knees, stuffed with hair, and striped. (See *The Oxford Manual for Brasses*, p. cvi.; and Planche's *British Costume*, pp. 334-339. new ed.) Two years ago, I saw in the Strand an old man with a *queue*; a sight which I made a note of as soon as I got home, influenced by the same motive that, no doubt, led Smith in 1640 to append to the death of “old Mr. Grice” the remark, “who wore truncke breeches,” namely, the antique singularity of the habiliment.

Page 15

ARUN.

Mercenary Preacher (No. 24. p. 384.).—I think mercenary here is used in its primary signification, and in the sense in which we still apply it to troops in the pay of a state foreign to their own; to designate one who, having no settled cure, was at liberty to be “hired” by those who had occasion for his services.

ARUN.

Abdication of James the Second (No. 3. p. 40.).—“J.E.” would probably hear of the MSS. mentioned by Sir Harris Nicholas, on application to the Rev. Sir Thomas Miller, Bart., Froyle, near Alton, Hants.

E.W.
Clifton.

Toom Shawn Cattie (No. 24. p. 383.).—An entertaining volume, containing the life and adventures of Twm Sion Catti, was published at Biulth some years ago, by Mr. Jeffery Llewelyn Prichard, who recently told me it was out of print, and that inquiries had been made for the book which might probably lead to a new and improved edition.

ELIJAH WARING.
Dowry Parade, Clifton.

Wotton's Poem to Lord Bacon (No. 19. p. 302.).—The poem communicated by Dr. Rimbault, with the heading, “To the Lord Bacon when falling from Favour,” and with the remark that he does “not remember to have seen it in print,” was written by Sir Henry Wotton, and may be found under the title, “Upon the sudden restraint of the *Earl of Somerset*, then falling from Favour,” in all the old editions of the *Reliquiae Wottonianae* (1651, 1654, 1672, and 1685), as well as in the modern editions of Sir Henry's poems, by Mr. Dyce and Mr. Hannah. It was also printed as Wotton's in Clarke's *Aurea Legenda*, 1682, p. 97., and more recently in Campbell's *Specimens*, in both cases, doubtless, from *Rel. Wotton*. The misapplication of it to Lord Bacon's fall dates from an unauthorised publication in 1651, which misled Park in his edition of Walpole's *Royal and Noble Authors*, ii. 208. In stanza 3. line 2. of Dr. Rimbault's copy, “burst” should be “trust.”

R.A.

“*My Mind to Me a Kingdom is*” (No. 19. p. 302.).—The following note, from the Introduction to Mr. Hannah's edition of the Poems of Sir H. Wotton and Sir Walter Raleigh, 1845, p. lxx., will answer Dr. Rimbault's Query, and also show that a claim had been put in for Sir E. Dyer before Mr. Singer's very valuable communication to “NOTES AND QUERIES,” p. 355.



“There are three copies of verses on that model; two of which, *viz.*, one of four stanzas and another of size, were printed by Byrd in 1588. They have been reprinted from his text in *Cens. Lit* ii. 108-110, and *Exc. Tudor*, i. 100-103. Percy inserted them in the *Reliques* with some alterations and additions; but he changed his mind more than once as to whether they were two distinct poems, or only the discovered parts of one (see i. 292-294. 303., ed. 1767; and i. 307-310. ed. 1839). The third (containing four stanzas) is among Sylvester’s

Page 16

Posthumous Poems p. 651.; and Ellis reprinted it under his name. In *Cens. Lit.* ii. 102., another copy of it is given from a music book by Gibbons, 1612. Now the longest, and apparently the earliest of these poems is signed 'E. DIER,' in MS. Rawl. Poet. 35., fol. 17. That copy contains *eight* stanzas, and one of the two which are not in Byrd corresponds with a stanza which Percy added. The following are the reasons which incline us to trust this MS.:—(1.) Because it is the very MS. to which reference is commonly made for several of Dyer's unprinted poems, as by Dr. Bliss, *A.O.* i. 743.; and apparently by Mr. Dyce, ed. of Greene, i. p. xxxv. n.; and by Park, note on Warton, iii. 230. Park is the only person I can recollect who has mentioned this particular poem in the MS., and he cannot have read more than the first line, for he only says, 'one of them bears the popular burden of "My mind to me a kingdom is."' (2.) Because it is quite impossible that Dyer wrote many extant poems, of which he is not known to be the author; for, as Mr. Dyce says, none of his (*acknowledged*) productions 'have descended to our times that seem to justify the contemporary applause which he received.' (3.) Because I cannot discover that there is any other claimant to this poem. One of Greene's poems ends with the line,

'A mind content both crown and kingdom is.'

(*Works*, ii. 288., ed. Dyce.)

It will be observed that no mention is here made of the copy in Breton's tract; therefore this summary gains from both the correspondents of "NOTES AND QUERIES"—an addition from the one, a corroboration from the other.

R.A.

Gesta Grayorum (No. 22. p. 351.).—"J.S." is informed that copies of the *Gesta Grayorum* are by no means uncommon. It was originally printed {490} for *one shilling*; but the bibliomaniac must now pay from *twenty to thirty shillings* for a copy. The original, printed in 1688, does not contain the second part, which was published by Mr. Nichols for the first time. Copies are in the Bodleian, and in the University Library, Cambridge.

EDWARD F. RIMBAULT.

Marylebone Gardens (No. 24. p. 383.).—These gardens were finally closed in 1777-8. It is not generally known that, previous to the year 1737, this "fashionable" place of amusement was entered *gratis* by all ranks of people; but the company becoming more "select," Mr. Gough, the proprietor, determined to charge a shilling as entrance money, for which the party paying was to receive an equivalent in viands.

EDWARD F. RIMBAULT.

Page 17

Mother of Thomas a Becket (No. 26. p. 415.).—An inspection of some of the numerous legends touching the blessed martyr, St. Thomas of Canterbury, would probably supply many interesting particulars concerning the story of his father's romantic marriage. But the most important narrative is that of Herbert Bosham, Becket's secretary, who, it will be remembered, was present at his martyrdom. Bosham's *Vita et Res Gestae Thomae Episcopi Cantuariensis* is published in the *Quadrilogus*, Paris, 1495. Consult also the French translation of Peter Langtoft, and the English one by Laurence Wade, a Benedictine monk of Canterbury. Robert of Gloucester's metrical *Legend of the Life and Martyrdom of Thomas Beket*, published by the Percy Society, under the editorial care of Mr. W.H. Black, fully confirms the "romance;" as also do the later historians, Hollingshed, Fox, and Baker.

EDWARD F. RIMBAULT.

Dr. Strode's Poem (no. 10. p. 147.).—Dr. Strode's poem, beginning—

"Return my joys, and hither bring—"

which Dr. Rimbault does "not remember to have seen in print," is in Ellis's *Specimens*, iii. 173. ed. 1811. He took it from *Wit Restored*, p. 66. ed. 1658, or i. 168. reprint. It is the second poem mentioned by Dr. Bliss, *A.O.* iii. 152., as occurring with Strode's name in MS. Rawl. 142.

R.A.

"*All to-broke*" (No. 25. p. 395.).—Surely the explanation of Judges, ix. 53, is incorrect. Ought not the words to be printed "and all-to brake his scull," where "all-to" = "altogether"?

R.A.

Woolton's Christian Manual (No. 25. p. 399.).—There is a copy in the Grenville Collection.

NOVUS.

Tract by F.H. (No. 25. p. 400.).—"J.E." may advance his knowledge about F.H. slightly, by referring to Herbert's *Ames*, p. 1123.

NOVUS.

Duke of Marlborough (No. 26. p. 415.).—Your correspondent "BURIENSIS" is referred to the Trial of William Barnard, Howell's *State Trials*, xix. 815-846.; the case of *Rex v. Fielding, Esq.*, Burrow's *Reports*, ii. 719. and Lounger's *Common Place Book*, tit.



Barnard, William. The greater part of this latter article is in Leigh Hunt's *One Hundred Romances of Real Life*, No. 1.

C.H. COOPER.

Cambridge, April 29. 1850.

["C.I.R." refers "BURIENSIS" to Burke's *Celebrated Trials connected with the Aristocracy*, London, 1848; and "J.P. Jun." refers to Leigh Hunt's *London Journal*, No. 1. p. 5., No. 3. p. 24.]

Lord Carrington or Karinthon (No. 27. p. 440.).—The nobleman about whom "C." inquires, was Sir Charles Smith, created an English baron 19 Charles I., by the title of Lord Carrington, and afterwards advanced to the dignity of an Irish Viscount under the same name. These honours were conferred upon him for his services to the King in the time of his majesty's great distresses.

Page 18

On the 20th Feb., 1655, whilst travelling in France, Lord Carrington was barbarously murdered by one of his servants for the sake of his money and jewels, and buried at Pontoise. (Bankes' *Dormant and Extinct Peerage*, vol. iii. p. 155.) The title became extinct circiter 1705.

BRAYBOOKE.

Lord Monson presents his compliments to the Editor of "NOTES AND QUERIES," and has the pleasure of answering a Query contained in this day's Number, p. 440.; and takes the liberty of adding another.

The English nobleman murdered at Pontoise was Charles Smith, Viscount Carrington of Barrefen, Ireland, and Baron Carrington of Wotton Warem, co. Warwick; the date in the pedigrees of the murder is usually given 1666, probably March 1665-6.

The last Lord Carrington died 17 May, 1706: the estates of Wotton came to Lewis Smith, who married Eliz., daughter of William Viscount Monson, and relict of Sir Philip Hungate. His son Francis Smith Carrington died in 1749, and left one daughter and heir. What relation was Lewis Smith to the Smiths Lord Carrington? No pedigree gives the connection.

Dover, May 4. 1850.

["J.M.W." has kindly answered this Query; so also has "W.M.T.," who adds, "Lord Carrington, previously Sir Charles Smith, brother to Sir John Smith, who fell on the King's side at Alresford in 1644, being Commissary-General of the Horse. By the way, Bankes says it was his *son* John who fell at Alresford, but it is more likely to have been, as Clarendon states, his brother, unless he lost there both a brother and a son."] {491}

Esquires and Gentlemen.—I would ask your correspondent (No. 27. p. 437.), whether he has ascertained *the grounds of distinction* made in the seventeenth and in the early part of the eighteenth century, between *esquires* and *gentlemen*, when both were landed proprietors? We find lists of names of governors of hospitals, trustees, &c., where this distinction is made, and which, apparently, can only be accounted for on this ground, that the estates of the gentleman were smaller in extent than those of the esquire; and, consequently, that the former was so far a person of less consideration. Had the bearing of coat armour, or a connection with knighthood, any thing to do with the matter?

J.H. MARKLAND.
Bath, May.

Early Inscriptions.—The excellent remarks by "T.S.D." on "Arabic Numerals, &c." (No. 18. p. 279.) have put me in mind of two cases which in some degree confirm the

necessity for his caution respecting pronouncing definitively on the authenticity of old inscriptions, and especially those on “Balks and Beams” in old manorial dwellings. The house in which I spent the greater portion of my youth was a mansion of the olden time, whose pointed gables told a tale of years; and whose internal walls and principal floors, both below and above stairs, were formed of “raddle and daub.”

Page 19

It had formerly belonged to a family of the name of Abbot; but the “last of the race” was an extravagant libertine, and after spending a handsome patrimonial estate, ended his days as a beggar. Abbot House was evidently an ancient structure; but unfortunately, as tradition stated, a stone, bearing the date of its erection, had been carelessly lost during some repairs. However, in my time, on the white wainscot of a long lobby on the second floor, the initials, “T.H. 1478,” were distinctly traced in black paint, and many persons considered this as nothing less than a “true copy” of the lost inscription. Subsequent inquiry, however, finally settled the point; for the inscription was traced to the rude hand of one of the workmen formerly employed in repairing the building, who naively excused himself by declaring that he considered it “a pity so old a house should be without a year of our Lord.”

The second instance is that of the occurrence of “four nearly straight lines” on one of the compartments of a fine old font in Stydd Church, near Ribchester, which many visitors have mistaken for the date “1178.” A closer scrutiny, however, soon dispels the illusion; and a comparison of this with similar inscriptions on the old oak beams of the roof, soon determines it to be nothing more than a rude, or somewhat defaced, attempt to exhibit the sacred monogram “I.H.S.”

J.W.

Burnley, April 27. 1850.

American Aborigines called Indians (No. 16. p. 254.).—I believe the reason is that the continent in which they live passed under the name of *India*, with the whole of the New World discovered at the close of the fifteenth century. It is, of course, unnecessary to dwell upon the fact of Columbus believing he had discovered a new route to India by sailing due west; or upon the acquiescence of the whole world in that idea, the effects of which have not yet passed away; for we not only hear in Seville, even now, of the “India House” meaning house of management of affairs for the “New World,” but we even retain ourselves the name of the West Indies, given as unwarrantably to the islands of the Caribbean Sea. It is needless to do more than allude to this, and to other misnomers still prevalent, notwithstanding the fact of the notions or ideas under which the names were originally given having long since been exploded; such as the “four quarters of the globe,” the “four elements,” &c. If your correspondent searches for the solution of his difficulty on different grounds from those I have mentioned, it would not satisfy him to be more diffuse; and if the whole reason be that which I conceive, quite enough has been said upon the subject.

G.W.

89. Hamilton Terrace, St. John’s Wood.

“Northman” is informed, that on the discovery of America by Columbus, when he landed at Guanahani (now called Cat Island), he thought, in conformity with his theory of the spherical shape of the earth, that he had landed on one of the islands lying at the eastern extremity of India; and with this belief he gave the inhabitants the name of Indians. The following quotations will perhaps be interesting:—

Page 20

“America persaepe dicitur, sed improprie, Indiae Occidentales, *les Indes Occidentales*, Gallis, *West Inde*, Belgis: Non tantum ab Hispanis, qui illam denominationem primi usurparunt, sed etiam a Belgis, Anglis, et aliquando a Francis, quod eodem fere tempore detecta sit ad occidentem, quo ad Orientem India reperta est.”—*Hofmanni Lexicon Univ.* 1677, sub titulo “America.” “At eadem terra nonnullis *India Occidentalis*, nuncupatur, quia eodem tempore, quo India Orientalis in Asia, haec etiam delecta fuit; tum quod utriusque incolis similis ac pene eadem ivendi ratio: nudi quippe utrique agunt.”—*P. Clurerii Introduct. in Univ. Geographiam*, Cap. xi (iv.) 1711. “The most improper name of all, and yet not much less used than that of *America*, is the *West Indies*: *West*, in regard of the western situation of it from these parts of Europe; and *Indies*, either as mistook for some part of India at the first discovery, or else because the seamen use to call all countries, if remote and rich, by the name of *India*.”—*Heylyn’s Cosmography*, 1677, Book iv., sub initio.

It is almost needless to mention, that India received {492} its name from the river *Indus*; and that *Indus* and [Greek: Indos] are the Roman and Greek forms of *Sindo*, the name it was known by among the natives.

HENRY KERSLEY.
Corpus Christi Hall, Maidstone.

[We have received many other replies to this Query, referring “NORTHMAN” to Robertson’s *History of America*, and Humboldt’s *Aspects*, &c., vol. ii. p. 319.]

Vox Populi Vox Dei (No. 20. p. 321.).—Your correspondent “QUAESITOR” asks for the origin of the saying *Vox populi Vox Dei*. Warwick, in his *Spare Minutes* (1637), says—

“That the voice of the common people is the voice of God, is the common voice of the people; yet it is as full of falsehood as commonnesse. The cry before Pilate’s judgement-seat, ‘Let him be crucified,’ was *vox populi*, ‘the cry of all the people.’ How far was it the voice of God?”

M.

[Mr. G. Cornewall Lewis, in his valuable *Essay on the Influence of Authority in Matters of Opinion*, p. 172., has some very interesting remarks upon this proverb, which, “in its original sense, appears to be an echo of some of the sentences in the classical writers, which attribute a divine or prophetic character to common fame or rumour.” See pp. 172, 173., and the accompanying Notes.]

Dutch Language (No. 24. p. 383.).—“E.V.” will find Holtrop’s *Dictionary* in 2 vols. one of the best. Werninck’s *Pocket Dictionary* is very good: also Tauchnitz’s *Dutch and French* (pocket): also Picard’s *English and Dutch*. Jansen’s is not bad. Swier’s

Grammar is a good one; but I do not know whether there is any late edition. See Williams and Norgate, or Quaritch.

Page 21

AREDJID KOOEZ.

[Messrs. Williams and Norgate have also obligingly answered this Query, by the following list:—

PYL (R. van der), A practical Grammar of the Dutch Language, 8vo. Rotterd. 1826, 8s.

AHN (F.) Neue hollaendische Sprachlehre nebst Lesestucke, 12mo. Cref. 1841, 2s.

AHN (F) hollaendische Umgangsprache, 12mo. 1846, 1s. 6d.

PICARD (H.) A new Pocket Dictionary of the English and Dutch Languages, remodelled and corrected from the best Authorities. Zalt-bommel, 1848, 10s. 6d.

DICTIONNAIRE Hollandais et Francais. 16mo. Leipzig, 4s.

HOLLANDISCH u. deutsches Taschen-woerterbuch. 16mo. 4s.]

“*Salting.*”—Salt is said by all writers upon magic to be particularly disagreeable to evil spirits; and it is owing to this noxious substance being dissolved in holy water, that it has such power in scaring them away. Query, did not salt acquire this high character, and its use in all sacrifices, from its powers of resisting corruption?

Salt is used emblematically in many of our foreign universities. There is a book published at Strasburg as late as 1666, containing twenty plates, illustrating the several strange ceremonies of the “*Depositio.*” The last represents *the giving of the salt*, which a person is on a plate in his left hand; and, with his right hand, about to put *a pinch of it* upon the tongue of each *Becanus* or Freshman. A glass, probably holding wine, is standing near him. Underneath is the following couplet:—

“*Sal Sophiae gustate, bibatis vinaque laeta,
Augeat immensus vos in utrisque Deus!*”

A copy of this rare book was sold in the Rev. John Brand’s collection. I have never seen it, and know it only from a MS. note in one of Brand’s Common Place Books now in my possession.

EDWARD F. RIMBAULT.

Vincent Gookin (No. 24. p. 385.).—Your querist “J.” is referred to Berry’s *Kentish Pedigrees*, where, at pp. 60. 195. 202. 207. and 113., he will find notices and a pedigree

of the family *Gookin*; and therein it is shown that Vincent Gookin was the fourth son of John Gookin of Replecourt, co. Kent, by Katherine, dau. of William Dene of Kingston.

In the early part of the 7th century, Sir Vincent Gookin, Knt. (why was he knighted?) was living at Highfield House, in the parish of Bitton, Gloucestershire. It appears by the register, that in 1635, Mary Gookin, Gentleman, and Samuel, son of Sir Vincent Gookin, Knt., were buried at Bitton.

In 1637, John Gookin of Highfield, age 11 years, was buried in the Mayor's Chapel, Bristol.

1637, Frances, dau. of Sir Vincent Gookin, Knt., and the Lady Judith, was baptized at Bitton.

1637, Feb. 13. "Sir Vincent Gookin, Knt., was buried" at Bitton.

1642, May 2. "Judith, the Lady Gookin, was buried" at Bitton.

Page 22

There are no monuments remaining.

Highfield, with the manor of Upton Cheyney, was a considerable estate in 1627, where it was passed by fine from John and Mary Barker to Vincent Gookin, Esq.

In 1646, Vincent Gookin, Esq. (no doubt the knight's *son*), and Mary his wife, and Robert Gookin their son, Gent., passed the same estates by fine to Dr. Samuel Bave, after which it is supposed the Gookins left the parish. In Sims' *Index* are references to pedigrees under *Gokin, Kent*. Any further notices of *Sir* Vincent or his son would be acceptable to

H.T. ELLACOMBE.
Bitton, May 20, 1850.

Sneck up (No. 29, p. 467.)—All Shakspearean {493} students will be deeply indebted to you for giving insertion to articles on obsolete words and phrases, so many of which are to found in the pages of the great poet. The article by R.R. is very interesting, but I apprehend that the passage from Taylor, first quoted by Weber, is sufficient to show that the phrase *sneck up* was equivalent to *be hanged*! See Halliwell, p. 766, on the phrase, that writer not connecting it with *sneck*, to latch. Compare, also, *Wily Beguiled*,—"An if mistress would be ruled by him, Sophos might go *snick up*." And the *Two Angry Women of Abingdon*, 1599,—“If they be not, let them go *snick up*,” *i.e.* let them go and be hanged! These passages will not be consistently explained on R.R.'s principle.

R.

Hanap (No. 29. p. 477.)—I have a few notes by me relative to the drinking vessel, which may, perchance, be acceptable to some of your readers. It was similar to the *standing cup* and *grace cup*, as these vessels were subsequently called, being raised from the table by a foot and stem, for the convenience of passing it round the table for the company to pledge each other out of; it was thus distinguished from the *cup*, which was smaller, and only used by one person. The *hanap* frequently occurs in wills and inventories of the thirteenth, fourteenth, and fifteenth centuries.

In the will of Lady Calre, 1355,—

“Je devise a ma joefne fille Isabel Bardolf en cide de lui
marier un *hanap* plat door.”

And in that of the Earl of March, 1389,—

“Item. nous devisons a notre treschier friere Mons'r. Henri, un
hanaper de tortelez ove un ostelle en le founce.”

A very elegant specimen is described in the will of the Duchess of Gloucester, 1390,—



“Un *hanappe* de Beril gravez de long taille, et assis en un pee d'or, ove un large bordur paramont, et un covercle tout d'or, ove un saphir sur le pomel du dit covercle.”

In an inventory 19th Henry VI. we find—

“Une haute coupe d'argent enorrez appelez *l'anap* de les pinacles pois de troie vii lb pris la lb xl. Summa xiii li.”

Page 23

And temp. Edward II 1324,—

“Un hanap a pee de la veille fazon quillere et cymelle el founz
du pois xxix, du pris xl.”

In the same document several others are described having feet. I could give many other quotations, but will conclude with only one more, as in the last occurs the word *kyrymyry*, of which I should like to know the derivation, if any of your readers can assist me:—

“Item, un hanap d ore covere del ovrage d un *kyrymyry* et iij
scochons des armes d Engleterre et de Franuce en le sumet.”

I have met with notices of cups “covered of *kerimery* work,” and “chacez et pounsonez en lez founcez faitz de *kermery*,” and the following, from the *Vision of Piers Ploughman*, would seem to indicate a sort of veil or net-work:—

“He was as pale as a pelet,
In the palsy he semed
And clothed in a *kaurymaury*,
I kouthe it nought diseryve.”

W.C.
Jun.

* * * * *

MISCELLANIES

Bishop Burnet as an Historian.—Dr. Joseph Warton told my father that “Old Lord Bathurst,” Pope’s friend, had cautioned him against relying implicitly on all Burnet’s statements; observing that the good bishop was so given to gossiping and anecdote hunting, that the wags about court used often to tell him idle tales, for the mischievous pleasure of seeing him make note on them. Lord Bathurst did not, I believe, charge Burnet with deliberate misrepresentation, but considered some of his presumed facts *questionable*, for the reason stated.

ELIJAH WARING.

Dance Thumbkin.—In the *Book of Nursery Rhymes*, published by the Percy Society, there is a small error of importance, involving no less that the learned would call “a non sequitur,” and which, if my correct-and-almost-unequaled nurse, Betty Richins, was alive, she would have noticed much sooner that the nurseling who now addresses you. (She died about the year 1796.) In the valuable and still popular nursery classical song,



“Dance Thumbkin, dance,” it is not only an error to say “Thumbkin *he can* dance alone” (let any one reader of the “NOTES AND QUERIES,” male or female, *only try*), but it is not the correct text. Betty Richins has “borne me on her knee a hundred times” and sung it thus:—

Thumbkin *cannot* dance alone.
So[1] dance ye merry men, every one.”

I scarcely need add, that if this be true of Thumbkin, it is *truer* of Foreman, Longman, Middleman, and Littleman.

R.S.S.

[Footnote 1: Or *then*, meaning “for that reason.”]

King’s Coffee-house, Covent Garden.—As an addition to “Mr. RIMBAULT’s” Notes on Cunningham’s *Handbook*, the following extract from Harwood’s *Alumni Etonenses*, p. 293., in the recount of the boys elected for Eton to King’s College may be interesting:—

Page 24

“A.D. 1713, 12.”

“Thomas King born at West Ashton in Wiltshire; went away scholar, in apprehension that his fellowship {494} would be denied him, and afterwards kept that coffee-house in Covent Garden which was called by his own name.”

J.H.L.

Spur Money (No. 23. p. 374, and No 28. p. 462.).—In a curious tract, published in 1598, under the title of *The Children of the Chapel stript and whipt*, we have the following passage:—

“Wee think it very necessarye that every quorister sholde bringe with him to churche a Testament in Englishe, and turne to everie chapter as it is daily read, or som other good and godly prayer-booke, rather than spend their tyme in talk and hunting after *spur-money*, whereon they set their whole mindes, and do often abuse dyvers if they doe not bestowe somewhat on them.”

In 1622, the dean of the Chapel Royal issued an order by which it was decreed—

“That if anie Knight, or other persone entituled to weare spurs, enter the chappell in that guise, he shall pay to y’e quiristers the accustomed fine; but if he command y’e youngest quirister to repeate his *Gamut*, and he faile in y’e so doing, the said Knight, or other, shall not pay y’e fine.”

This curious extract I copied from the ancient cheque-book of the Chapel Royal.

Within my recollection, His Grace the Duke of Wellington (who, by the way, is an excellent musician) entered the Royal Chapel “booted and spurred,” and was, of course, called upon for the fine. But His Grace calling upon the youngest chorister to repeat his GAMUT, and the “little urchin” failing, the impost was not demanded.

EDWARD F. RIMBAULT.

* * * * *

MISCELLANEOUS.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. W.S.W. Vaux, of the department of Antiquities, British Museum, has just published a very interesting little volume under the title of *Nineveh and Persepolis: an Historical Sketch of Ancient Assyria and Persia, with an Account of the recent Researches in those Countries*. The work is illustrated with numerous woodcuts; and the two points

which Mr. Vaux has proposed to elucidate,—viz., 1. The history of Assyria and Persia, and, as connected with it, that of the Medes, the Jews, and the Chaldees, so far as it can be ascertained from the Bible, and the works of classical authors: and 2. The results of those inquiries which have been carried on for nearly three centuries by European travellers,—he has successfully accomplished, in a way to make his book a most useful introduction to the study of the larger works which have been written upon this important subject; and a valuable substitute to those who have neither the means to purchase them, nor time to devote to their perusal.

Page 25

The Rev. Dr. Maitland has just published a second edition of his *Eruvin, or Miscellaneous Essays on Subjects connected with the Nature, History, and Destiny of Man*. The Essays are ten in number, and treat: I. On the Nature and Objects of Revelation. II. On the Impediments to the Right Understanding of Scripture. III. Man before the Fall. IV. Satan. V. The Consequences of the Fall. VI. The Fallen Angels. VII. The Millenium. VIII. The Kingdom of Messiah. IX. The Regeneration. X. The Modern Doctrine of Miracles. We mention the subjects of these papers because, although they are of a nature not to be discussed in our columns, we are sure many of our readers will be glad to know the points on which they treat.

We have received the following Catalogues:—Bibliotheca Selecta, Curiosa et Rarissima. Part First of a general Catalogue of Miscellaneous English and Foreign Books now on sale by Thomas G. Stevenson, 87. Princes Street, Edinburgh—(a Catalogue well deserving attention of our Antiquarian friends); John Miller's (43. Chandos Street) Catalogue of Books Old and New; W.S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 56., May, 1850, of English, Foreign, Classical and Miscellaneous Literature.

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Errata.—No. 28. p. 452., for “Bayle” read “Bale,” and for “Carood” read “Cawood.” No. 29. p. 467., for “dick the string” read “click,” and for “bung” read “bang.”

* * * * * {495}

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