

# VARIOUS

THE MIRROR OF  
LITERATURE,  
AMUSEMENT, AND  
INSTRUCTION. VOLUME  
12, NO. 346, DECEMBER  
13, 1828

**Various**  
**The Mirror of Literature,**  
**Amusement, and Instruction.**  
**Volume 12, No. 346,**  
**December 13, 1828**

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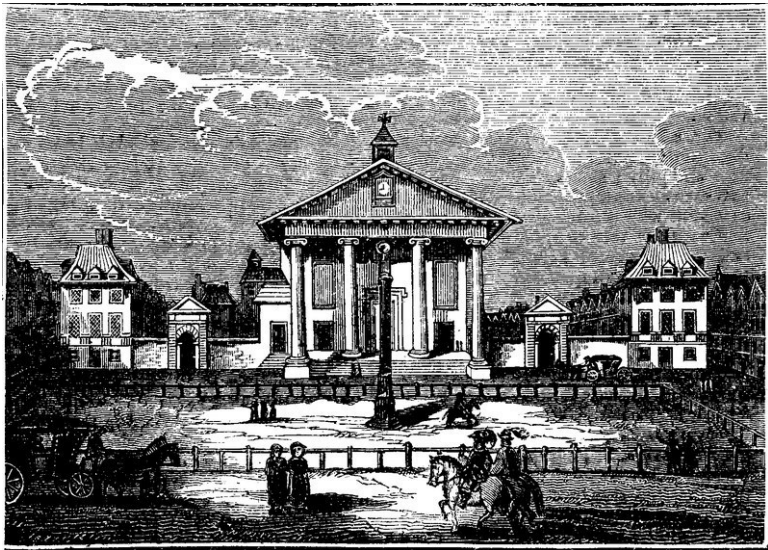
*The Mirror of Literature, Amusement, and Instruction / Volume 12, No. 346,  
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**OLD COVENT GARDEN**



The notoriety of Covent Garden is of too multifarious a description to render the above illustration uninteresting to either of our readers. It is copied from one of Hollar's prints, and represents the Garden about the time of Charles II., before its area had been polluted with filth and vegetable odours.

The spot was originally the garden belonging to the abbot of Westminster, which extended to St. Martin's church, was called the *Convent Garden*, and may be distinctly traced in Ralph Agar's View of London, bearing date about 1570. It was granted, after the dissolution, by Edward VI. first to the protector Somerset, on whose attainder, in 1582, it passed into the Bedford family.

About the year 1634, Francis, Earl of Bedford, began to clear away the old buildings, and to form the present handsome square. Its execution was confided to Inigo Jones, but unfortunately, only the north, and part of the east side, was completed; for, had the piazza been continued on the other this would have been one of the noblest quadrangles in the metropolis. Previously to the erection of the present mass of huts and sheds, the area was neatly gravelled, had a handsome dial in the centre, and was railed in on all sides, at the distance of sixty feet from the buildings. The south side was bounded by the garden wall of Bedford-House, the town house of the noble family of that name; and along this wall only were the market booths. But the mansion has long given way to Little Bedford-street.

The most striking object in the engraving is, however, the original church of St. Paul, as built by Inigo Jones, connected with which is the following anecdote:—When the Earl of Bedford sent for Jones, in 1640, he told him he wanted a chapel for the parishioners of Covent Garden; but added, he would not go to any considerable expense. "In short," said he, "I would not have it much better than a barn."—"Well, then," replied Jones, "you shall have the handsomest barn in England." The ceiling was very beautifully painted by Edward Pierce, sen. a pupil of Vandyke. In 1795, the church was accidentally destroyed by fire, but it was rebuilt by Mr. Hardwick, in imitation of the original design.

In a note at page 236 of vol. x. of the MIRROR, we adverted

to the disgraceful state of Covent Garden Market, which of late years has been little better than a public nuisance. The broom of reform at length promises to cleanse this *Augean* area; and a new market is in the course of erection. The design, it will be recollected, was in this year's Exhibition at Somerset House, and in an early Number we may probably give a view of the Elevation.

The celebrity of Covent Garden as a depot for vegetable produce is of considerable antiquity; and it is but reasonable that such an improvement should be made, consistent with the increased and increasing wants of this overgrown metropolis, and the augmented supplies which are poured in from all quarters. When this improvement is completed, it may lead to the finishing of the quadrangle. The parish (in extent, not in feeling) is, perhaps, one of the most compact in London; but when its proximity to the theatres is considered, little surprise can reasonably be felt at the immorality of the district. It may not be so easy a matter to mend the public morals as to build new markets; but the links of popular improvement are too closely connected to make the case hopeless.

It would be amusing to compare this emporium of fruits and vegetables in ancient and modern times. At the first enclosure of Covent Garden, in 1635, the supply must have been very scanty. Upon the authority of Hume, we learn that when Catherine, queen of Henry VIII., was in want of any salads, carrots, or other edible roots, &c. she was obliged to send a special messenger to Holland for them. But the mention of

water-cresses, kales, gooseberries, currants, &c., by old writers, appears to invalidate the pury historian. The garden must, nevertheless, have presented a very different appearance to that of our day. Only let the *gourmand* take a walk through the avenues of the present Covent Garden—from the imperial pine, to the emerald leaves sprinkled with powdered diamonds—*vulgo*, savoys. Then the luscious list of autumnal fruits, and the peppers, or capsicums, and tomatas, to tickle the appetite of the veriest epicure of east or western London—not to mention the exotic fragrance of oranges, which come in just opportunely to fill up the chasm in the supply of British fruits.

# ANCIENT ROMAN FESTIVALS DECEMBER

(For the Mirror.)

The feasts of *Opalia* were celebrated in honour of the goddess *Ops*; they were held on the 9th of December. Saturn and *Ops* were husband and wife, and to them we owe the introduction of corn and fruits; for which reason the feast was not held till the harvest and fruit time were over. The vows offered to this goddess were made sitting on the ground, to show that she was Earth, the mother of all things.

The *Saturnalia* were festivals in honour of Saturn, celebrated the 16th or 17th, or, according to others, the 18th of December. They were instituted long before the foundation of Rome, in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. Some, however, suppose that the *Saturnalia* were first observed at Rome in the reign of Tullus Hostilius, after a victory obtained over the Sabines; while others support, that Janus first instituted them in gratitude to Saturn, from whom he had learnt agriculture; others suppose that they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator, Posthumius.

The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for three, four, five, and at last for seven days. The celebration was remarkable for the license which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon any subject. It was usual for friends to make presents one to another; all animosity ceased; no criminals were executed; schools were shut; war was never declared, but all was mirth, riot, and debauchery. In the sacrifices the priests made their offerings with their heads uncovered,—a custom which was never observed at other festivals.

The *Divalia* was a feast held on the 21st of December, in honour of the goddess *Angerona*, whence it is also called *Angeronalia*. On the day of this festival the pontifices performed sacrifices in the temple of *Voluptia*, or the goddess of joy and pleasure, who, some say, was the same with *Angerona*, and supposed to drive away all the sorrow and chagrin of life.

The feast of *Laurentinalia* was held on the 23rd of December, but was ordered to be observed twice a year by Augustus; by some supposed to be in honour of the *Lares*, a kind of domestic genii, or divinities, worshipped in houses, and esteemed the guardians and protectors of families, supposed to reside in chimney-corners. Others have attributed this feast in honour of *Acca Laurentia*, the nurse of Romulus and Remus, and wife of *Faustulus*.

# CELTIC ETYMOLOGIES

(For the Mirror.)

*Hibernia*.—Ireland is called by the Latin writers, *Hibernia*, *Ivernia*—*Ierne*<sup>1</sup>—and *Verna*—names differing but little in sound, and all, merely Latinizations of the Irish words *Ibh Eirin*—that is, the Land of Erié—for *Ibh*, in Irish, signifies a land, or country, and *Eirin* is the genitive case of *Eire*, the name of Ireland in the Irish tongue—from *Ibh Eirin* the Romans formed *Hibernia*, &c. the termination only being Latin—and from *Eire*, by adding *land*, the Saxons formed *Eireland* or *Ireland*. This *Eire* was a very ancient queen who gave her name to the country, as in modern times *Virginia* was called after Queen Elizabeth, *Maryland* after the queen of Charles I., &c.

*Tory*.—A robber, an outlaw, literally, *one hunted*—a name originally given to the outlawed Irish chiefs of Ulster, in the reign of James I., who after the seizure of their lands, had a price set upon their heads, and were *hunted* by the soldiery like wild beasts; hence the name of *Tories*, meaning the *hunted* people, for *Toriacht* in Irish signifies a pursuit or hunting, and *Torihe*, hunted. In the reign of Charles II. it began to be used to designate

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<sup>1</sup> Scotorum cumulos flevit glacialis *Ierne*. CLAUDIAN.

a party in the state favourable to absolute monarchy; many of these "Tories" having followed the fortunes of that prince in exile, returned with him, and being his most devoted partisans when reseated on his throne.

*Admiral.*—This word, which appears to have sadly puzzled the etymologists, having been derived from the Phoenician, the Coptic, and half a dozen languages besides, is pure Celtic, but little altered too, in its transit from one language to another. *Ard*, high or chief, *Muir*, the sea, and *Fear*, (in composition pronounced *ar*) a man, so that *Ardmurar*, or *Admiral*, signifies literally the *Chief Seaman*. There is nothing of torture in this derivation, as may be seen by referring to any Irish dictionary, and it is a curious fact, that the Irish seamen in the navy very generally call the Admiral "*the Ardmurar*." In Irish it is frequently written in two words, thus—*Ard muirfhear*.

*Beltin day.*—The first of May is so called in many places in the North of England. It was a custom in the days of Druidism to light large fires on the tops of hills on the evening of the first of May, in honour of *Bel* or the Sun, and hence that day is still called in Irish, *La Bheltine*, or the day of Bel's fire, from *La*, a day, *Bel*, the god Bel, and *teine*, fire. The same ceremony was practised in Britain, being a Druidical rite, and the name (*Beltin day*) remains, although the custom from which it originated, has in England, at least, been long forgotten.

Guthrie, in his "Geographical Grammar," tells us, that the English language is a compound of the Saxon, the French,

and the *Celtic*. As far as this latter is concerned, the assertion appears to me to have been made without due consideration; I do not believe that there are twenty words of *genuine Celtic* in the English language; there are, it is true, a very few Irish words, which have become as it were, English denizens, and of these I have sent you a specimen above; but I do not believe it possible to increase their number to twenty, even in broad Scotch, in which dialect of the Saxon (from the neighbourhood of the Highlanders who use the Irish language) some Celtic words might be expected, but very few occur;<sup>2</sup> there is, however, one very curious exception to this rule, and for which, I confess, I am unable to account, (though perhaps your correspondent, *Rupert C.* in No. 342, might,) it is this—that in Grose's *Dictionary of the Vulgar Tongue, or Cant Language*, if the words which are evidently figurative be thrown out, nearly the whole of what remain are pure Irish.

H.S.

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<sup>2</sup> As *Oe* a grandson—Irish *O* or *Ux byre*, a cowhouse—Irish *boyach* (boi-theach.)

# TURKISH CANNON

**(For the Mirror.)**

The Turks use the largest cannon of any people in Europe. In our ships, and I believe in our batteries, we seldom use a heavier gun than a 32-pounder. No man-of-war carries a gun of a larger calibre; but the Turks make use of 800-pounders. Mahommed II. is stated to have used at the siege of Constantinople, in 1453, cannon of an immense calibre, and stone shot. When Sir J. Duckworth passed the Dardanelles to attack Constantinople, in 1807, his fleet was dreadfully shattered by the immense shot thrown from the batteries. The Royal George (of 110 guns) was nearly sunk by only one shot, which carried away her cut-water, and another cut the main-mast of the Windsor Castle nearly in two; a shot knocked two ports of the Thunderer into one; the Repulse (74) had her wheel shot away and twenty-four men killed and wounded by a single shot, nor was the ship saved but by the most wonderful exertions. The heaviest shot which struck our ships was of granite, and weighed 800 pounds, and was two feet two inches in diameter. One of these huge shots, to the astonishment of our tars, stove in the whole larboard bow of the Active; and having thus crushed this immense mass of timber, the shot rolled ponderously aft, and brought up abreast the main

hatchway, the crew standing aghast at the singular spectacle. One of these guns was cast in brass in the reign of Amurath; it was composed of two parts, joined by a screw at the chamber, its breach resting against massy stone work; the difficulty of charging it would not allow of its being fired more than once, but, as a Pacha said, "that single discharge would destroy almost the whole fleet of an enemy." The Baron de Trott, to the great terror of the Turks, resolved to fire this gun. The shot weighed 1,100 pounds, and he loaded it with 330 pounds of powder: he says, "I felt a shock like an earthquake, at the distance of eight hundred fathoms. I saw the ball divide into three pieces, and these fragments of a rock crossed the Strait, and rebounded on the mountain."

*W.G.C.*

# AN ORIGINAL SCOTCH SONG FOR THE ANNIVERSARY OF ST. ANDREW'S DAY

(For the Mirror.)

Air.—"*The kail brose o' awld Scotland.*"

Ye vintners a' your ingles<sup>3</sup> mak clear,  
An brew us some punch our hearts a' to cheer,  
On November the thritie let's meet ilkie year  
To drink to the memory o' Andrew,  
To Andrew the auld Scottish saint.

Peace was his word in the ha' or the fiel'<sup>4</sup>  
An his creed it was whalsome to those that were leal  
To mak' the road straight O' he was the cheel,  
Sae here's to the memory o' Andrew,  
To Andrew the auld Scottish saint.

In days o' langsyne as auld chronicles tell,  
When clans wi' their dirks gaid to it pell mell,

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<sup>3</sup> Fires.

<sup>4</sup> Field.

O he was sad' that a' fewds cou'd expel,  
Sae here's to the memory o' Andrew,  
To Andrew the auld Scottish saint.

For since at the Spey when M'Duff led the van,  
He vow'd that the charrians<sup>5</sup> he'd slay every one,  
But by Andrew's doctren he slew na a man,  
Sae here's to the memory o' Andrew,  
To Andrew the auld Scottish saint,

When he to the Culdees the truth did explain  
They a' rubb'd their beard, an' looket right fain  
An' vow'd that his council they'd ever retain,  
Sae here's to the memory o' Andrew,  
To Andrew the auld Scottish saint.

Altho' at fam'd Patres<sup>6</sup> he closed his e'e,  
Yet Regulus, the monk, brought him far oure the sea,  
In St. Andrew's he sleeps, an' there let him be.  
Sae here's to the memory o' Andrew,  
To Andrew the auld Scottish saint.

C.

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<sup>5</sup> See Buchanan's History of Scotland, book p. 186.

<sup>6</sup> See Cook's Geography, book ii. p. 302.

# ORIGIN OF THE WORD BANKRUPT

(For the Mirror.)

This word is formed from the ancient Latin *bancus* a *bench*, or *table*, and *ruptus*, *broken*. Bank originally signified a bench, which the first bankers had in the public places, in markets, fairs, &c. on which they told their money, wrote their bills of exchange, &c. Hence, when a banker failed, they broke his bank, to advertise the public that the person to whom the bank belonged was no longer in a condition to continue his business. As this practice was very frequent in Italy, it is said the term bankrupt is derived from the Italian *banco rotto*, broken bench. Cowel (in his 4th Institute 227) rather chooses to deduce the word from the French *banque*, *table*, and *route*, *vestigium*, *trace*, by metaphor from the sign left in the ground, of a table once fastened to it and now gone. On this principle he traces the origin of bankrupts from the ancient Roman *mensarii* or *argentarii*, who had their *tabernae* or *mensae* in certain public places; and who, when they fled, or made off with the money that had been entrusted to them, left only the sign or shadow of their former station behind them.

P. T. W.

# ORIGIN OF THE WORD *BROKER*, &c

(For the Mirror.)

The origin of this word is contested; some derive it from the French *broyer*, "to grind;" others from *brocader*, to cavil or riggle; others deduce broker from a trader *broken*, and that from the Saxon *broc*, "misfortune," which is often the true reason of a man's breaking. In which view, a broker is a broken trader, by misfortune; and it is said that none but such were formerly admitted to that employment. The Jews, Armenians, and Banians are the chief brokers throughout most parts of the Levant and the Indies. In Persia, all affairs are transacted by a sort of brokers, whom they call "*delal*" i.e. "*great talkers*." Their form of contract in buying and selling is remarkable, being done in the profoundest silence, only by touching each other's fingers:—The buyer, loosening his *pamerin*, or girdle, spreads it on his knee; and both he and the seller, having their hands underneath, by the intercourse of the fingers, mark the price of pounds, shillings, &c., demanded, offered, and at length agreed on. When the seller takes the buyer's whole hand, it denotes a thousand, and as many times as he squeezes it, as many thousand pagods or roupees, according to the species in question demanded; when he only takes the five fingers, it denotes five hundred; and when only

one, one hundred; taking only half a finger, to the second joint, denotes fifty; the small end of the finger, to the first joint, stands for ten. This *legerdemain*, or *squeezing system*, would not do for the *latitude* of London.

*P.T.W.*

# SELECT BIOGRAPHY

## DR. GALL

(For the Mirror.)

The loss which the scientific world has lately sustained by the death of Dr. Gall, will be longer and more deeply felt than any which it has experienced for some years. This celebrated philosopher and physician was born in the year 1758, of respectable parents, at a small village in the duchy of Baden, where he received the early part of his education. He afterwards went to Brucksal, and then to Strasburgh, in which city he commenced his medical studies, and became a pupil of the celebrated Professor Hermann. From Strasburgh he removed to Vienna, where he commenced practice, having taken the degree of M.D. In this capital, however, he was not permitted to develop his new system of the functions of the brain; and from his lectures being interdicted, and the illiberal opposition which he here met with, as well as in other parts of Austria, he determined to visit the north of Germany. Here he was well received in all the cities through which he passed, as well as in

Prussia, Sweden, and Denmark, and explained the doctrines he had founded on his observations from *nature*

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