

VARIOUS

NOTES AND QUERIES,
NUMBER 23, APRIL 6,
1850

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Various Notes and Queries, Number 23, April 6, 1850

NOTES

PERIPLUS OF HANNO THE CARTHAGINIAN

I am not sufficiently Quixotic to attempt a defence of the Carthaginians on the western coast of Africa, or any where else, but I submit that the accusation brought against them by Mr. S. Bannister, formerly Attorney-General of New South Wales, is not sustained by the only record we possess of Hanno's colonising expedition. That gentleman, in his learned *Records of British Enterprise beyond Sea*, just published, says, in a note, p. xlvi.:—

"The first nomade tribe they reached was friendly, and furnished Hanno with *interpreters*. At length they discovered a nation *whose language was unknown to the interpreters*. These strangers they attempted to seize; and, upon their resistance, they took three of the women, whom they put to death, and carried their skins to Carthage" (*Geogr. Græci Minores*, Paris, 1826, p. 115.).

Hanno obtained interpreters from a people who dwelt on the banks of a large river, called the Lixus, and supposed to be the modern St. Cyprian. Having sailed thence for several days, and touched at different places, planting a colony in one of them, he came to a mountainous country inhabited by savages, who wore skins of wild beasts, *δερματα θηρεια ενημμενων*. At a distance of twelve days' sail he came to some Ethiopians, who could not endure the Carthaginians, and who spoke unintelligibly even to the Lixite interpreters. These are the people whose women, Mr. Bannister says, they killed. Hanno sailed from this inhospitable coast fifteen days, and came to a gulf which he calls *Νοτου Κερα*, or South Horn.

"Here," says the Dr. Hawkesworth, of Carthage, "in the gulf, was an island, like the former, containing a lake, and in this another island, full of wild men; but the women were much more numerous, *with hairy bodies* (*δασειαι τοις σωμασιν*), whom the interpreters called *γοριλλασ*. We pursued the men, who, flying to precipices, defended themselves with stones, and could not be taken. Three women, who bit and scratched their leaders, would not follow them. Having killed them, we brought their skins to Carthage."

He does not so much as intimate that the creatures who so defended themselves with stones, or those whose bodies were covered with hair, spoke any language. Nothing but the words *ανθρωποι αγριοι* and *γυναικες* can lead us to believe that they were human beings at all; while the description of the behaviour of the men, and the bodies of the women, is not repugnant to the supposition that they were large apes, baboons, or orang-outangs, common to this part of Africa. At all events, the voyagers do not say that they flayed a people having the faculty of speech.

It is not, however, improbable that the Carthaginians were severe taskmasters of the people whom they subdued. Such I understand those to have been who opened the British tin mines, and who, according to Diodorus Siculus, excessively overworked the wretches who toiled for them, "wasting their bodies underground, and dying, many a one, through extremity of suffering, while others perished under the lashes of the overseer." (*Bibl. Hist.* 1. v. c. 38.)

R. T. Hampson.

POPE VINDICATED

"P.C.S.S." is too great an admirer of Pope not to seek to vindicate him from one, at least, of the blunders attributed to him by Mr. D. Stevens, at p. 331. of the "Notes and Queries."

"Singed are his *brows*, the scorching *lids* grow black."

Now, if Mr. S. will refer to Homer, he will find that the original fully justifies the use of "brows" and "lids" in the *plural*. It runs thus (*Od.* ix. v. 389.):

"Παντα δε υι βλεφαρ αμφι και οφρυασ ευσεν αυτηη."

"P.C.S.S." wishes that he could equally remove from Pope the charge of inaccuracy respecting the *three* cannibal meals of Polyphemus. He fears that nothing can be alleged to impugn Mr. Stevens's perfectly just criticism.

While on the subject of Pope, "P.C.S.S." would wish to advert to a communication (No. 16. p. 246.) in which it is insinuated that Pope was probably indebted to Petronius Arbiter for the well-known passage—

"Worth makes the man, and want of it the fellow;
The rest is all but leather and prunella."

With all respect for the ingenious author of that communication, "P.C.S.S." confesses that he is unable to discover such a similitude of expression as might warrant the notion that Pope had been a borrower from Petronius. He cannot suppose that Mr. F. could have been led away by any supposed analogy between *corium* and *coricillum*. The latter, Mr. F. must know, is nothing more than a diminutive of a diminutive (*coricillum*, *not* *corcillum*, from *corculum*); and the word is coined by Petronius to ridicule one of the affectations of Trimalchio (Nero), who was wont to indulge, to an absurd extent, in the use of such diminutives (*vide* Burmann, *in loco*). "P.C.S.S." will now subjoin such translations of the passage in question as he has hitherto had opportunities of referring to. The first is from *The Works of Petronius Arbiter, translated by several hands*, Lond. 8vo. 4th edit. 1714. At the beginning of the translation itself there is this heading—"Made English by Mr. Wilson, of the Middle Temple, and several others." The passage in question is thus rendered:—

"Come, my friends, let us see how merry you can be! for in my time, I have been no better than yourselves; but, by my own industry, I am what I am. *'Tis the heart makes the man*; all the rest is but stuff!"

In another translation, which, with Grub-Street audacity, the publisher, in his title-passage, presumes to attribute to Addison! and which appeared in 1736 (Lond. 8vo.), the passage is as follows:—

"I was once as you are: but now, thanks to my industry, I am what I am. *It is the heart that makes the man*; all the rest is but stuff!"

Be the translator who he may, this version, so impudently ascribed to the moral Addison, is written with much spirit and power, and with a remarkable comprehension of the author's meaning. Some of the poetical fragments at the end are, indeed, singularly well done.

Of the two French versions which "P.C.S.S." has examined, the one by Levaux (Paris, 8vo. 1726) thus translates the passage:

"Je vous prie, mes amis ... *C'est le coeur qui fait les hommes; je compte le reste pour un fétu.*"

In that of Boispreaux (Lond. 1742), it is simply rendered—

"Mon sçavoir faire m'a tiré du pair. *C'est le coeur qui fait l'homme ...*"

No attempt is made to translate the *quisquilia*.

P.C.S.S.

"THE SUPPER OF THE LORDE."

I shall be glad to find that your correspondent "C.H." (No. 21. p. 333.) receives a satisfactory answer to his inquiry, as such a reply would also satisfy my earlier query, No. 7. p. 109. I perceive, however, from his letter, that I can give him some information on other points noticed in it, though the absence of papers now passing through the press with the Parker Society's reprint of a third volume of Tyndale, will prevent my replying with such precision as I could wish. That ancient tract on "The Supper of the Lorde, after the true meanyng of the sixte of John," &c., of which "C.H." says he possesses a copy, was reprinted at different intervals with the same date, viz., MCCCCXXXIII, Apryll v., on its title-page. The original edition has a final colophon, stating that it was "imprinted at Nornberg, by Nielas Twonson," and is so rare, that I have not been able to discover the existence of any copy, but one recently deposited in the Bodleian. That "C.H.'s" copy is not a specimen of that first edition, is apparent from two circumstances. The first is, that he has given you a quotation from his copy as follows:—"And as for M. More, whom the verity most offendeth, and doth but mocke it," whereas the original edition has, "And as for M. Mocke," &c., and Sir Thomas More notices this mockage of his name in his reply. The next is, that his copy contains "Crowley's Epistle to the Reader," which does not appear in any edition of an earlier date than 1551. When first attached to this treatise, the epistle was anonymous, as may be seen in the Lambeth copy; but Crowley eventually affixed his name to the epistle, as it appears in "C.H.'s" and in other copies. Robert Crowley was a fellow of Magdalen College, Oxford; vicar of St. Giles, Cripplegate; a printer and publisher; but to his singular combination of titles, we cannot add that of author of the treatise in question. "C.H." has seen that he did not enter Oxford till 1534; and in his Prefatory Epistle, Crowley speaks of the author of the treatise as a person distinct from himself.

I do not wish, however, to be considered as positively affirming the treatise to be Tyndale's. Foxe, the martyrologist, edited Tyndale's works for Day, and he has only said that this treatise was "compiled, as some do gather, by M. Wm. Tyndale, because the method and phrase agree with his, and the time of writing are [sic] concurrent." On the other hand, the authorship is unhesitatingly assigned to Tyndale by Mr. C. Anderson (*Annals of the English Bible*, §ix. *ad finem*), and by Mr. Geo. Offer (*Mem. of Tyndale*, p. 30.), the two most pains-taking and best informants as to his works. But still there are objections of such force, that I must confess myself rather inclined to attribute the treatise to Joy's pen, if I could but be satisfied that he was capable of writing so correctly, and of keeping so clear of vulgarity in a controversy with a popish persecutor.

H. W.

FOLK LORE

Palm Sunday Wind.—It is a common idea among many of the farmers and labourers of this immediate neighbourhood, that, from whatever quarter the wind blows for the most part on Palm Sunday, it will continue to blow from the same quarter for the most part during the ensuing summer.

Is this notion prevalent in other parts of the country, as a piece of "Folk-Lore?"

R. V.

Winchester, March 26.

Curious Symbolical Custom.—On Saturday last I married a couple in the parish church. An old woman, an aunt of the bridegroom, displeased at the marriage, stood at the church gate and pronounced an anathema on the married pair. She then bought a new broom, went home, swept her house, and hung the broom over the door. By this she intimated her rejection of her nephew, and forbade him to enter her house. Is this a known custom? What is its origin?

H. Morland Austen.

St. Peter's, Thanet, March 25. 1850.

The Wild Huntsman.—The interesting contributions of your correspondent "Seleucus," on "Folk Lore," brought to my recollection the "Wild Huntsman" of the German poet, Tieck; of whose verses on that superstitious belief, still current among the imaginative peasantry of Germany, I send you a translation, *done into English* many years ago. The Welsh dogs of Annwn, or "couriers of the air"—the spirit-hounds who hunt the souls of the dead—are part of that popular belief existing among all nations, which delivers up the noon of night to ungracious influences, that "fade on the crowing of the cock."

"THE WILD HUNTSMAN

"At the dead of the night the Wild Huntsman awakes,
In the deepest recess of the dark forest's brakes;
He lists to the storm, and arises in scorn.
He summons his hounds with his far-sounding horn;
He mounts his black steed; like the lightning they fly
And sweep the hush'd forest with snort and with cry.
Loud neighs his black courser; hark his horn, how 'tis swelling!
He chases his comrades, his hounds wildly yelling.
Speed along! speed along! for the race is all ours;
Speed along! speed along! while the midnight still lours;
The spirits of darkness will chase him in scorn,
Who dreads our wild howl, and the shriek of our horn,
Thus yelling and belling they sweep on the wind,
The dread of the pious and reverent mind:
But all who roam gladly in forests, by night,
This conflict of spirits will strangely delight."

J.M.

Oxford, March 13.

ON AUTHORS AND BOOKS, NO. VI

In the union of scholarship, polished manners, and amiability of character, we have had few men to surpass the reverend Joseph Spence. His career was suitable to his deserts. He was fortunate in his connections, fortunate in his appointments, and fortunate in his share of fame.

His fame, however, is somewhat diminished. His *Essay on the Odyssey*, which procured him the friendship of Pope, has ceased to be in request; his *Polymetis*, once the ornament of every choice library, has been superseded by the publications of Millin and Smith; his poems are only to be met with in the collections of Dodsley and Nichols. If we now dwell with pleasure on his name, it is chiefly as a recorder of the sayings of others—it is on account of his assiduity in making *notes!* I allude to the volume entitled *Anecdotes, observations, and characters of books and men*, which was edited by my friend Mr. Singer, with his wonted care and ability in 1820.

The *Essay on the Odyssey* was first published anonymously in 1726-7. It was reprinted in 1737 and 1747. A copy of the latter edition, now in my possession, contains this curious note:—

"It is remarkable that of twelve passages objected to in this critique on the English Odyssey, *two* only are found in those books which were translated by Pope.

"From Mr. Langton, who had his information from Mr. Spence.

"When Spence carried his preface to Gorboduc in 1736 to Pope, he asked him his opinion. Pope said 'It would do very well; there was nothing *pert* or *low* in it.' Spence was satisfied with this praise, which however, was in implied censure on all his other writings.—He is very fond of the familiar vulgarisms of common talk, and is the very reverse of Dr. Johnson.

"E.M." [Edmond Malone.]

The note is not signed at length, but there can be no doubt as to its authorship, as I purchased the volume which contains it at the sale of the unreserved books of Mr. Malone in 1818.

Bolton Corney.

QUERIES

NICHOLAS BRETON'S "CROSSING OF PROVERBS."

Although my query respecting William Basse and his poem, "Great Britain's Sun's Set," (No. 13. p. 200), produced no positive information touching that production, it gave an opportunity to some of your correspondents to communicate valuable intelligence relating to the author and to other works by him, for which I, for one, was very much obliged. If I did not obtain exactly what I wanted, I obtained something that hereafter may be extremely useful; and that I could not, perhaps, have obtained in any other way than through the medium of your pleasant and welcome periodical.

I am now, therefore, about to put a question regarding another writer of more celebrity and ability. Among our early pamphleteers, there was certainly none more voluminous than Nicholas Breton, who began writing in 1575, and did not lay down his pen until late in the reign of James I. A list of his pieces (by no means complete, but the fullest that has been compiled) may be seen in Lowndes's *Bibl. Manual*; it includes several not by Breton, among them Sir Philip Sidney's *Ourania*, 1606, which in fact is by a person of the name Backster; and it omits the one to which my present communication refers, and regarding which I am at some loss.

In the late Mr. Heber's *Catalogue*, part iv. p. 10., I read as follows, under the name of Nicholas Breton:—

"Crossing of Proverbs. The Second Part, with certaine briefe Questions and Answeres, by N.B., Gent. Extremely rare and very curious, *but imperfect*. It appears to contain a portion of the first part, and also of the second; but it appears to be unknown."

Into whose hands this fragment devolved I know not; and that is one point I am anxious to ascertain, because I have another fragment, which consists of what is evidently the first sheet of the first part of the tract in question, with the following title-page, which I quote *totidem literis*:—

"Crossing of Proverbs. Crosse-Answeres. And Crosse-Humours. By B.N., Gent. At London, Printed for John Wright, and are to be solde at his Shop without Newgate, at the signe of the Bible, 1616."

It is in 8vo., as Heber's fragment appears to have been; but then the initials of the author are given as N.B., whereas in my fragment they stand B.N., a usual inversion with Nicholas Breton; the brief address "To the Reader" is also subscribed B.N.; and then begins the body of the work, thus headed: "Crosse and Pile, or, Crossing of Proverbs." It opens as follows:

"*Proverb*. The more the merrier.
Cross. Not so; one hand is enough in a purse.
P. Every man loves himselfe best.
C. Not so, when man is undone by suretyship.
P. He that runnes fastest gets most ground.
C. Not so, for then foote-men would have more land than their masters.
P. He runnes far that never turnes.
C. Not so, he may breake his necke in a short course.
P. No man can call againe yesterday.
C. Yes, hee may call till his heart ake, though it never come.
P. Had I wist was a foole.

C. No, he was a foole that said so."

And so it proceeds, not without humour and point, here and there borrowing from known sources, as in the following:—

"Proverb. The world is a long journey.

Cros. Not so, the sunne goes it every day.

P. It is a great way to the bottom of the sea.

C. Not so, it is but a stone's cast."

However, my object is not to give specimens of the production further than are necessary for its identification. My queries are, 1st, Who bought Mr. Heber's fragment, and where is it now to be found? 2nd, Are any of your correspondents aware of the existence of a perfect copy of the work?

I naturally take a peculiar interest about Nicholas Breton, because I have in my possession an unknown collection of amatory and pastoral poems by him, printed in quarto in 1604, in matter and measure obvious imitations of productions in "The Passionate Pilgrim," 1599, imputed to Shakespeare, and some of which are unquestionably by Richard Barnfield.

Any new information regarding Breton and his works will be most acceptable to me. I am already in possession of undoubted proof that he was the Nicholas Breton whose epitaph is on the chancel-wall of the church of Norton, in Northamptonshire, a point Ritson seems to have questioned.

J. Payne Collier.

March 30. 1850.

THE SWORD CALLED CURTANA

In the wardrobe account for the year 1483, are "iij swerdes, whereof oon with a flat poynte, called *curtana*, and ij other swords, all iij swords covered in a yerde di of crymysym tisshue cloth of gold."

The name of *curtana* for many ages continued to be given to the first royal sword in England. It existed as long ago as the reign of Henry III., at whose coronation (A.D. 1236) it was carried by the Earl of Chester. We find it at the coronations of Edward II. and Richard II.; also in the time of Henry IV., Richard III., and Henry VII.; and among the royal arms of Edward VI. we read of "a swerde called *curtana*."

Can any of your readers explain the origin of the name *curtana*, a sword so famous that it carries us back to the days of ancient chivalry, when it was wielded by the Dane *Uggiero*, or by the still more famed *Orlando*.

Edward F. Rimbault.

IS THE DOMBEC THE DOMESDAY OF ALFRED?

I beg to propose the following "Query":—Is the *Dombec*, a work referred to in the Laws of Edward the Elder, the same as what has been called the Domesday or Winchester Book of Alfred the Great? I incline to think that it is not, and shall be much obliged to any of your correspondents, learned in the Anglo-Saxon period of our history, who will give himself the trouble of resolving my doubts.

Sir Henry Spelman, in his Glossary *voce Dombec*, calls it the *Liber Judicialis* of the Anglo-Saxons; and says it is mentioned in the first chapter of the laws of Edward the Elder, where the king directs his judges to conduct themselves in their judicial proceedings as on [Old English: *thaere dom bec stand*], that is, as *is enjoined in their Dome Book*.—"Quod," he continues, "an de præcedentium Regum legibus quæ hodie extant, intelligendum sit: an de alio quopiam libro hactenus non prodeunte, incertum est."

But this uncertainty does not seem to have attached itself to the mind of Sir William Blackstone; for in the third section of the Introduction prefixed to his *Commentaries on the Laws of England*

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