

VARIOUS

NOTES AND QUERIES,
NUMBER 69, FEBRUARY
22, 1851

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69, February 22, 1851

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Notes and Queries, Number 69, February 22, 1851 / A Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, etc.:

Содержание

Notes	4
THE ROLLIAD	4
NOTE ON PALAMON AND ARCITE	15
FOLK LORE	20
THE SCALIGERS	24
INEDITED BALLAD ON TRUTH	28
Minor Notes	32
Конец ознакомительного фрагмента.	43

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Notes

THE ROLLIAD

(22d Ed., 1812.)

Finding that my copy of *The Rolliad* ("Notes and Queries," Vol. ii., p. 373.) contains fuller information regarding the authors than has yet appeared in your valuable periodical, I forward you

a transcript of the MS. notes, most of which are certified by the initial of Dr Lawrence, from whose copy all of them were taken by the individual who gave me the volume.

W. C. Trevelyan.

Wallington, Morpeth.

Advertisement. Dr. Lawrence.

Advertisement to 4th Edition. Do.

Explanation of Frontispiece and Title. Do.

Dedication. Do.

Rollo Family. E. T. and R. "This was the piece first published, and the origin of all that followed."

Extract from Dedication. Fitzpatrick. "The title of these verses gave rise to the vehicle of Criticisms on *The Rolliad*."—L.

Criticisms

No. 1. Ellis. The passage in p. 2, from "His first exploit" to "what it loses in sublimity," "inserted by Dr. L. to preserve the parody of Virgil, and break this number with one more poetical passage."—L.

No. 2. Ellis. "This vehicle of political satire not proving immediately impressive, was here abandoned by its original projector, who did not take it up again till the second part."—L.

No. 3. Dr. Lawrence. Verses on Mr. Dundas by G. Ellis.

4. Richardson.

5. Fitzpatrick.
6. Dr. Lawrence.
7. Do.
8. Do.
9. Fitzpatrick.
10. Richardson.
11. Do.
12. Fitzpatrick.
13. Dr. Lawrence.
14. Do.

The French Inscriptions by Ellis

Part II

- No. 1. Ellis
2. Do.
3. Richardson.
4. Do.
5. Fitzpatrick.
6. R-d.
7. Dr. Lawrence.

The passage commencing "The learned Mr. Daniel Barrington," to "drawing a long bow," "inserted by R-d under the verbal suggestions of Dr. Lawrence."

The Rose. Dr. Lawrence.

The Lyars. Fitzpatrick.

Margaret Nicholson. Lines 2-12, by Dr. Lawrence; the rest by A. (Adair.)

Charles Jenkinson. Ellis.

Jekyll. Lines 73. to 100., "inserted by Tickle;" 156. to end, "altered and enlarged by Tickle;" the rest by Lord J. Townsend. (At the end of Jekyll is the note which I have already sent to the "Notes and Queries," Vol. ii, p. 373.—W. C. T.)

Probationary Odes

Preliminary Discourse. G. Ellis or Tickle. Q.

Thoughts on Ode-writing. Tickle.

Recommendatory Testimonies. Tickle. "I believe all the Testimonies are his, unless the last be by Lord John Townsend."—L.

Warton's Ascension. Tickle.

Laureat Election. Richardson. "The first suggestion of the vehicle for Probationary Odes for the Laureatship came (as I understood, for I was not present) from the Rev. Dudley Bate."—L.

Irregular Ode. Tickle.

Ode on New Year. Ellis.

Ode No. 3. Dudley Bate.

4. Richardson.

6. Anonymous, communicated by Tickle.

7. Anonymous.

8. "Brummell." "Some slight corrections were made by L., and one or two lines supplied by others."—L.

9. Tickle. "The first draft of this ode was by Stratford Canning, a merchant in the city; but of his original performance little or nothing remains except five or six lines in the third Stanza."—L.

10. "Pearce, (I believe) Brother-in-law of Dudley Bate."—L.

11. "Boscawen, (I believe) afterwards of the Victualling Office, communicated by Tickle."—L.

12. Lord John Townsend,— "Three or four lines in the last stanza, and perhaps one or two in some of the former, were inserted by Tickle."—L.

13. "Anonymous, sent by the Post."—L.

14. "The Rev. O'Byrne.

'This political Parson's a *B'liever! most odd! He b'lieves he's a Poet, but don't b'lieve in God!'—*Sheridan*.

* Dr. O'B. pronounces the word believe in this manner."

15. Fitzpatrick.

16. Dr. Lawrence.

17. Genl. Burgoyne.

18. R-d.

19. Richardson.

20. Ellis.

21. Address. Dr. Lawrence. For "William York" read "William Ebor."

Pindaric Ode. Dr Lawrence.

22. The Prose and Proclamation, "by Tickle or Richardson."—L.

Table of Instructions. Tickle or Richardson.

Political Miscellanies

To the Public. R—d.

Odes to W. Pitt. Fitzpatrick.

My Own Translation, prefixed to Ode 2nd. Dr. Lawrence.

The Statesmen. R—d.

Rondeau. Dr. Lawrence.

In the third Rondeau, for "pining in his spleen" read "moving honest spleen."—L. All the Rondeaus are by Dr. L.

The Delavaliad. Richardson.

Epigrams. Tickle and Richardson.

Lord Graham's Diary. "Tickle, I believe."—L.

Lord Mulgrave's Essays. Ellis.

Anecdotes of Pitt. G. Ellis.

A Tale. Sheridan.

Morals. Richardson.

Dialogue. Lord John Townsend.

Prettymania.

Epigrams

No. 1. Dr. Lawrence.

" 32. Do.

" 33. Do.

" 37. Do.

Foreign Epigrams

No. 1. Ellis.

" 2. Rev. O'Byrne.

" 3. Do.

" 4. Do.

" 5. Do.

" 6. Dr. Lawrence.

" 7. Do.

" 8. Do.

" 9. Do.

" 10. Do.

" 11. Tickle.

" 12. Do.

"Most of the English Epigrams unmarked are by Tickle, some by Richardson, D. Bate, R-d, and others."—L.

Advertisement Extraordinary. Dr. Lawrence.

Paragraph Office. Do.

Pitt and Pinetti. "Ellis, I believe."—L.
The Westminster Guide. Genl. Burgoyne.
A new Ballad. Lord J. Townsend or Tickle.
Epigrams on Sir Elijah Impey. R—d.
— by Mr. Wilberforce. Ellis.
Original Letter. A. (Adair.)
Congratulatory Ode. Courtenay.
Ode to Sir Elijah Impey. "Anonymous—I believe L. J.
Townsend."—L.
Song, to tune "Let the Sultan Saladin." R—d.
A new Song, "Billy's Budget." Fitzpatrick.
Epigrams. R—d.
Ministerial Facts. "Ld. J. Townsend, I believe."—L.
Journal of the Right Hon. H. Dundas.
To end of March 7th. Tierney.
March 9th and 10th. Dr. Lawrence.
March 11th. Tierney.
March 12th and 13th. C. Grey.
March 14th. Tierney.
"This came out in numbers, or rather in continuations,
in the Newspaper."—L.
Incantation. Fitzpatrick.
Translations. "Tickle, Richardson, R—d, and others."—
L.

The "Memoranda" &c., respecting *The Rolliad*, at Vol. ii., p. 439., recalled to my recollection a "Note" made several years back; but the "Query" was, where to find that Note? However, I made a mental note, "when found," to forward it to you, and

by the merest chance it has turned up, or rather, out; for it fell from within an old "Common Place Book," when—I must not take credit for being in search of it, but, in fact, in quest of another note. Should you consider it likely to interest either your correspondents, contributors, or readers, you are much welcome to it; and in that case, to have troubled you with this will not be regretted by

C. W.

Stoke, Bucks.

The Rolliad.—(Memorandum in Sir James Mackintosh's copy of that work.)

"Bombay, 23rd June, 1804.

"Before I left London in February last, I received from my old friend, T. Courtenay, Esq., M.P., notes, of which the following is a copy, giving account of the Authors of *The Rolliad*, and of the series of Political Satires which followed it:—

Extract from Dedication. Fitzpatrick.

Nos. 1. 2. G. Ellis.

No. 3. Dr. Lawrence.

No. 4. J. Richardson.

No. 5. Fitzpatrick.

Nos. 6. 7. 8. Dr. Lawrence.

No. 9. Fitzpatrick.

Nos. 10. 11. J. Richardson.

No. 12. Fitzpatrick.

Nos. 13. 14. Dr. Lawrence.

Part II.

Nos. 1. 2. G. Ellis

Nos. 3. 4. J. Richardson.

No. 5. Fitzpatrick.

No. 6. Read.

No. 7. Dr. Lawrence.

Political Eclogues.

Rose. Fitzpatrick.

The Lyars. Do.

Margaret Nicholson. R. Adair.

C. Jenkinson. G. Ellis.

Jekyll, Lord J. Townsend and Tickell.

Probationary Odes

No. 1. Tickell.

2. G. Ellis.

3. H. B. Dudley.

4. J. Richardson.

5. J. Ellis. ?G.

6. Unknown.

7. (Mason's). Do.

8. Brummell.

9. Sketched by Canning, the Eton Boy, finished by Tickell.

10. Pearce. ?
11. Boscawen.
12. Lord J. Townsend.
13. Unknown. Mr. C. believes it to be Mrs. Debbing,
wife of Genl. D.
14. Rev. Mr. O'Byrne.
15. Fitzpatrick.
16. Dr. Lawrence.
17. Genl. Burgoyne.
18. Read.
19. Richardson.
20. G. Ellis.
21. Do.
22. Do.

"If ever my books should escape this obscure corner, the above memorandum will interest some curious collector.

"James Mackintosh.

"The above list, as far as it relates to Richardson, is confirmed by his printed Life, from which I took a note at Lord J. Townsend's four days ago.

"J. Mackintosh. 18 Nov., 1823."

NOTE ON PALAMON AND ARCITE

It has probably often been remarked as somewhat curious, that Chaucer, in describing the arrival of Palamon and Arcite at Athens, mentions the day of the week on which it takes place:

"And in this wise, these lordes all and some,
Ben on the Sonday to the citee come," &c.

Nothing seems to depend on their coming on one day of the week rather than on another. In reality, however, this apparently insignificant circumstance is astrologically connected with the issue of the contest. Palamon, who on the morning of the following day makes his prayer to Venus, succeeds at last in winning Emelie, though Arcite, who commends himself to Mars, conquers him in the tournament. The prayers of both are granted, because both address themselves to their tutelary deities at hours over which these deities respectively preside. In order to understand this, we must call to mind the astrological explanation of the names of the days of the week. According to Dio Cassius, the Egyptians divided the day into twenty-four hours, and supposed each of them to be in an especial manner influenced by some one of the planets. The first hour of the day had the prerogative of giving its name, or rather that of the planet to which it was subject, to the whole day. Thus, for instance,

Saturn presides over the first hour of the day, which is called by his name; Jupiter over the second, and so on; the Moon, as the lowest of the planets, presiding over the seventh. Again, the eighth is subject to Saturn, and the same cycle recommences at the fifteenth and at the twenty-second hours. The twenty-third hour is therefore subject to Jupiter, and the twenty-fourth to Mars. Consequently, the first hour of the following day is subject to the sun, and the day itself is accordingly dies Solis, or Sunday. Precisely in the same way it follows that the next day will be dies Lunæ; and so on throughout the week. To this explanation it has been objected that the names of the days are more ancient than the division of the day into twenty-four parts; and Joseph Scaliger has attempted to derive the names of the days from those of the planets, without reference to this method of division. His explanation, however, which is altogether geometrical, inasmuch as it depends on the properties of the heptagon, seems quite unsatisfactory, though Selden appears to have been inclined to adopt it. At any rate, the account of the matter given by Dio Cassius has generally been accepted.

To return to Chaucer: Theseus, as we know, had erected in the place where the tournament was to be held three oratories, dedicated to Mars, to Venus, and to Diana. On the day after their arrival, namely, on Monday, Palamon and Arcite offered their prayers to Venus and Mars respectively, and Emelie, in like manner, to Diana. Of Palamon we are told that—

"He rose, to wenden on his pilgrimage
Unto the blisful Citherea benigne"

two hours before it was day, and that he repaired to her temple
"in hire hour."

In the third hour afterwards,

"Up rose the sonne, and up rose Emelie
And to the temple of Diane gan hie."

Her prayer also was favourably heard by the deity to whom it was addressed; the first hour of Monday (the natural day beginning at sunrise) being subject to Luna or Diana. The orisons of Palamon were offered two hours earlier, namely, in the twenty-third hour of Sunday, which is similarly subject to Venus, the twenty-fourth or last hour belonging to Mercury, the planet intermediate between Venus and the Moon. It is on this account that Palamon is said to have prayed to Venus in her hour.

Arcite's vows were made later in the day than those of Palamon and Emelie. We are told that

"The nexte hour of Mars following this,"

(namely after Emelie's return from the temple of Diana)

"Arcite unto the temple walked is
Of fierce Mars."

The first hour of Mars is on Monday, the fourth hour of the day; so that as the tournament took place in April or May, Arcite went to the temple of Mars about eight or nine o'clock.

It may be well to explain the word "inequal" in the lines—

"The thridde hour inequal that Palamon
Began to Venus temple for to gon,
Up rose the sonne, and up rose Emelie."

In astrology, the heavens are divided into twelve houses, corresponding to a division of the ecliptic into twelve equal parts, the first of which is measured from the point of the ecliptic which is on the horizon and about to rise above it, at the instant which the astrologer has to consider, namely, the instant of birth in the case of a nativity, or that in which a journey or any other enterprise is undertaken.

The hours inequal here spoken of similarly correspond to a division of the ecliptic into twenty-four parts, so that each house comprehends the portions of the ecliptic belonging to two of these hours, provided the division into houses is made at sunrise, when the first hour commences. It is obvious that these astrological hours will be of unequal length, as equal portions of the ecliptic subtend unequal angles at the pole of the equator.

With regard to the time of year at which the tournament takes place, there seems to be an inconsistency. Palamon escapes from prison on the 3rd of May, and is discovered by Theseus on the

5th. Theseus fixes "this day fifty wekes" for the rendezvous at Athens, so that the tournament seems to fall in April. Chaucer, however, says that—

"Gret was the feste in Athenes thilke day,
And eke the lusty seson of that May
Made every wight to be, in swiche pleasance," &c.

Why the 3rd of May is particularly mentioned as the time of Palamon's escape, I cannot tell: there is probably some astrological reason. The mixture of astrological notions with mythology is curious: "the pale Saturnus the colde" is once more a dweller on Olympus, and interposes to reconcile Mars and Venus. By his influence Arcite is made to perish after having obtained from Mars the fulfilment of his prayer—

"Yeve me the victorie, I axe thee no more."

ε.

FOLK LORE

"*Snail, Snail, come out of your Hole.*"—In Surrey, and most probably in other counties where shell-snails abound, children amuse themselves by charming them with a chant to put forth their horns, of which I have only heard the following couplet, which is repeated until it has the desired effect, to the great amusement of the charmer.

"Snail, snail, come out of your hole,
Or else I'll beat you as black as a coal."

It is pleasant to find that this charm is not peculiar to English children, but prevails in places as remote from each other as Naples and Silesia.

The Silesian rhyme is:

"Schnecke, schnecke, schnürre!
Zeig mir dein viere,
Wenn mir dein viere nicht zeigt,
Schmeisz ich dich in den Graben,
Fressen dich die Raben;"

which may be thus paraphrased:

"Snail, snail, slug-slow,

To me thy four horns show;
If thou dost not show me thy four,
I will throw thee out of the door,
For the crow in the gutter,
To eat for bread and butter."

In that amusing Folk's-book of Neapolitan childish tales, the *Pentamerone* of the noble Count-Palatine Cavalier Giovan-Battista Basile, in the seventeenth tale, entitled "La Palomma," we have a similar rhyme:

"Jesce, jesce, corna;
Ça mammata te scorna,
Te scorna 'ncoppa lastrico,
Che fa lo figlio mascolo."

of which the sense may probably be:

"Peer out! Peer out! Put forth your horns!
At you your mother mocks and scorns;
Another son is on the stocks,
And you she scorns, at you she mocks."

S. W. Singer.

The Evil Eye.—This superstition is still prevalent in this neighbourhood (Launceston). I have very recently been informed of the case of a young woman, in the village of Lifton, who is lying hopelessly ill of consumption, which her neighbours

attribute to her having been "*overlooked*" (this is the local phrase by which they designate the baleful spell of the *evil eye*). An old woman in this town is supposed to have the power of "ill-wishing" or bewitching her neighbours and their cattle, and is looked on with much awe in consequence.

H. G. T.

"*Millery! Millery! Dusty-poll!*" &c.—I am told by a neighbour of a cruel custom among the children in Somersetshire, who, when they have caught a certain kind of large white moth, which they call a *miller*, chant over it this uncouth ditty:—

"*Millery! Millery! Dusty-poll!*
How many sacks hast thou stole?"

And then, with boyish recklessness, put the poor creature to death for the imagined misdeeds of his human namesake.

H. G. T.

"*Nettle in, Dock out.*"—Sometime since, turning over the leaves of Clarke's *Chaucer*, I stumbled on the following passage in "*Troilus and Cressida*," vol. ii. p. 104.:—

"Thou biddest me that I should love another
All freshly newe, and let Creseidé go,
It li'th not in my power levé brother,
And though I might, yet would I not do so:

But can'st thou playen racket to and fro,
Nettle' in Dock out, now this now that, Pandare?
Now foulé fall her for thy woe that care."

I was delighted to find the charm for a nettle sting, so familiar to my childish ear, was as old as Chaucer's time, and exceedingly surprised to stumble on the following note:—

"This appears to be a proverbial expression implying inconstancy; but the origin of the phrase is unknown to all the commentators on our poet."

If this be the case, Chaucer's commentators may as well be told that children in Northumberland use friction by a dock-leaf as the approved remedy for the sting of a nettle, or rather the approved charm; for the patient, while rubbing in the dock-juice, should keep repeating,—

"Nettle in, dock out,
Dock in, nettle out,
Nettle in, dock out,
Dock rub nettle out."

The meaning is therefore obvious. Troilus is indignant at being recommended to forget this Cressida for a new love, just as a child cures a nettle-sting by a dock-leaf. I know not whether you will deem this trifle worth a corner in your valuable and amusing "Notes."

THE SCALIGERS

*"Lo primo tuo rifugio e 'l primo ostello
Sarà la cortesia del gran Lombardo,
Che 'n su la Scala porta il santo uccello."*

Dante, Paradiso, xvii. 70.

The Scaligers are well known, not only as having held the lordship of Verona for some generations, but also as having been among the friends of Dante in his exile, no mean reputation in itself; and, at a later period, as taking very high rank among the first scholars of their day. To which of them the passage above properly belongs—whether to Can Grande, or his brother Bartolommeo, or even his father Alberto, commentators are by no means agreed. The question is argued more largely than conclusively, both in the notes to Lombardi's edition, and also in Ugo Foscolo's *Discorso nel testo di Dante*.

Perhaps the following may be a contribution to the evidence in favour of Can Grande. After saying, in a letter, in which he professes to give the history and origin of his family,—

"Prisca omnium familiarum Scaligeræ stirpis insignia
sunt, aut *Scala singularis*, aut Canes utrinque scalæ
innitentes."

Joseph Scaliger adds—

"Denique principium Veronensium progenitores eadem habuerunt insignia: *donec* in eam familiam Alboinus et *Canis Magnus* Aquilam imperii cum Scala primum ab Henrico VII^o, deinde à Ludovico Bavaro acceptam nobis reliquerunt."

Alboinus, however, who received this grant upon being made a Lieutenant of the Empire, and having the Signory of Verona made hereditary in his family, only bore the eagle "*in quadrante scuti.*"

"Sed *Canis Magnus*, cum eidem à Cæsare Ludovico Bavaro idem privilegium confirmatum esset, totum scutum Aquilâ occupavit, *subjectâ Alitis pedibus Scalâ.*"

Can Grande, then, was surely the first who carried the "santo uccello" *in su* la Scala; and his epithet of Grande would also agree best with Dante's words, as neither his father nor brothers seem to have had the same claim to it.

I would offer a farther remark about this same title or epithet Can Grande, and the origin of the scala or ladder as a charge upon the shield or coat of this family. Cane would at first sight appear to be a designation borrowed from the animal of that name. There would be parallels enough in Italy and elsewhere, as the Ursini, Lewis the Lion (VIII. of France), our own Cœur de Lion, and Harold Harefoot. Dante, too, refers to him under the name "Il Veltro," *Inferno*, canto 1. l. 101. But Joseph Scaliger, in the letter to which I referred before, gives the following account

of it:—

"Nomen illi fuerat *Francisco*, à sacro lavacro, *Canis* à gentilitate, *Magno* à merito rerum gestarum. Neque enim *Canis* ab illo *latranti animali* dictus est, ut recte monet Jovius, sed quod linguâ Windorum, unde principes Veronenses oriundos vult, *Cahan* idem est, quod linguâ Serviana *Kral*, id est Rex, aut Princeps. Nam in gente nostrâ multi fuerunt Canes, Mastini, Visulphi Guelphi."—P. 17.

This letter consists of about 58 pages, and stands first in the edition of 1627. It is addressed "ad Janum Dousam," and was written to vindicate his family from certain indignities which he conceived had been put upon it. Sansovino and Villani, it appears, had referred its origin to Mastin II., "qui," to use Scaliger's version of the matter,—

"Qui primus dictator populi Veronensis perpetuus creatus est, quem et *auctorem* nobilitatis Scaligeræ et *Scalarum* antea *fabrum* impudentissime nugantur hostes virtutis majorum nostrorum."

It was bad enough to ascribe their origin to so recent a date, but to derive it from a mere mechanic was more than our author's patience could endure. Accordingly he is not sparing of invective against those who so disparage his race.

Vappa, *nebulo*, and similar terms, are freely applied to their characters; *invidia*, *κακοθήθεια*, &c., to their motives. The following is a specimen of the way he handles them:—

"Dantes Poëta illustrissimum Christianissimorum

Regum Franciæ genus à laniis Parisiensibus deducit, utique tam vere, quam ille tenebrio nostrum à scalarum fabro: quas mirum, ni auctor generis *in suspendium eorum parabat*, quos vaticinabatur illustri nobilitate suæ obtrectaturos."

Now the charge of a ladder upon their shield was certainly borne by the several branches of this family long before any of them became masters of Verona; and I should suggest that it originated in some brilliant escalade of one of the first members of it. Thus, of course, it would remind us all of perhaps the earliest thing of the kind—I mean the shield and bearings of Eteoclus before Thebes:

"Ἐσχημάτισται δ' ἄσπις οὐ σμικρὸν τρόπον·
Ἄνῆρ δ' ὀπλιτῆς κλίμακος προσαμβάσεις
Στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων."

Sept. c. Thebas, 461.

Waldegrave Brewster.

H-n, Jan. 28. 1851.

INEDITED BALLAD ON TRUTH

I send you herewith a copy of an ancient ballad which I found this day while in search of other matters. I have endeavoured to explain away the strange orthography, and I have conjecturally supplied the last line. The ballad is unhappily imperfect. I trust that abler antiquaries than myself will give their attention to this fragmentary poem.

"A BALADE OF TROUTHE

(Harl. MSS. No. 48. folio 92.)

"What more poyson . than ys venome.
What more spytefull . than ys troozte.¹
Where shall hattred . sonere come.
Than oone anothyr . that troozte showthe.
Undoyng dysplesure . no love growthe.
And to grete² men . in especyall.

¹ Truth, I presume, is meant, though it does not seem to agree with the context, which is pure nonsense in its present condition.

² Great.

Troozte dare speke . lest³ of all.

"And troozte . all we be bound to.
And troozte . most men now dothe fle.⁴
What be we then . that so do.
Be we untrew . troozte saythe ee.⁵
But he y^t tellethe troozte . what ys he.
A besy foole . hys name shalle ronge.⁶
Or else he hathe an euyle tonge.

"May a tong . be trew and evyle.
Trootze ys good . and evyle ys navtze.⁷
God ys trootze . and navzt ys y^e devyle.
Ego sum veritas . or⁸ lord tavzt.⁹
At whyche word . my conceyt lavzt.¹⁰
To se¹¹ our Lorde . yff¹² foly in hym be.
To use troozt . that few doth but he.

³ Least.

⁴ Flee.

⁵ Yea.

⁶ Ring, I fancy.

⁷ Naught.

⁸ Our.

⁹ Taught.

¹⁰ Laughed.

¹¹ See.

¹² If.

"To medyle w^l trouthe¹³. no small game.
For trouthe told . of tymys ys shent.
And trouthe known . many doth blame.
When trouthe ys tyrned . from trew intent.
Yet trouthe ys trouthe . trewly ment.¹⁴
But now what call they trouthe . trow ye.
Trowthe ys called colored honestè.

"Trouthe . ys honest without coloure.
Trouthe . shameth not in no condycyon.
Of hymself . without a trespasowre.
By myst and knowne . of evyle condycyon.
But of trouthe thys ys y^e conclusyon.
Surely good ordre there ys brokyne.
Where trouthe may not . nor dare be spokyne.¹⁵

"Trouthe many tymys ys cast.
Out of credence . by enformacyon.
Yet trouthe crepthe¹⁶ out at last.
And ovyr masterythe cavylacyon.¹⁷
That I besech Cryst . every nacyon.
May use trouthe . to God and man.

¹³ Here the orthography changes.

¹⁴ Meant.

¹⁵ I think there must be some allusion here, which can only be arrived at by knowing the date of its composition.

¹⁶ An elision for creepeth; possibly an intermediate etymological state of *creeps*.

¹⁷ From "to cavil."

* * that he * not * syn * * ."
* * * * *

I would fill up the lacuna—

"Now that he do not syn . we can."

Perhaps, I repeat, some more able antiquaries will give their attention to this, and satisfy me on the *points* of punctuation, date, &c.

Kenneth R. H. Mackenzie.

Minor Notes

Ayot St. Lawrence Church (Vol. iii., pp. 39. 102.). Ayot St. Lawrence, Herts, is another deserted church, like that of Landwade,—in fact a ruin, with its monuments disgracefully exposed. I was so astonished at seeing it in 1850, that I would now ask the reason of its having been allowed to fall into such distress, and how any one could have had the power to build the present Greek one, instead of restoring its early Decorated neighbour. I did not observe the 2 ft. 3 in. effigy alluded to in *Arch. Journ.* iii. 239., but particularly noted the elegant sculpture on the chancel arch capital.

I would suggest to Mr. Kelke, that the incumbents of parishes should keep a separate register, recording *all* monuments, &c. as they are put up, as existing, or as found in MS. church notes, or published in county histories. In the majority of parishes the trouble of so doing would be trifling, and to many a pleasant occupation.

A. C.

Johannes Secundus—Parnel—Dr. Johnson.—In Dr. Johnson's *Life of Parnel* we find the following passage:—

"I would add that the description of *Barrenness*, in his verses to Pope, was borrowed from Secundus; but lately searching for the passage which I had formerly read, I could

not find it."

I will first extract Parnel's description, and then the passage of Secundus; to which, I suppose, Dr. Johnson referred.

"This to my friend—and when a friend inspires,
My silent harp its master's hand requires,
Shakes off the dust, and makes these rocks resound,
For fortune placed me in unfertile ground;
Far from the joys that with my soul agree,
From wit, from learning—far, oh far, from thee!
Here moss-grown trees expand the smallest leaf,
Here half an acre's corn is half a sheaf.
Here hills with naked heads the tempest meet,
Rocks at their side, and torrents at their feet;
Or lazy lakes, unconscious of a flood,
Whose dull brown Naiads ever sleep in mud."

Secundus in his first epistle of his first book (edit. Paris, p. 103.), thus writes:—

"Me retinet salsis infausta Valachria terris,
Oceanus tumidis quam vagus ambit aquis.
Nulla ubi vox avium, pelagi strepit undique murmur,
Coelum etiam largâ desuper urget aquâ.
Flat Boreas, dubiusque Notus, flat frigidus Eurus,
Felices Zephyri nil ubi juris habent.
Proque tuis ubi carminibus, Philomena canora,
Turpis in obscœnâ rana coaxat aquâ."

Varro.

The King's Messengers, by the Rev. W. Adams.—Ought it not to be remarked, in future editions of this charming and highly poetical book (which has lately been translated into Swedish), that it is grounded on one of the "examples" occurring in *Barlaam and Josaphat*?"

In the third or fourth century, an Indian prince names Josaphat was converted to Christianity by a holy hermit called Barlaam. This subject was afterwards treated of by some Alexandrian priest, probably in the sixth century, in a beautiful tale, legend, or spiritual romance, in Greek, and in a style of great ease, beauty, warmth, and colouring. The work was afterwards attributed to Johannes Damascenus, who died in 760. In this half-Asiatic Christian prose epic, Barlaam employs a number of even then ancient folk-tales and fables, spiritually interpreted, in Josaphat's conversion. It is on the fifth of these "examples" that Mr. Adams has built his richly-glittering fairy palace.

Barlaam and Josaphat was translated into almost every European dialect during the Middle Age, sometimes in verse, but usually in prose, and became an admired folk-book. Among the versions lately recovered I may mention one into Old-Swedish (a shorter one, published in my *Old-Swedish Legendarium*, and a longer one, not yet published); and one in Old-Norwegian, from a vellum MS. of the thirteenth century, shortly to appear in Christiania.

George Stephens.

Stockholm.

Parallel Passages.—Under "Parallel Passages" (Vol. ii., p. 263.) there occur in two paragraphs—"There is an acre sown with royal seed," concluding with "living like gods, to die like men," from Jeremy Taylor's *Holy Dying*; and from Francis Beaumont—

"Here's an acre sown indeed
With the richest royalest seed.

.....
Though gods they were, as men they died."

Which of these twain borrowed the "royal seed" from the other, is a manner of little moment; but the correspondence of living as gods, and dying as men, both undoubtedly taken from Holy Scripture; the phrase occurring in either Testament: "I have said, Ye are gods . . . But ye shall die like men" (Psalm lxxxii. 6, 7.); quoted by our Saviour (John, x. 34.): "Jesus answered them, Is it not written in your law, I said, Ye are Gods?"

J. G. M.

Hallamshire.

Cause of Rarity of William IV.'s Copper Coinage.—The copper coinage of William IV. is become so scarce, that possibly a doubt may some day arise, whether any but a very limited issue of it was ever made; it may be well, therefore, to introduce

a note on the cause of its disappearance, while the subject is comparatively recent.

When the copper coins of the last reign appeared, a slight tinge in the colour of the metal excited the suspicion of those accustomed to examine such things, that it contained gold, which proved to be the fact; hence their real value was greater than that for which they passed current, and they were speedily collected and melted down by manufacturers, principally, I believe, as an alloy to gold, whereby every particle of that metal which they contained was turned to account. I have been told that various Birmingham establishments had agents in different parts of the country, appointed to collect this coinage.

R. C. H.

Burnet.—In the list of conflicting judgments on Burnet, quoted by your correspondents (Vol. i., pp. 40. 120. 181. 341. 493.), I find no reference to the opinion of his contemporary, Bishop Nicolson. That writer takes a somewhat partial view of the character and merits of the historian, and canvasses, by anticipation, much of what has been urged against him by our more modern critics. But, as the weight of authorities already cited appears to militate against Burnet, I am induced to send you some of Bishop Nicolson's remarks, for the sake of those readers who may not have immediate access to them. I quote from his *English Historical Library*, 2nd edition, p. 119.:

"In the months of December and January in the year

following (1680), the historian (G. Burnet) had the thanks of both Houses of Parliament for what he had already done; and was desired to proceed to the finishing of the whole work, which was done accordingly. This historian gives a punctual account of all the affairs of the Reformation, from its first beginning in the reign of Henry VIII., till it was finally completed and settled by Queen Elizabeth, A.D. 1559. And the whole is penned in such a masculine style as becomes an historian, and such as is this author's property in all his writings. The collection of records which he gives in the conclusion of each volume are good vouchers of the truth of all he delivers (as such) in the body of his history; and are much more perfect than could reasonably be expected, after the pains taken, in Queen Mary's days, to suppress everything that carried the marks of the Reformation upon it. The work has had so much justice done it, as to meet with a general acceptance abroad, and to be translated into most of the European languages; insomuch that even the most piquant of the author's enemies allow it to have a *reputation firmly and deservedly established*. Indeed, some of the French writers have cavilled at it; but the most eminent of them (M. Varillas and M. Le Grand) have received due correction from the author himself."

Henry H. Breen.

St. Lucia, Dec. 1850.

Coleridge's Opinion of Defoe.—Wilson, in his *Memoirs of the life and Times of Defoe*, vol. ii. p. 205., having quoted the

opinion of the Editor of Cadell's edition of *Robinson Crusoe*,—"that Defoe wanted many of those qualities, both of mind and manner, which fitted Steele and Addison to be the inimitable *arbitri elegantiarum* of English society, there can be no doubt,"—Coleridge wrote in the margin of his copy, "I doubt this, particularly in respect to Addison, and think I could select from Defoe's writings a volume equal in size to Addison's collected papers, little inferior in wit and humour, and greatly superior in vigor of style and thought."

Ts.

Miller's "Philosophy of Modern History."—In the memoir, chiefly autobiographical, prefixed to the last edition (published by Mr. Bohn, 1848-9) of this most able and interesting work, we find the following words, p. xxxv.:

"In the preceding period of my lecturing, I collected a moderate audience [seldom exceeding ten persons] in the Law School [his friend, Alexander Knox, being always one], sufficient to encourage me, or at least to permit me, to persevere, but not to animate my exertions by publicity. But as I was approaching the sixteenth century, the number of my hearers increased so much, that I was encouraged to remove to the Examination Hall, from which time my lectures attracted a large portion of public attention, strangers forming a considerable portion of the auditory."

It is worthy of remark, in connexion with this production of a highly-gifted scholar and divine, whose name does honour

to Trinity College, Dublin, that Dr. Sullivan's *Lectures on the Constitution and Laws of England*, which have since deservedly acquired so much fame, were delivered in presence of only *three* individuals, Dr. Michael Kearney and two others—surely no great encouragement to Irish genius! In fact, the Irish long seemed unconscious of the merits of two considerable works by sons of their own university,—Hamilton's *Conic Sections* and Sullivan's *Lectures*; and hesitated to praise, until the incense of fame arose to one from the literary altars of Cambridge, and an English judge, Sir William Blackstone, authorised the other.

In the memoir to which I have referred, we find a complete list of the many publications which Dr. Miller, "distinguished for his services in theology and literature," sent forth from the press. We are likewise informed that there are some unpublished letters from Hannah More, Alexander Knox, and other distinguished characters, with whom Dr. Miller was in the habit of corresponding.

Abhba.

Anticipations of Modern Ideas or Inventions.—In Vol. iii., pp. 62. 69., are two interesting instances of this sort. In Wilson's *Life of Defoe*, he gives the titles of two works which I have often sought in vain, and which he classes amongst the writings of that voluminous author. They run thus:

"*Augusta triumphans*, or the way to make London the most flourishing city in the universe. I. By establishing a university where gentlemen may have an academical

education under the eye of their friends [*the London University anticipated*]. II. To prevent much murder, &c., by an hospital for foundlings. III. By suppressing pretended madhouses, where many of the fair sex are unjustly confin'd while their husbands keep mistresses, and many widows are lock'd up for the sake of their jointures. IV. To save our youth from destruction by suppressing gaming tables, and Sunday debauches. V. To avoid the expensive importation of foreign musicians by promoting an academy of our own, [*Anticipation of the Royal Academy of Music*], &c. &c. London: T. Warner. 1728. 8vo."

"*Second Thoughts are Best*; or a further Improvement of a late Scheme to prevent Street Robberies, by which our Streets will be so strongly guarded and so gloriously illuminated, that any Part of London will be as safe and pleasant at Midnight as at Noonday; and Burglary totally impracticable [*a remarkable anticipation of the present state of things in the principal thoroughfares*]. With some Thoughts for suppressing Robberies in all the Public Roads of England [*rural police anticipated*]. Humbly offer'd for the Good of his Country, submitted to the Consideration of Parliament, and dedicated to his Sacred Majesty Geo. II., by Andrew Moreton, Esq. [supposed to be an assumed name; a common practice of De Foe's]. London. W. Meadows, 1729."

R. D. H.

"*Sun, stand thou still upon Gibeon!*"—The above text is often quoted as not being in accordance with the present state of our

astronomical knowledge, and many well-known commentators on the Bible have adopted the same opinion.

I find Kitto, in the *Pictorial Bible*, characterising it as "an example of those bold metaphors and poetical forms of expression with which the Scriptures abound." Scott (edit. 1850) states that "it would have been improper that he (Joshua) should speak, or that the miracle should be recorded according to the terms of modern astronomy."

Mant (edit. 1830) says: "It is remarkable that the terms in which this event is recorded do not agree with what is now known regarding the motion of the heavenly bodies."

Is it certain that Joshua's words are absolutely at variance and irreconcilable with the present state of astronomical knowledge? Astronomers allow that the sun is the centre and governing principle of our system, and that it revolves on its axis. What readier means, then, could Joshua have found for staying the motion of our planet, than by commanding the revolving centre, in its inseparable connexion with all planetary motion, to stand still?

I. K.

Langley's Polidore Vergile.—At the back of the title of a copy of Langley's *Abridgement of Polidore Vergile*, 8vo., Lond. 1546, seen by Hearne in 1719, was the following MS. note:

"At Oxforde, the yere 1546, browt down to Seynbury by John Darbye, pryse 14*d*. When I kept Mr. Letymer's shype I bout thys boke when the Testament was obberagatyd that

shepe herdys myght not red hit. I prey God amende that
blyndnes. Wryt by Robert Wyllyams, kepyng shepe uppon
Seynbury Hill."

At the end of the dedication to Sir Ant. Denny is also written:

"Robert Wyllyams Boke, bowgyt by John Darby at
Oesforth, and brot to Seynbury."

The Seynbury here mentioned was doubtless Saintbury
in Gloucestershire, on the borders of Worcestershire, near
Chipping Campden, and about four miles distant from Evesham.

P. B.

Luther and Ignatius Loyola.—A parallel or counterpoising
view of these two characters has been quoted in several
publications, some of recent date; but in all it is attributed to a
wrong source. Mr. M^c

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