

# VARIOUS

NOTES AND QUERIES,  
NUMBER 68, FEBRUARY  
15, 1851

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*Notes and Queries, Number 68, February 15, 1851 / A Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, etc.:*

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*"When found, make a note of."—CAPTAIN  
CUTTLE.*

# Notes

## DEFENCE OF THE EXECUTION OF MARY QUEEN OF SCOTS

Allow me to supply a deficiency in my last volume of *Extracts from the Registers of the Stationers' Company*, printed by the Shakspeare Society. It occurs at p. 224., in reference to an entry of 11th Feb., 1587, in the following terms:

"John Wyndett. Lycensed alsoe to him, under the B. of London hand and Mr. Denham, An Analogie or Resemblance betweene Johane, Queene of Naples, and Marye, Queene of Scotland."

In the note appended to this entry I point out a mistake by Herbert (ii. 1126. of his *History of Printing*), who fancied that the *Defence of the Execution of Mary Queen of Scots*, and Kyffin's *Blessedness of Britain*, were the same work; and I add that "the *Analogy* here entered is not recorded among the productions of John Windet's press." This is true; but Mr. David Laing, of Edinburgh, has kindly taken the trouble to send me, all the way from Scotland, a very rare volume, which proves that the *Analogy* in question was printed by Windet in consequence of the registration, and that it was, in fact, part of a volume which

that printer put forth under the following title:

"A Defence of the Honorable Sentence of Execution of the Queene of Scots: exempld with Analogies, and Diverse Presidents of Emperors, Kings, and Popes. With the Opinions of learned Men in the Point, &c.; together with the Answer to certaine Objections made by the favourites of the late Scottish Queene, &c. At London, printed by John Windet."

It has no date: but it may be supplied by the entry at Stationer's Hall, and by the subject of the volume. The first chapter of the work is headed "An Analogie or Resemblance betweene Ione, queene of Naples, and Marie, queene of Scotland," which are the terms of the entry; and the probability seems to be, that when Windet took, or sent, it to be licensed, the book had no other title, and that the clerk adopted the heading of the first chapter as that of the whole volume. It consists, in fact, of eight chapters, besides a "conclusion," and a sort of supplement, with distinct signatures (beginning with D, and possibly originally forming part of some other work), of Babington's letter to Mary, her letter to Babington, the heads of a letter from Mary to Bernardin Mendoza, and "points" out of other letters, subscribed by Curle. The whole is a very interesting collection in relation to the history and end of Mary Queen of Scots; but nobody who had not seen the book could be aware that the entry in the Stationers' Registers, of "*An Analogie*," &c., applied to this general *Defence* of her execution. The manner in which the "analogy" is made out

may be seen by the two first paragraphs, which your readers may like to see quoted:—

"Ione, Queene of Naples, being in love with the Duke of Tarent, caused her husband Andrasius (or, as some terme him, Andreas), King of Naples (whom she little favoured), to be strangled, in the yeare of our Lord God 1348."

"Marie, Queene of Scotland, being (as appeareth by the Chronicles of Scotlande and hir owne letters) in love with the Earle of Bothwell, caused hir husband, Henrie Lorde Darley, King of Scotland (whome she made small account of long time before) to be strangled, and the house where he lodged, called Kirk of Fielde, to be blowen up with gunpowder, the 10th of Februarie in the yeare of our Lord God 1567."

In this way the analogy is pursued through twelve pages; but, for my present purpose, it is not necessary to extract more of it. I beg leave publicly to express my thanks to Mr. Laing for thus enabling me to furnish information which I should have been glad to supply, had it been in my power, when I prepared volume ii. of *Extracts from the Stationers' Registers*.

*J. Payne Collier.*

# DE NAVORSCHER

An idea recorded in 1841, is to be realized in 1851—which promises, in various ways, to be the *annus mirabilis!*

In an appeal to residents at Paris for a transcript of certain inedited notes on Jean Paul Marana, which are preserved in the *bibliothèque royale*, I made this remark:—

"If men of letters, of whatever nation, were more disposed to interchange commodities in such a manner, the beneficial effects of it in promoting mutual riches, would soon become visible."—*Gent. Mag.* XV. 270. N. S.

The appeal was unsuccessful, and I could not but ascribe the failure of it to the want of a convenient channel of communication. A remedy is now provided—thanks to the example set at home, and the enterprising spirit of Mr. Frederik Muller of Amsterdam.

We contemplate Holland as the school of classical and oriental literature, and as the *studio* of painters and engravers; we admire her delicate Elzevirs and her magnificent folios; we commend her for the establishment of public libraries, *made available by printed catalogues*; we do justice to the discoveries of her early navigators; but we had scarcely heard of her vernacular literature before the publications of Bosworth, and Bowring.

As M. Van Kampen observes, "La littérature hollandaise est presque inconnue aux étrangers à cause de la langue peu

répandue qui lui sert d'organe." Under such circumstances it may be presumed that many a query will now be made, and many a new fact elicited. We may expect, by the means of *De Navorscher*, the further gratification of rational curiosity, and the improvement of historical and bibliographic literature.

In assuming that some slight credit may be due to one who gives public expression to a novel and plausible idea, it may become me to declare that I renounce all claim to the substantial merit of having devised the means of carrying it into effect.

*Bolton Corney.*

## A BIDDING AT WEDDINGS IN WALES

The practice of "making a bidding" and sending "bidding letters," of which the following is a specimen, is so general in most parts of Wales, that printers usually keep the form in type, and make alteration in it as occasion requires. The custom is confined to servants and mechanics in towns; but in the country, farmers of the humbler sort make biddings. Of late years tea parties have in Carmarthen been substituted for the bidding; but persons attending pay for what they get, and so incur no obligation; but givers at a bidding are expected and generally do return "all gifts of the above nature whenever called for on a similar occasion." When a bidding is made, it is usual for a large procession to accompany the young couple to church, and thence to the house where the bidding is held. Accompanying is considered an addition to the obligation conferred by the gift. I have seen, I dare say, six hundred persons in a wedding procession, and have been in one or two myself (when a child). The men walk together and the women together to church; but in returning they walk in pairs, or often in trios, one man between two women. The last time I was at such a wedding I had three strapping wenches attached to my person. In the country they ride, and generally there is a desperate race home to the bidding, where you would be surprised to see a comely lass, with Welsh

hat on head and ordinary dress, often take the lead of fifty or a hundred smart fellows over rough roads that would shake your Astley riders out of their seats and propriety.

*"Carmarthen, October 2. 1850.*

"As we intend to enter the Matrimonial State, on Tuesday, the 22nd of October instant, we are encouraged by our Friends to make a Bidding on the occasion the same day, at the New Market House, near the Market Place; when and where the favour of your good and agreeable company is respectfully solicited, and whatever donation you may be pleased to confer on us then, will be thankfully received, warmly acknowledged, and cheerfully repaid whenever called for on a similar occasion,

*By your most obedient Servants,*

*Henry Jones,*

*(Shoemaker,)*

*Eliza Davies.*

"The Young Man, his Father (John Jones, Shoemaker), his Sister (Mary Jones), his Grandmother (Nurse Jones), his Uncle and Aunt (George Jones, Painter, and Mary, his wife), and his Aunt (Elizabeth Rees), desire that all gifts due to them be returned to the Young Man on the above day, and will be thankful for all additional favours.

"The Young Woman, her Father and Mother (Evan Davies, Pig-drover, and Margaret, his wife), and her Brother and Sisters (John, Hannah, Jane, and Anne Davies), desire that all gifts of the above nature due to them be

returned to the Young Woman on the above day, and will be thankful for all additional favours conferred."

*W. Spurrell.*

# COLERIDGE'S "RELIGIOUS MUSINGS."

Some readers of "Notes and Queries" may be interested in a reading of a few lines in this poem which varies from that given in Pickering's edition of the *Poems*, 1844. In that edition the verses I refer to stand thus (p. 69):

"For in his own, and in his Father's might,  
The Saviour comes! While as the Thousand Years  
Lead up their mystic dance, the Desert shouts!  
Old Ocean claps his hands! The mighty Dead  
Rise to new life, whoe'er from earliest time  
With conscious zeal had urged Love's wondrous plan,  
Coadjutors of God."

I happen to be in possession of these lines as originally written, in Coleridge's own hand, on a detached piece of paper. It will be seen that they have been much altered in the printed edition above cited. I am now copying from Coleridge's autograph:

"For in his own, and in his Father's Might,  
Heaven blazing in his train, the Saviour comes!  
To solemn symphonies of Truth and Love  
The Thousand Years lead up their mystic dance.  
Old Ocean claps his hands, the Desert shouts,

And vernal Breezes wafting seraph sounds  
Melt the primæval North. The Mighty Dead  
Rise from their tombs, whoe'e[r] from earliest time  
With conscious zeal had aided the vast plan  
Of Love Almighty."

The variations of the printed poem from this MS. fragment appear to me of sufficient importance to warrant my supposition that many readers and admirers of Coleridge may be glad to have the original text restored.

*H. G. T.*

Launceston.

# FOLK LORE

*Lammer Beads*—Lammer, or Lama beads are so called from an order of priests of that name among the western Tartars. The Lamas are extremely superstitious, and pretend to magic. Amber was in high repute as a charm during the plague of London, and was worn by prelates of the Church. John Baptist Van Helmont (*Ternary of Paradoxes*, London, 1650) says, that

"A translucid piece of amber rubbed on the jugular artery, on the hand wrists, near the instep, and on the throne of the heart, and then hung about the neck,"

was a most certain preventative of (if not a cure for) the plague; the profound success of which Van Helmont attributes to its magnetic or sympathetic virtue.

*Blowen.*

*Engraved Warming-pans*.—Allow me to add another illustration to the list furnished by H. G. T., p. 84. One which I purchased a few years ago of a cottager at Shotover, in Oxfordshire, has the royal arms surmounted by C. R., and surrounded by

"FEARE GOD HONNOR Y<sup>E</sup> KING, 1662."

The lid and pan are of brass, the handle of iron.

*E. B. Price.*

*Queen Elizabeth's Christening Cloth.*—The mention (in the first No. of your 3rd Vol.) of some damasked linen which belonged to James II. reminds me of a relic which I possess, and the description of which may interest some of your readers.

It is the half of Queen Elizabeth's christening cloth, which came into my possession through a Mrs. Goodwin. A scrap of paper which accompanies it gives the following account of it:

"It was given by an old lady to Mrs. Goodwin; she obtained it from one of the Strafford family, who was an attendant upon the Queen. The other half Mrs. Goodwin has seen at High Fernby, in Yorkshire, a place belonging to the family of the Rooks, in high preservation. In its original state, it was lined with a rose-coloured lutestring, with a flounce of the same about a quarter deep. The old lady being very notable, found some use for the silk, and used to cover the china which stood in the best parlour with this remains of antiquity."

The christening cloth is of a thread net, worked in with blue and yellow silk, and gold cord. It must have been once very handsome, but is now somewhat the worse for wear and time. It is about 2½ feet wide and 3½ feet in length, so that the entire length must have been about 7 feet.

Can any one inform me whether the remaining half of this interesting relic *STILL* exists; as the notice attached to it, and mentioning its locality, must now be fifty years old at least?

*H. A. B.*

## Minor Notes

*The Breeches Bible.*—The able and interesting article on the Breeches Bible which appeared in a late number of "Notes and Queries" (Vol. iii., p. 17.) is calculated to remove the deep-rooted popular error which affixes great pecuniary value to every edition of the Bible in which the words "made themselves breeches" are to be found, by showing that such Bibles are generally only worth about as many shillings as they are supposed to be worth pounds. It is worth noting, with reference to this translation, that in the valuable early English version, known as Wickliffe's Bible, just published by the university of Oxford, the passage in Genesis (cap. iii. v. 7.) is translated "thei soweden togidre leeuves of a fige tree and maden hem brechis."

*Effessa.*

*Origin of the present Race of English.*—In Southey's *Letters of Espriella* (Letter xxiv., p. 274., 3rd edit.), there is a remark, that the dark hair of the English people, as compared with the Northern Germans, seems to indicate a considerable admixture of southern blood. Now, in all modern ethnological works, this fact of present complexion seems to be entirely overlooked. But it is a fact, and deserves attention. Either it is the effect of climate, in which case the moral as well as the physical man must have altered from the original stock, or it arises from there

being more "ungerman" blood flowing in English veins than is acknowledged. May I hazard a few conjectures?

1. Are we not apt to underrate the number of Romanised Celts remaining in England after the Saxon Conquest? The victors would surely enslave a vast multitude, and marry many Celtic women; while those who fled at the first danger would gradually return to their old haunts. Under such circumstances, that the language should have been changed is no wonder.

2. Long before the Norman Conquest there was a great intercourse between England and France, and many settlers from the latter country came over here. This, by the way, may account for that gradual change of the Anglo-Saxon language mentioned as observable prior to the Conquest.

3. The army of the Conqueror was recruited from all parts of France, and was not simply Norman. When the men who composed it came into possession of this country, they clearly must have sent home for their wives and families; and many who took no part in the invasion no doubt came to share the spoils. Taking this into account, we shall find the Norman part of the population to have borne no small proportion to the *then* inhabitants of England. It is important to bear in mind the probable increase of population since 1066 A.D.

*Terra Martis.*

*True Blue.*—I find the following account of this phrase in my note-book, but I cannot at present say whence I obtained it:—

"The first assumption of the phrase 'true blue' was by the Covenanters in opposition to the scarlet badge of Charles I., and hence it was taken by the troops of Leslie in 1639. The adoption of the colour was one of those religious pedantries in which the Covenanters affected a Pharisaical observance of the scriptural letter and the usages of the Hebrews; and thus, as they named their children Habakkuk and Zerubbabel, and their chapels Zion and Ebenezer, they decorated their persons with blue ribbons because the following sumptuary precept was given in the law of Moses:

—

"Speak to the children of Israel, and tell them to make to themselves fringes on the borders of their garments, putting in them ribbons of blue."—*Numb.* xv. 38.

*E. L. N.*

"*By Hook or by Crook.*"—The destruction caused by the Fire of London, A.D. 1666, during which some 13,200 houses, &c., were burnt down, in very many cases obliterated all the boundary-marks requisite to determine the extent of land, and even the very sites occupied by buildings, previously to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation to the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until these disputes were settled, inevitable. Impelled by the necessity of coming to a more speedy

settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land-surveyors of that day,—men who had been thoroughly acquainted with London previously to the fire; and in order to escape from the numerous and vast evils which mere delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who by the justice of their decisions gave general satisfaction to the interested parties, and by their speedy determination of the different claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty. The above anecdote was told the other evening by an old citizen upwards of eighty, by no means of an imaginative temperament.

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