

ments do not admit of the insertion of a regular pedigree; but the descents may be stated as in Burke and similar books. GULES.

*Cæsar's Wife.*—“Naso” wishes to know where the proverbial saying, “Cæsar’s wife must not even be suspected,” first occurs.

*Minar's Books of Antiquities.*—Can any one conversant with the works of Cardinal Nicolas de Cusa inform me what author he quotes as “Minar in his Books of Antiquities,” in what language, and where existing? *De Doctâ Ignorantiâ*, l. i. cap. 7. A. N.

*Proverb against Physicians.*—“M. D.” wishes to be informed of the earliest writer who mentions the proverb “Ubi tres Medici, duo Athei.”

*Compendyous Olde Treatyse.*—In Ames’s *Typographical Antiquities*, vol. i. p. 405. (ed Herbert), is described a work, printed by Rycharde Banckes, some time between 1525 and 1545, entitled, “A compendyous olde treatyse shewyng howe that we ought to have the Scripture in Englyshe, with the Auctours.” 12mo. 18 leaves. This copy belonged to Herbert himself, and was probably obtained at the sale of Thomas Granger, in 1732. Any information as to its whereabouts at present, or the existence of any other copy of the above tract, would confer a favour on the inquirer. F. M.

*The Topography of Foreign Printing Presses.*—I have often been at a loss to discover the locality of names which designate the places where books have been printed at Foreign presses; and “when found” to “make a note of it.” I was therefore pleased to find in No. 16. p. 251., by the reply of “R. G.” to Mr. Jebb, that “*Cosmopolis* was certainly Amsterdam,” and that “*Coloniæ*” signifies “Amstelædami.” And I will take the liberty of suggesting that it would be an acceptable service rendered to young students, if your learned correspondents would occasionally communicate in the pages of your work, the modern names, &c. of such places as are not easily gathered from the books themselves. P. II. F.

*Cromwell's Estates.*—In Carlyle’s edition of *Cromwell's Letters and Speeches*, there is a note (p. 75. vol. iv. of the 3rd ed. 1850) containing a list of the estates which the Protector owned at the time of his death, as follows; there being, besides Newhall, specified as “in Essex,” five, viz. —

“Dalby,  
Broughton,  
Burleigh,  
Oakham, and  
Eggleton.”

of which the editor has ascertained the localities; and six, viz. —

	£	s.	d.	
“Gower, valued at	479	0	0	per an.
Chepstall - -	549	7	3	
Magore - -	448	0	0	
Sydenham - -	3121	9	6	
Woolaston - -	664	16	6	
Chaulton - -	500	0	0,	

of which, he says, “he knows nothing.”

It would surely be a proper, and, one might hope, an attainable object of inquiry, to search out these unplaced estates of the great Protector, and give them a local habitation in modern knowledge. This is precisely one of the kind of queries which your publication seems best fitted to aid; and I therefore submit it, in the hope of some discoveries, to your correspondents. V.

Belgravia, Feb. 18. 1850.

*What are Depinges?*—In the orders made in 1574 for regulating the fishery at Yarmouth, the Dutch settlers there are “To provide themselves with twine and *depinges* in foreign places.” What are *depinges*? J. S. B.

#### REPLIES.

##### ORIGIN OF THE JEWS-HARP.

The “Jews-harp,” or “Jews-trump,” is said by several authors to derive its name from the nation of the Jews, and is vulgarly believed to be one of their instruments of music. Dr. Littleton renders *Jews-trump* by *Sistrum Judaicum*. But no such musical instrument is spoken of by any of the old authors that treat of the Jewish music. In fact, the Jews-harp is a mere boy’s plaything, and incapable in itself of being joined either with a voice or any other instrument; and its present orthography is nothing more than a corruption of the French *Jeu-trompe*, literally, a toy trumpet. It is called *jeu-trompe* by Bacon, *Jew-trump* by Beaumont and Fletcher, and *Jews-harp* by Hackluyt. In a rare black-letter volume, entitled *Newses from Scotland*, 1591, there is a curious story of one Geilles Duncan, a noted performer on the “Jews-harp,” whose performance seems not only to have met with the approval of a numerous audience of witches, but to have been repeated in the presence of royalty, and by command of no less a personage than the “Scottish Solomon,” king James VI. Agnes Sampson being brought before the king’s majesty and his council, confessed that

“Upon the night of All-hallow-even last, shee was accompanied as well with the persons aforesaid, as also with a great many other witches, to the number of two-hundredth; and that all they together went to sea, each one in a riddle or sive, and went into the same very substantially, with flaggons of wine, making merrie, and drinking by the way, in the same riddle or sives, to the Kirk of North Barriek in Lowthian; and that after

they had landed, tooke handes on the lande and daunced this reill or short daunce, singing all with one voice,

“ ‘Commer goe ye before, commer goe ye :  
Gif ye will not sho before, commer lif me.’ ”

“ At which time, she confessed that this Geilles Duncan (a servant girl) did goe before them, playing this reill or daunce uppon a small *trumpe* called a *Jews-trumpe*, until they entred into the Kirk of North Barriek. These confessions made the King in a wonderfull admiration, and sent for the said Geilles Duncan, who uppon the like *trumpe* did play the saide daunce before the Kinge's Majestic; who in respect of the strangenes of these matters tooke great delight to be present at their examinations.”

It may be as well to mention that in the Belgic or Low Dutch, from whence come many of our toys, a *tromp* is a rattle for children. Another etymon for *Jews-harp* is *Saws-harp*, because the place where it is played upon is between the jaws. To those who wish to learn more upon the subject, I beg to refer them to Pegge's *Anonymiana*; Daune's *Ancient Scottish Melodies*; and to my edition of Chettle's *Kind-Harts Dream* printed by the Percy Society. EDWARD F. RIMBAULT.

[We are indebted also to TREBOR, E. W. D., J. F. M., and F. P. for replies to this Query. They will perceive that Dr. Rimbault had anticipated the substance of their several communications.]

#### ELFRIC'S COLLOQUY.

I must trouble you and some of your readers with a few words, in reply to the doubt of “C. W. G.” (No. 16. p. 248.) respecting the word *sprote*. I do not think the point, and the Capital letter to *salu* in the Latin text, conclusive, as nothing of the kind occurs in the A.-S. version, where the reading is clearly, “*swa hwoylce swa*, on watere swymmth *sprote*.” I have seen the Cottonian MS., which, as Mr. Hampson observes, is very distinctly written, both in the Saxon and Latin portions; so much so in the latter, as to make it a matter of surprise that the doubtful word *salu* should ever have been taken for *salu*, or *casidilia* for *calidilia*. The omission of the words *sprote* and *salu*, in the St. John's MS., would only be evidence of a more cautious scribe, who would not copy what he did not understand.

Your correspondent's notion, “that the name of some fish, having been first interlined, was afterwards inserted at random in the text, and mis-spelt by a transcriber who did know its meaning,” appears to me very improbable; and the very form of the words (*sprote*, *salu*, supposing them substantives), which have not plural terminations, would, in my mind, render his supposition untenable. For, be it recollected, that throughout the answers of the Fiscere, the fish are always named in the *plural*; and it is not to be supposed

that there would be an exception in favour of *sprote*, whether intended for *sprat* or *salmon*. Indeed, had the former been a river fish, Hulvet and Palsgrave would have countenanced the supposition; but then we must have had it in the plural form, *sprottas*. As for the suggestion of *sprod* and *salar*, I cannot think it a happy one; salmon (*leaxas*) had been already mentioned; and *sprods* will be found to be a very confined local name for what, in other places, are called *scurfes* or *scurves*, and which we, in our ignorance, designate as salmon trout. In the very scanty A.-S. ichthyologic nomenclature we possess, there is nothing to lead us to imagine that our Anglo-Saxon ancestors had any corresponding word for a salmon trout. I must be excused, therefore, for still clinging to my own explanation of *sprote*, until something more *specious* and *ingenious* shall be advanced, but in full confidence, at the same time, that some future discovery will elucidate its truth. S. W. SINGER.

Feb. 19. 1850.

#### REHETING AND REHETOURS.

As Dr. Todd's query (No. 10. p. 155.) respecting the meaning of the words “Reheting” and “Rehetour,” used by our early English writers, has not hitherto been answered, I beg to send him a conjectural explanation, which, if not conclusive, is certainly probable.

In the royal household of France, there was formerly an officer whose duty it was to superintend the roasting of the King's meat; he was called the *Hâteur*, apparently in the sense of his “hastening” or “expediting” that all-important operation. The Fr. *Hâter*, “to hasten or urge forward,” would produce the noun-substantive *Hâteur*; and also the similar word *Hâtier*, the French name for the roast-jack. If we consider *Rehâteur* to be the reduplicate of *Hâteur*, we have only to make an allowable permutation of vowels, and the result will be the expressive old English word “Rehetour,” an appropriate name for the royal turnspit. Wycliffe uses it, I think, in the sense of a superfluous servant, one whose duties, like the *Hâteur*'s, were very light indeed. He compares the founding of new Orders in an overburthened Church-establishment to the making of new offices in a household already crowded with useless (and consequently idle and vicious) servants. The multitude of fat friars and burly monks charged upon the community were “the newe rehetours that ete mennes mete,” &c.

The term, thus implying an useless “do-nothing,” would soon become one of the myriad of choice epithets in the vulgar vocabulary, as in the instances from Dunbar and Kennedy.

In a better sense, a verb would be derived, easily; “to rehâte,” or “rehetete,” i. e. “to provide,