VARIOUS

NOTES AND QUERIES, NUMBER 201, SEPTEMBER 3, 1853

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Содержание

Notes 5
"THAT SWINNEY." 5
MONUMENTAL INSCRIPTION IN PETERBOROUGH CATHEDRAL 8
FOLK LORE 10
SHAKSPEARE CORRESPONDENCE 11
Minor Notes 14
Queries 16
LITTLECOTT—SIR JOHN POPHAM 16
EARLY EDITION OF THE NEW TESTAMENT 17
Конец ознакомительного фрагмента. 18

Various
Notes and Queries, Number 201, September 3, 1853 / A Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, etc

Notes

"THAT SWINNEY."

Junius thus wrote to H. S. Woodfall in a private note, to which Dr. Good has affixed the date July 21st, 1769 (vol. i. p. 174.*)

> "That Swinney is a wretched but dangerous fool. He had the impudence to go to Lord G. Sackville, whom he had never spoken to, and to ask him whether or no he was the author of Junius: take care of him."

This paragraph has given rise to a great deal of speculation, large inferences have been drawn from it, yet no one has satisfactorily answered the question, who was "that Swinney?"

That neither Dr. Good nor Mr. George Woodfall, the editors of the edit. of 1812, knew anything about him, is manifest from their own bald note of explanation, "A correspondent of the printers." Some reports say that he was a collector of news for the *Public Advertiser*, and subsequently a bookseller at Birmingham, but I never saw any one fact adduced tending to show that there was any person of that name so employed. Others that the Rev. Dr. Sidney Swinney was the party referred to: and Mr. Smith, in his excellent notes to the *Grenville Papers*, vol. iii. p. lxviii., *assumes* this to be the fact. I incline to agree with him, but have only inference to strengthen conjecture. What may be the value of that inference will appear in the progress of this inquiry, Who was Dr. Sidney Swinney?

Reports collected by Mr. Butler, Mr. Barker, Mr. Coventry, and others, say that the Doctor had been chaplain to the Russian Embassy, chaplain to the Embassy at Constantinople, and chaplain to one of the British regiments serving in Germany. Mr. Falconer, in his *Secret Revealed*, p. 22., quotes a paragraph from one of Wray's letters to Lord Hardwick with reference to the proceedings at the Royal Society:

> "Dr. Swinney, your Lordship's friend, presented his father-in-law Howell's book."

Swinney's father-in-law, here called Howell, was John Zephaniah Holwell, a remarkable man, whose name is intimately associated with the early history of British India, one of the few survivors of the Black Hole imprisonment, the successor of Clive as governor, and a writer on many subjects connected with Hindoo antiquities. Swinney enrols him amongst his heroes,

> "Holwell, Clive, York, Lawrence, Adams, Coote,
> Of Draper, Bath-strung for his baffled suit."

And he refers, in a note, to those

> "Ungrateful monsters (heretofore in a certain trading company), who have endeavoured to vilify and sully one of the brightest characters that ever existed."

I learn farther, from a volume of *Fugitive Pieces*, published by Dr. Swinney, that he was the son of Major Mathew Swinney, whom after his flourishing fashion he calls on another occasion "Mathew Swinney of immortal memory;" from one of his dedications that the Doctor himself was educated at Eton; from the books of the Royal Society that he was of Clare Hall, Cambridge; from dates and dedications, that from 1764 to 1768, he was generally resident at Scarborough; and from the *Gentleman's Magazine*, that he died there 12th November, 1783.

That Swinney had been chaplain to the Russian Embassy I have no reason to believe; but that he had been in the East for a time, possibly as chaplain to the Embassy at Constantinople, is asserted in the brief biographical notice in the *Gentleman's Magazine*, and would *seem to be proved* by a work which he published in 1769, called—

> "A Tour through some parts of the Levant: in which is included An Account of the Present State of the Seven Churches in Asia. Also a brief Explanation of the Apocalypse. By Sidney Swinney, D.D."

Nothing, however, can be inferred from a title-page of Swinney's. Here we have two or three distinct works referred to:—*A Tour*, including "An Account of the Seven Churches," and the "Explanation of the Apocalypse." Now I must direct attention to the fact, that from the peculiar punctuation and phraseology—the full-stop after Asia in this title-page—it may have been Swinney's intention to indicate, without asserting, that the Account of the Apocalypse *only* was by Sidney Swinney. If so, though Swinney's name alone figures in the title-page of the work, he is responsible only for one or two notes!

I would not have written conjecturally on this subject if I could have avoided it; but though Swinney was a F.A.S. F.R.S., and though the work is dedicated to the Fellows of those Societies, no copy of it is to be found in the libraries of either, or in the British Museum. I cannot, therefore, be sure that my own copy is perfect. What that copy contains is thus set forth in half a dozen lines of introduction:

> "Before I [S. S.] enter upon the more important part of my dissertation [The Explanation of the Apocalypse], it may not be improper to give you some account of the present state of the Seven Churches in Asia, as they are, *which was communicated to me* by a certain *friend of mine*, in the description of a short tour which *he* made through the principal parts of the Levant: should they be accompanied with a few casual notes *of my own*, I trust the work will not be less acceptable to you on that account."

It must be obvious, after this declaration, that the *Tour* set forth so conspicuously in the title-page, was not written by Swinney. Now the "Itinerary" which follows is advowedly "wrote by *the author of the preceding account*," and this brings the reader and the work itself to "The End!"

The truth I suspect to have been this:—Swinney was not prudent and was poor, and raised money occasionally, after the miserable fashion of the time, by publishing books on subscription, and receiving subscriptions in anticipation of publication.

About this time, from 1767 to 1769, he published a *Sermon*; *The Ninth Satire of Horace*, a meaningless trifle of a hundred lines, swollen, by printing the original and notes, into a quarto; a volume of *Fugitive Pieces*; and the first canto of *The Battle of Minden, a Poem in three Books, enriched with critical Notes by Two Friends, and with explanatory Notes by the Author*. Of the latter work, as of the *Tour*, I have never seen but one copy, a splendid specimen of typography, splendidly bound, containing the first and second canto. Whether the third canto was ever published is to me doubtful;

some of your correspondents may be able to give you information. My own impression is that it was not, and for the following reasons.

Swinney, it appears, had received subscriptions for the work, and promised in his prospectus *a plan of the battle*, and *portraits* of the heroes, which the work does not contain. "However, to make some little amends" to his "generous subscribers," Swinney announces his intention to present them with "*three* books instead of *one*."

The first book is dedicated to Earl Waldegrave, who commanded "the six British regiments of infantry" on the "ever memorable 1st August, 1759," and a note affixed states that "Book the Second" will be published on 1st January, and "Book the Third" on 1st of August.

But the public, as Swinney says, were kept "in suspense" almost three years for the second book, which was not published until 1772; and in the dedication of this second book, also to Earl Waldegrave, Swinney says:

> "Doubtless many of my subscribers have thought me very unmindful of the promise I made them in my printed proposal, in which I undertook to publish my poem out of hand. Ill health has been the sole cause of my disappointing their expectations. A fever of the nerves … for these four years, has rendered me incapable.... In my original proposals I undertook to publish this work in two books. [In the introduction he says, as I have just quoted, *one* book.] Poetical matter hath increased upon me to such a degree, in the genial climate of Languedoc, as to have enabled me to compose several more books on this interesting subject, all which I purpose presenting my subscribers with at the original price of half a guinea.... Many months ago this Second Book was printed off; but on my arrival in town from Montauban (whither I purpose to return), I found there were so many faults and blunders in it throughout, that I was under the necessity of condemning five hundred copies to the inglorious purpose of defending pye bottoms from the dust of an oven.... Profit, my Lord, has not been my motive for publishing: if it had, I should be egregiously disappointed, for instead of gaining I shall be a considerable loser by the publication; and yet many of my subscribers have *given me four, five, and six times over and above the subscription-price for my Poem. How even the remaining books will see the light must depend entirely upon my pecuniary, not my poetical abilities.* The work is well nigh completed; but not one solitary brother have I throughout the airy regions of Grub Street who is poorer than I. It is not impossible, however, but when *some of my partial friends shall know this*, they may *enable me by their bounty* to publish out of hand."

This leads me to doubt whether the third book was ever published, for I think the most "partial" of his friends—those who had given "four, five, and six times over and above the subscription price"—must have had enough in two books. If it were not published, it is a curious fact that, in a poem called *The Battle of Minden*, the battle of Minden is not mentioned; though not more extraordinary perhaps than the omissions of the "Explanation of the Apocalypse" in his previous work.

I come now to the question, Why did Junius speak so passionately and disrespectfully of Swinney, and what are the probabilities that Swinney had never before (July) 1769 spoken to Lord G. Sackville? These I must defer till next week.

T. S. J.

MONUMENTAL INSCRIPTION IN PETERBOROUGH CATHEDRAL

The following Notes occur on a fly-leaf at the end of a copy of Gunton's *History of Peterborough Cathedral*, and appear to have been written soon after that book was printed:

"Among other things omitted in this history, I cannot but take notice of one ancient inscription upon a tomb in ye body of the church, written in old Saxon letters, as followeth:

✠'WS : KI : PAR : CI : PASSEZ : PVR : LE : ALME : ESTRAVNGE : DE : WATERVILLE : PRIEZ.'

"This inscription may seem to challenge some relation to William de Waterville, one of the abbots of this church. (See p. 23.)"

"On Sennour Gascelin de Marrham's tomb, mentioned p. 94., these letters seem to be still legible:

'CI : GIST : EDOVN : GASCELIN : SENNOVR : DE MARRHAM : IADIS : DE : RI : ALM.. ^{DI} EV EST MERCIS : PATER : NOSTER.'"

"In St. Oswald's Chapel, on ye ground round the verge of a stone:

'HIC IACET COR.... ROBERTI DE SVTTON ABBATIS ISTIVS MONASTERII CVIVS ANIMA REQVIESCAT IN PACE. AMEN.'"

"In ye churchyard is this inscription:

✠'AÑA IOANNIS DE SCO IVONE QVOĀ P[IO]RIS PMA Ā M DIIII PACE REQVIESCAT. AMEN.'

"This may probably relate to Ivo, sub-prior of this monastery, whose anniversary was observed in ye Kalends of March. (See page 324. of this book.)"

"In ye churchyard:

'Joannes Pocklington, S. S. Theologiæ doctor, obiit
Nov. 14, A. D^{i}. 1642.'

'Anne Pocklington, 1655.'

'Mary, ye wife of John Towers, late Lord Bp. of
Peterborough, dyed Nov. 14, A.D. 1672.'

'Quod mori potuit præstantissimæ fœminæ
Compton Emery
Filiæ Joannis Towers S. T. P.
Hujus Ecclesiæ quondam Episcopi
Viduæ Roberti Rowell LL. D.
Nec non charissimæ conjugis
Richardi Emery Gen:
In hoc tumulo depositum: Feb. 4.

A^{o} Ætatis 54,
A^{o} Domini 1683.'"

A marginal note states that "The Chapter-house and Cloyster sold in 1650 for 800*l.*, to John Baker, Gent., of London."
H. Thos. Wake.

FOLK LORE

Superstition of the Cornish Miners (Vol. viii., p. 7.).—I cannot find the information desired by your correspondent in the Cornish antiquaries, and have in vain consulted other works likely to explain this tradition; but the remarks now offered will perhaps be interesting in reference to the *nation* alluded to. The Carthaginians being of the same race, manners, and religion as the Phœnicians, there are no particular data by which we can ascertain the time of their first trading to the British coast for the commodity in such request among the traders of the East. The genius of Carthage being more martial than that of Tyre, whose object was more commerce than conquest, it is not improbable that the former might by force of arms have established a settlement in the Cassiterides, and by this means have secured that monopoly of tin which the Phœnicians and their colonies indubitably enjoyed for several centuries. Norden, in his *Antiquities of Cornwall*, mentions it as a tradition universally received by the inhabitants, that their tin mines were formerly wrought by the Jews. He adds that these old works are there at this day called Attal Sarasin, the ancient cast-off works of the Saracens, in which their tools are frequently found. Miners are not accustomed to be very accurate in distinguishing traders of foreign nations, and these Jews and Saracens have probably a reference to the old merchants from Spain and Africa; and those employed by them might possibly have been Jews escaped the horrors of captivity and the desolation which about that period befel their country.

> "The Jews," says Whitaker (*Origin of Arianism*, p. 334.), "denominated themselves, and were denominated by the Britons of Cornwall, *Saracens*, as the genuine progeny of Sarah. The same name, no doubt, carried the same reference with it as borne by the genuine, and as usurped by the spurious, offspring of Abraham."
>
> *Bibliothecar. Chetham.*

Northamptonshire Folk Lore (Vol. vii., p. 146.).—In Norfolk, a ring made from nine sixpences freely given by persons of the opposite sex is considered a charm against epilepsy. I have seen nine sixpences brought to a silversmith, with a request that he would make them into a ring; but 13½*d.* was not tendered to him for making, nor do I think that any threehalfpences are collected for payment. After the patient had left the shop, the silversmith informed me that such requests were of frequent occurrence, and that he supplied the patients with thick silver rings, but never took the trouble to manufacture them from the sixpences.

A similar superstition supposes that the sole of the left shoe of a person of the same age, but opposite sex, to the patient, reduced to ashes is a cure for St. Anthony's fire. I have seen it applied with success, but suppose its efficacy is due to some astringent principle in the ashes.

E. G. R.

SHAKSPEARE CORRESPONDENCE

On Two Passages in Shakspeare.—Taking up a day or two since a Number of "N. & Q.," my attention was drawn to a new attempt to give a solution of the difficulty which has been the torment of commentators in the following passage from the Third Act of *Romeo and Juliet*:

"Gallop apace, you fiery-footed steeds,
Towards Phœbus' mansion; such a waggoner
As Phaeton would whip you to the West,
And bring in cloudy night immediately.—
Spread thy close curtain, love-performing Night,
That *runaways'* eyes may wink, and Romeo
Leap to these arms, untalk'd of and unseen."

"Runaways'" being a manifest absurdity, the recent editors have substituted "unawares," an uncouth alteration, which, though it has a glimmering of sense, appears to me almost as absurd as the word it supplies. In this dilemma your correspondent Mr. Singer ingeniously suggests the true reading to be,—

"That *rumourers'* eyes may wink, and Romeo
Leap to these arms, untalk'd of and unseen."

No doubt this is a felicitous emendation, though I think it may be fairly objected that a rumourer, being one who deals in what he hears, as opposed to an observer, who reports what he sees, there is a certain inappropriateness in speaking of a rumourer's eyes. Be this as it may, I beg to suggest another reading, which has the merit of having spontaneously occurred to me on seeing the word "runaways'" in your correspondent's paper, as if obviously suggested by the combination of letters in that word. I propose that the passage should be read thus:

"Spread thy close curtain, love-performing Night,
That *rude day's* eyes may wink, and Romeo
Leap to these arms, untalk'd of and unseen."

A subsequent reference to Juliet's speech has left no doubt in my mind that this is the true reading, and so obviously so, as to make it a wonder that it should have been overlooked. She first asks the "fiery-footed steeds" to bring in "cloudy night," then night to close her curtain (that day's eyes may wink), that darkness may come, under cover of which Romeo may hasten to her. In the next two lines she shows why this darkness is propitious, and then, using an unwonted epithet, invokes night to give her the opportunity of darkness:

"Come, *civil* night,
Thou sober suited matron all in black,
And learn me how to lose a winning game," &c.

The peculiar and unusual epithet "civil," here applied to night, at once assured me of the accuracy of the proposed reading, it having evidently suggested itself as the antithesis of "rude" just before applied to day; the civil, accommodating, concealing night being thus contrasted with the unaccommodating, revealing day. It is to be remarked, moreover, that as this epithet *civil* is, through

its ordinary signification, brought into connexion with what precedes it, so is it, through its unusual meaning of *grave*, brought into connexion with what follows, it thus furnishing that equivocation of sense of which our great dramatist is so fond, rarely missing an opportunity of "paltering with us in a double sense."

I think, therefore, I may venture to offer you the proposed emendation as rigorously fulfilling all the requirements of the text, while at the same time it necessitates a very trifling literal disturbance of the old reading, since by the simple change of the letters *naw* into *ded*, we convert "runaways'" into "rude day's," of which it was a very easy misprint.

Having offered you an emendation of my own, I cannot miss the opportunity of sending you another, for which I am indebted to a critical student of Shakspeare, my friend Mr. W. R. Grove, the Queen's Counsel. In *All's Well that ends Well*, the third scene of the Second Act opens with the following speech from Lafeu:

> "They say miracles are past; and we have our philosophical persons to make modern and familiar things, supernatural and causeless. Hence is it that we make trifles of terrors; ensconcing ourselves in a seeming knowledge when we should submit ourselves to an unknown fear."

On reading this passage as thus printed, it will be seen that the two sentences of which it is composed are in direct contradiction to each other; the first asserting that we have philosophers who give a causeless and supernatural character to things ordinary and familiar: the second stating as the result of this, "that we make trifles of terrors," whereas the tendency would necessarily be to make "terrors of trifles." The confusion arises from the careless pointing of the first sentence. By simply shifting the comma at present after "things," and placing it after "familiar," the discrepancy between the two sentences disappears, as also between the two members of the first sentence, which are now at variance. It should be pointed thus:

> "They say miracles are past; and we have our philosophical persons to make modern and familiar, things supernatural and causeless."

It is singular that none of the editors should have noticed this defect, which I have no doubt will hereafter be removed by the adoption of a simple change, that very happily illustrates the importance of correct punctuation.

R. H. C.

Shakspeare's Skull.—As your publication has been the medium of many valuable comments upon Shakspeare, and interesting matter connected with him, I am induced to solicit information, if you will allow me, on the following subject. I have the *Works of Shakspeare*, which being in one volume 8vo., I value as being more portable than any other edition. It was published by Sherwood without any date affixed, but probably about 1825. There is a memoir prefixed by Wm. Harvey, Esq., in which, p. xiii., it is stated that while a vault was being made close to Shakspeare's, when Dr. Davenport was rector, a young man perceiving the tomb of Shakspeare open, introduced himself so far within the vault that he could have brought away the skull, but he was deterred from doing so by the anathema inscribed on the monument, of—

> "Curs'd be he that moves my bones."

This is given upon the authority of Dr. Nathan Drake's work on Shakspeare, in two vols. 4to. Now in this work much is given which is copied into the memoir, but I do not there find this anecdote, and perhaps some reader of "N. & Q." may supply this deficiency, and state where I may find it. I may be allowed to state, that Pope's skull was similarly stolen and another substituted.

I annex Wheler's remark that no violation of the grave had, up to the time of his work, taken place.

"Through a lapse of nearly two hundred years have his ashes remained undisturbed, and it is to be hoped no sacrilegious hand will ever be found to violate the sacred repository."—*History of Stratford-upon-Avon*, by R. B. Wheler (circa 1805?), 8vo.

A Subscriber.

On a Passage in "Macbeth."—Mr. Singleton (Vol. vii., p. 404.) says, "Vaulting ambition, that *o'erleaps* itself," is nonsense—the thing is impossible; and proposes that "vaulting ambition" should "rest his hand upon the pommel, and *o'erleap* the saddle (sell)," a thing not uncommon in the feats of horsemanship.

Did Mr. Singleton never *o'erleap* himself, and be too late—later than *himself* intended? Did he never, in his younger days, amuse himself with a *soprasalto*; or with what Donne calls a "vaulter's sombersault?" Did he never hear of any little plunderer, climbing a wall, *o'erreaching* himself to pluck an apple, and falling on the other side, into the hands of the gardener? "By like," says Sir Thomas More, "the manne there *overshotte* himself."

What was the *manne* about? Attempting such a perilous gambol, perhaps, as correcting Shakspeare.

To {overleap, overreach, overshoot} himself are merely, to {leap, reach, shoot}, over or beyond the mark himself intended.

Q.

Bloomsbury.

P.S.—Mr. Arrowsmith reminds us of the old saw, that "great wits jump." He should recollect also that they sometimes *nod*.

Minor Notes

Lemon-juice administered in Gout and Rheumatism.—At a time when lemon-juice seems to be frequently administered in gout and rheumatism, as though it were an entirely new remedy, I have been somewhat amused at the following passage, which may also interest some of your readers; it occurs in *Scelta di Lettere Familiari degli Autori più celebri ad uso degli studiosi della lingua Italiana*, p. 36., in a letter "Di Don Francesco a Teodoro Villa":

> "Io non posso star meglio di quel che sto, e forse perchè uso di spesso il bagno freddo, e beo limonata a pranzo e a cena da molti mesi. Questa è la mia quotidiana bevanda, e dacche mi ci sono messo, m' ha fatto un bene che non si puo dire. Di quelle doglie di capo, che un tempo mi sconquassavano le tempie, non ne sento più una. Le vertigini, che un tratto mi favorivano sì di spesso, se ne sono ite. Sino un reumatismo, che m' aveva afferrato per un braccio, s' e dileguato, così ch'io farei ora alla lotta col più valente marinaro calabrese che sia. L' appetito mio pizzica del vorace. Che buona cosa il sugo d' un limone spremato nell' acqua, e indolciato con un po' di zucchero! Fa di provarlo, Teodoro. Chi sa che non assesti il capo e lo stomaco auche a te."
> *S. G. C.*

Weather Proverbs.—Are these proverbs worth recording?

> "Rain before seven, fine before eleven."
>
> "A mackerel sky and mare's tails,
> Make lofty ships carry low sails."
>
> "If the rain comes before the wind,
> Lower your topsails and take them in:
> If the wind comes before the rain,
> Lower your topsails and hoist them again."

The expressions in the latter two are maritime, and the rhymes not very choice; but they hold equally in terrestrial matters, and I have seldom found them wrong.

Rubi.

Dog Latin.—The answer of one of your late correspondents (E. M. B., Vol. vii., p. 622.) on the subject of "Latin—Latiner," has revived a Query in your First Volume (p. 230.) as to the origin of this expression which does not appear to have been answered. I do not remember having seen any explanation of the term, but I have arrived at one for myself, and present it to your readers for what it is worth. Nothing, it must be admitted, can be more inconsistent with the usual forms of language than the Latin of mediæval periods; it is often, in fact, not Latin at all, but merely a Latin form given to simple English or other words, and admitting of the greatest variety. Now of all animals the distinctions of breed are perhaps more numerous in the canine race than any other. The word "mongrel," originally applied to one of these quadruped combinations of variety, has long been used to signify anything in which mixture of class existed, especially of a debasing kind, to which such mixture generally tends. Nothing could be more appropriate than the application of the term to the "infima latinitas" of the Middle Ages; and from "mongrel" the transition to the name of the genus from that of the degenerate species appears to me to be very easy, though fanciful.

J. B—t.

Thomas Wright of Durham.—In the *Philosophical Magazine* for April, 1848, I gave an account of the "Original Theory or new Hypothesis of the Universe" of Thomas Wright, whose anticipations of modern speculation on the milky way, the central sun, and some other points, make him one of the most remarkable astronomical thinkers of his day. In the biography in the *Gentleman's Magazine* for 1793, he is described as struggling for a livelihood when a young man, and no account is given of the manner in which he obtained the handsome competence with which he emerges in 1756, or thereabouts. A few days after my account was published, I was informed (by Captain James, R.E.) that a large four-foot orrery, constructed by Wright for the Royal Academy at Portsmouth, was still in that town; and that by the title of "J. Harrises Use of the Globes" it appears that he (Wright) kept his shop at the *Orrery*, near Water Lane, Fleet Street (No. 136), under the title of instrument-maker to his Majesty. In an edition of Harris (the 8th, 1767), which I lately met with, the above is described as "late the shop of Thomas Wright," &c. By the advertisements which this work contains, Wright must have had an extensive business as a philosophical instrument-maker. The omission in the biography is a strange one. Possibly some farther information may fall in the way of some of your readers.

A. De Morgan.

A Funeral Custom.—At Broadwas, Worcestershire, in the valley of the Teame, it is the custom at funerals, on reaching "the Church Walk," for the bearers to set down the coffin, and, as they stand around, to bow to it.

Cuthbert Bede, B. A.

Queries

LITTLECOTT—SIR JOHN POPHAM

Every one knows the tradition attached to the manor of Littlecott in Wiltshire, and the alleged means by which Chief Justice Sir John Popham acquired its possession. It is told by Aubrey, Sir Walter Scott, and many others, and is too notorious to be here repeated. Let me ask you or your learned correspondents whether there exists any refutation of a charge so seriously detrimental to the character of any judge, and so inconsistent with the reputation which Chief Justice Popham enjoyed among his cotemporaries? See Lord Ellesmere's notice of him in the case of the Postnati (*State Trials*, ii. 669.), and Sir Edward Coke's flattering picture of him at the end of Sir Drew Drury's case (*Reports*, vi. 75.). Are there any records showing that a Darell was ever in fact arraigned on a charge of murder, and the name of the judge who presided at the trial? Is the date known of the death of the last Darell who possessed the estate, or that of Sir John Popham's acquisition of it? The discovery of these might throw great light on the subject, and possibly afford a complete contradiction.

Sir Francis Bacon, in his argument against Sir John Hollis and others for traducing public justice, states that—

> "Popham, a great judge in his time, was complained of by petition to Queen Elizabeth; it was committed to four privy councillors, but the same was found to be slanderous, and the parties punished in the court."—*State Trials*, vol. ii. p. 1029.

If this petition could be discovered, and it should turn out that the slander complained of in it had reference to this story, the investigation which it then underwent by the four privy councillors, and the chief justice's enjoyment of his high office for so many subsequent years, would go far to prove the utter falsehood of the charge. This is a "consummation devoutly to be wished" by every one who feels an interest in the purity of the bench, and particularly by the present possessors of the estate, who must be anxious for their ancestor's fame.

Your useful publication has acted the part of the "detective police" in the elucidation of many points of history less interesting than this, and I trust you will consider the case curious enough to justify a close examination.

Edward Foss.

EARLY EDITION OF THE NEW TESTAMENT

I should be greatly obliged if I could obtain through "N. & Q." when, where, and by whom an imperfect black-letter copy of the New Testament, lately come into my possession, was printed, and also who was the translator of it.

It is bound in boards, has three thongs round which the sheets are stitched, seems never to have been covered with cloth, leather, or other material like our modern books, has had clasps, and is four inches long and two inches thick.

The chapters are divided generally into four or five parts by means of the first letters of the alphabet. The letters are neither placed equidistant, nor do they always mark a fresh paragraph.

It is not divided into verses. There are a few marginal references, and the chapter and letter of the parallel passages are given.

Crosses are placed at the heads of most chapters, and also throughout the text, without much apparent regularity. It contains a few rude cuts of the Apostles, &c. The Epistles of St. Peter and St. John are placed before that to the Hebrews.

Letters are frequently omitted in the spelling, and this is indicated by a dash placed over the one preceding the omitted letter. A slanting mark (/) is the most frequent stop used. I will transcribe a few lines exactly as they occur, only not using the black-letter.

> "B. As some spake of the temple/ howe yt was garnesshed with goodly stones and iewels he sayde. The dayes will come/ when of these thyngis which ye se shall not be lefte stone upon stone/ that shall not be throwen doune. And they asked hym sayinge/ Master whē shall these thynges be? And what sygnes wil there be/ when suche thynges shal come to passe."—St. Luke, ch. xxi.

Land is spelt *londe*; saints, *sainctis*; authority, *auctorite*, &c.

A. Boardman.

P.S. It commences at the 19th chapter of St. Matthew, and seems perfect to the 21st chapter of Revelation.

Конец ознакомительного фрагмента.

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