Mr. Urban, Oct. 1.

I SEND you an East view of Old Sarum (Plate I.) being the entrance to that ancient fortification; of which an account may be seen, with trance to that antient fortification; of Mr. Dade died the " Beauties of Wiltshire," vol. I. p. 1801.

Mr. Urban, Oct. 5.

IT is now near 20 years ago since I gave in my name to Dade's History of Holderness, the Proposals for which bear date June 19, 1783, at which time he had above 200 subscribers at two guineas (one in hand), when he proposed, after 240 copies were subscribed for, to put the book to press. Mr. Dade died Aug. 2, 1790 (see LX. 767, 4190), and his work was then suppressed to be partly printed, and a number of plates engraved. I shall be much obliged to any of your correspondents who can inform me in what state it is at present, and whether we may expect to see it published.

Mr. Urban, Oct. 6.

THE reference to Paterson's sale, p. 812, for improving Dr. Harwood's "View of the Editions of the Classics," fuggetis a hint that Sam himself would be no incompetent conductor of such a work; which should by no means be so extended beyond the classics, which are generally confined to the writings of the Greeks and Romans, to which the Doctor himself added those of the Christian church.

E. E. C. p. 98, will find a particular account of Sutton Colfield in Dugdale's Warwickshire, ed. Thomas, with a print of Bp. Veley's monument. In

An Account of an Evangelical Chinese Manuscript in the British Museum, togethen with a Specimen of it, and some Hints on the proper Mode of publishing it in London.—Communicated by Dr. Montucci.

Sù | Sù | yéù | pién | Ye-sù | Ki-li-si-tó | fó | yn
The four historians of their own composition on Jesus Christ's of happiness voice

The genuine contents of this singular manuscript (which, in all probability, is the only one of the kind in the known world) have remained unknown to several gentlemen learned in the Chinese language, to whom it was shown, and even to those who directed the binder to letter it, "Quatuor Evangelia Sinicæ. Mus. Brit. Bibl. Sloan. 3599. Plat. xxx. C."

It evidently begins with St. Luke's preface to Theophilus: and, as his Gospel could not be the only contents of this large volume, notwithstanding the singularity of its beginning with St. Luke, it
it was thought by some that it contained the four Evangelists, as the labeling shews; and others, more accurate, have found it to contain other parts of the New Testament: but they have all thought that it began with the whole of St. Luke's Gospel. Had they been particular to examine the end of it, they would have seen that this evangelical compilation consisted of 28 chapters, and, consequently, could not be Luke's Gospel, though it begins with it. The above title, however, literally explained, clearly announces the contents of the first part of this volume; but the sea-water having injured the first leaves of it, and washed off a great part of the large character but two, of the title, many must have read it for Lim or Lo; and the following one being sometimes pronounced Kuâi, they have taken them both as expressing the name of Luke, and have sought no further. However, the first part of this manuscript is a most ingenious selection from the four Gospels, arranged in 28 chapters, or chapters, each containing three, four, or five selected lessons; but with such an inductive arrangement that the whole forms a complete account of the life of Christ, without any of those repetitions of facts which occur in the four Evangelists, taken all together, and without those omissions of circumstances which are obvious in each Evangelist taken separately. The author never fails to quote the chapter (though not the verse) and the Evangelist from which each lesson is taken; and he does it by a sort of characters smaller than the others, arranged in a double row at the end of each lesson, which might have immediately informed the reader of the real contents of the volume, if those quotations had not been mistaken for references to similar passages of other Evangelists, as it is often done in the margin of many Latin editions of the New Testament.

This singular arrangement of the text of the four Evangelists is exceedingly well calculated to instruct the heathen in the religion of Christ, and is perfectly authentic, there not being a word intercalated but what is as literal a version of the passages quoted, as the language would admit. After this very elaborate compilation, the Acts of the Apostles follow in the most regular order; and then all the Epistles of St. Paul, with the same regularity, except that to the Hebrews, of which the first chapter only is translated, the work ending there, not because it is finished (as he must have thought who wrote the word ΤΕΛΕΟΣ at the top of the last page), but because death or some other untoward circumstances interrupted the laudable design of the author. As this compilation might advantageously be translated in other Oriental tongues, for the same apologetic purposes as this was certainly done, a TABLE will be given, wherein, at one view, will be exhibited the beginning and the end of each lesson, arranged precisely in the same order as they are in this manuscript, pointing out the division of the Chinese author in 28 chapters or chapters.

On a blank leaf at the beginning of this manuscript we read the following note: "This transcript was made at Canton in 1737 and 1738, by order of Mr. Hodgson, who says it has been collated with care, and found very correct. Given by him to Sir Hans Sloane, Bart, in September, 1739." Hence we may conclude that it was given to the British Museum with the other books of this eminent literary character.

This manuscript is a large folio, consisting of 675 folios, or 750 pages. The first 107 folios are written on an European thick paper, and the remainder on Chinese thin paper, doubled on the edge of each folio, as it is customary among them to write only on one side of their paper; on account of its being so very thin.

This circumstance induces us to suppose that the note above alluded to may not be quite accurate, and that the manuscript was begun either in Europe or on tea on European paper, and then finished at Canton. It is well known that Chinese Catholics are constantly sent from China to Rome or Naples; and it is, in all probability, in one of those colleges de propaganda that such a compilation was first digested, and then this Chinese writer began to copy it, before or on his return home (perhaps in the same vessel which took Mr. Hodgson to China), and finished it at Canton, at the particular request of this gentleman. As to the writer being a Chinese, the hand-writing puts it out of our power to doubt it; but the compiler may have been some clergyman of the Roman Church, though the patience and industry of the Chinese is sufficiently eminent to attribute to some of their converts the original design of this elaborate work.
all these observations, and much more upon comparison, we may rest assured that this version is done on the Vulgate Latin, as the Chinese are taught no other language in Italy, nor are they allowed any other version. But, as it contains only the text as literally translated as the language would admit, it may well answer the purpose of all the apostolic believers in Christ.

However useful this volume might have proved to the missionaries, we may be pretty certain that such a work was never known in China, and, consequently, that this is perhaps the only one now extant; for, if there had existed any copies at Canton, they would have been long known to all other Catholic settlements in China; nor should we read, in a letter of Bishop Berkeley, dated from Chemtu, the 9th of August, 1744, addressed to Bournon, "It will be found that the state of this language is of vogue among the Savans; its occurrence in the lives of these concludes are thus inability that curiosities; and the religion in general has an advantage therein, which is not common to the Holy Bible."

Il se trouvera, en outre, la traduction des Livres Sacrés qui manque absolument à l'Ecole de la Chine." (See Bournon, Gram. Sin, at the end.) The date of this letter, being four years posterior to the time in which this manuscript was done, seems to evince the truth of the above observation.

Each page of this manuscript contains six perpendicular lines or rows of characters, at the distance of about one inch and a half from each other (not a word of interpretation or pronunciation throughout the volume, Arabic figures regularly marking the folios), and each row contains 24 characters, and more when a quotation takes place; consequently, the whole volume has no less than 100,000 characters, besides allowing a deduction of 8000 for those lines which are not full, being the titles or the ends of the chapters.

These characters are of that most general modern style adopted under the dynasty of Han (the second family of that name), when printing was invented in China; that is, between the years 222 and 264 after Christ. It is called, on that account, Him-su, or for Books, and was brought to its perfection and most regular standard under the great Kuan-hi, who began to reign in 1602 of the Christian era. This style of writing admits of two different sorts of characters, one called Sie, or sloped, and the other China, or upright. Although the differences between these two sorts of characters be not so material as those which occur between our manuscript letters and printing types, yet they are by no means to be considered the same. The limits of this account do not permit us to enter into any explanation of the differences between these characters; therefore, we shall only add this observation, that the China, or upright sort, is never written, and the Chinese authors could not write it any better than our literati could our types. The Chinese wood-engravers, however, know it well, and it is, on that account, solely confined to printing. The other, Sie, or sloped, is the manuscript form of the Chien, and it is the only kind of the Him-su which is ever written, though often adopted in printing, particularly for books (a) of instruction.

From all this it is easy to conclude that the characters of this manuscript are of the Sie or sloped form; but the eye alone, and some practice in Chinese manuscripts, can give an adequate idea of the unimpeachable beauty and perfection of these characters; though they are of such a diminutive form (which in manuscripts is highly valued in China) as to be each contained in a square of a line a quarter of an inch long, thus 

24 or 30 strokes each.

The Rev. Mr. William Moseley, of Long Buckby, actuated by a very laudable and pure religious zeal, has ingeniously demonstrated (b) the advantages and possibility of procuring an edition, in London, of the Holy Scriptures in the Chinese language; and his having particularly alluded to this singular manuscript, has induced

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(a) The author, in possession of above a dozen manuscripts, printed in China, in the reign of the late Emperor, Kien-Lo, which are all neatly done in the Sie or manuscript form.

(b) See in p. 921 our Review of Mr. Moseley’s “Memoir on the Importance and Practicability of translating and printing the Holy Scriptures in the Chinese Language,” &c. the second edition, without date (but is 1801), printed at Coventry, and sold by Chapman, Fleet-street.
the author of this account to submit
the following observations on that sub-
ject: flattered moreover, by the honour
of having been proposed as the editor,
he will endeavour, in the following
lines, to prove the possibility of the
publication, convinced that it will af-
ford gratification to those very eminent
religious characters who have already
offered to patronize this undertaking,
and also serve to stimulate the exertion
of others.

The minuteness of the strokes and
dots which compose the characters of
this manuscript renders it impracticable
to copy it by fac-fimile or transpare-
cencies with any degree of accuracy,
unless the copier be acquainted with
the elements of the Chinese language;
for, without this knowledge (as no
rules of the art of drawing could affi-
him in this case), he might take the
most essential dots and strokes for only
ends of other lines, or accidental ef-
fects of the brufh; and, by either neglecting
or not perceiving some of them, dis-
figure the composition, so as to render it
either unintelligible or contemptible to
the Chinese, who cannot prize any thing
in literature but what to the merit of
ends of other lines, or accidental ef-
efts of the brufh; and, by either neglecting
or not perceiving some of them, dis-
figure the composition, so as to render it
either unintelligible or contemptible to
the Chinese, who cannot prize any thing
in literature but what to the merit of
the composition joins neatness and pre-
cision of hand-writing or printing.

It is also observable that the Chinese
make use, in writing, of certain abrid-
ged or compendious forms of char-
acters (c), which are fearcely ever fol-
lowed by their wood-engravers, when
they intend to print a book with any
degree of neatness, not even when the
Sie or manuscript form of characters is
adopted; for, the engravers them-
selves are able to discover, immediately, what
classical character each of these com-
pendious forms is meant for, jult the
same as our printers know that & is
meant for and, ye for the, Ju for
John, &c.

But, even supposing that the execu-
tion by fac-fimile were practicable, and
these compendious forms of characters
not a sufficient obstacle to attract the
notice of the natives, the very minute-
ness of the characters, so much admi-
red by the Chinese in writing, would
appear contemptible to them in a
printed volume, as they never adopt it
in elegant publications; and, if we do
not give an elegant appearance to this
 evangelical work, and come as near as
possible to the taste of the Chinese in
executing it, we certainly omit what
would greatly contribute to render suc-
cessful, the apostolic views of Mr.
Moseley.

From all these observations we must
conclude, that, if the permission of the
Trustees of the British Museum were
obtained for the publication of this
manuscript (which is an essential point,
according to the rules of that excellent
institution), it must be copied in a larger
size of characters, and without any of
these most compendious characters which
occur in it.

There remains now to determine
whether this copy should be of the
Chin, or upright sort of characters, or
of the Sie or manuscript one. Since
our engravers or wood-carvers could
do no more, in this case, than follow
exactly the originals entrusted to them,
it would be surely the best way to copy
it over in the Chin form, as the most
usual in elegant editions. But, if a
Chinese author or copier himself could
not perform this task, as it has been
observed, how can an European be
supposed to succeed without taking ex-
traordinary pains, and proceeding very
slow indeed?

The author begs leave here to refer
the reader to that column of twelve
characters which is placed at the right
hand of the reader in the Title-page and
Proposal for a Treatise on the Chinese
language, lately published by him, and
to be had gratis of Messrs. Cadell and
Davies, in the Strand, being a speci-
men of his skill in executing Chinese
characters of the Chin form; but, at
the same time, he ingenuously con-
fesses, that, to write them accurately,
he was obliged to look for each char-
acter in the Chinese Classical Dic-
tionary Chin-fu-turn, and copy it very
slow, and some of them several times
over, before he could succeed to bring
them to the desired perfection.

What time then must this operation
take in a work so voluminous? But
even if time were not an object (which
certainly is of the greatest conquence,

(c) We must except the writings de
defined for Imperial or Government inspection,
which must not only be free from these very compendious forms here mentioned, but be
written with a rigour never attended to in any other instance, and each character must be
composed of that precise number of lines with which it is printed in the Classical Dic-
tionaries of China. In such cases, therefore, the originals are entrusted to skilful writ-
ers who make it their only busineff to qualify themselves as accurate and elegant copies
of state and other papers of government.
particular in our cafe), we fhou'd, no
doubt, pleafe the Chinese by fuch a
fyle of printing; but then we fhou'd
lofe another advantage, which ought
to be confidered as important; that is,
to render this publication equally ufeful
to the European student of the Chinese,
either for apoftolic or literary views.

The admirable fimplicity of fyle in
which the New Teftament is written
recommends itfelf as the moft eafy
works to be found in thofe lan­
guages; but alfo becaufe they are the
cafteft works to be found in thofe lan­
guages?

Now, if this evangelical Chinefe vo­
Iume were printed in the Chine fyle, it
would not prove of any ufe to begin­
ers, who, in many cafes, could not
be able to reckon with accuracy the
frokes of many characters they might
want to look for, nor know them again in
the manuscript Dictionaries of the mis­
fionaries; and the more fo, as even the
moft elegant Chine or manuscript form
feldom has the fame number of lines
as the Chine, the Chinese holding the
following principle as an aphorifm of
the language; that the omission or ad­
dition of one or two frokes in writing a
character is immaterial when neither an
equivocation nor any inharmonious effe£t
in the peculiar architecture of the cha­
racters can arise from it (d). But this is
never the cafe in the Chine form,
which is well known to their bell
wood-engravers, and uniformly execu­
ted according to their Claffical Dic­
tionaries.

The European Tyro, however, can­
not expect to begin his studies with
the classical printed Dictionaries of
China, which are without any Eu­
ropean interpretation whatever; con­
sequently, no book can prove ufeful to
him but what is printed or written in
the Chine or manuscript form, which an­
swers (when free from the compen­
dious forms above alluded to) to all the
manuscript Dictionaries with an Euro­
pean interpretation; and, after having
made some proficiency in the Chinefe
language, the difference of the Chine and
Chine forms becomes as familiar as the
Greek nexus of the adept in that
language.

To obtain, therefore, the double ad­
vantage of instructing the Chinese in
the Chriflian religion, and the Euro­
peans in the Chinefe language, this
manuscript ought to be publifhed in the
Chine (e) or manuscript fyle of cha­
racters, carefully avoiding thofe com­
pendious forms above alluded to, as too
familiar to attract the notice of the
Chinese, and too puzzling for the Eu­
ropean beginners.

While the author humbly prejumes
that he is able to execute a copy of this
manuscript in the Chine fyle, he cannot
help observing, that the uncertainty of
fuccefs, as to the ultimate finifhing of
this work, would be even very great, if
it fhould be entrufed, page by page, or
line by line, to engravers in copper­
plate or wood. These arts are al­
ways fo fully employed, that it be­
escence extremely difficult to obtain the
difpatch necelfary to fuch a momentous
undertaking.

Such is the bulk of this manuscript,
that, when the characters would be re­
duced to that convenient fize adopted
in the specimen exhibited underneath,
nefs than four hundred and ninety
royal quarto pages (f), or plates con­
taining each 220 characters (or lefs
when the necelfary breaks fhould take
place), would be required to complete
the whole.

Whoever is acquainted with execu­
tion in copper-plates or wood-carving
will be able to conceive, from this
accurate statement, how precarious it
would be to embark in fuch a publica­
tion, of which it would be almost im­
poftible to determine either the length
of time or the expence.

To obviate, therefore, as much as
poffible, all thefe disappointments, to
shorten, at leaft by one half, both time
and expence, and to truft the leaft part
poffible of this work to artists or prin­
ters, the author has formed a plan
which, in his opinion, is the only one

(d) However general this aphorifm may be, see an important exception of it in the
preceding note.

(e) As a proof that, by publifhing the Gospel in the manuscript fyle, as here pre­
cribed, we fhould not trappf against the customary mode of printing in China, see note (a).

(f) Any larger fize would fenp monftrons to the Chinese, who feldom exceed the
large octavo fize in their publications; and, besides, it would not diminish the time or
expence in any confiderable degree.
likely to succeed, and for which he would gladly become responsible, if agreeable to the managers of this undertaking.

He would draw and get carved the characters, each separate, on equal right-angled parallelopipeds, of box-wood (as metal types are), and arrange them into pages, as printers do their types; and, as soon as two (g) pages were printed off, he, having a competent knowledge of the Chinese keys, or elementary characters, would be able to distribute the 440 characters of the two pages, each in its respective partition or drawer, according to its key, and find them again when wanted as easily as a printer does his types.

By an attentive inspection of this manuscript the author has found that repetitions of characters are so very frequent in it, that, while for the first two pages 440 characters would be wanting, 850 fresh ones would be enough for the two following pages; hardly 250 for the next two; and, when gone through ten pairs of pages, he is sure that he will not want more than 80 or 90 characters for each subsequent sheet.

Thus the time and expense that such a work would require may be nearly averted, and the bullions put on such a footing as to bring the probability of success nearer to a certainty than any other method.

As to the possibility of the execution of such a plan, the author submits the following specimen, containing the translation of the eleventh and twelfth verses of the fourth chapter of the Acts of the Apostles, which were selected by the advice of the Rev. Wm. Moteley.

To give the reader an idea of the correctness of this Chinese version, the author has accompanied this specimen with the pronunciation (k), and a verbal (t) Latin (k) translation of each character.

Lastly, the English version is inserted; and to this, as well as to the Vulgate, numerical (l) references have been placed over each word (m), corresponding to the Arabic figures annexed to the pronunciation of each character; by which means the reader may form an adequate idea of the merits of this very rare and beautiful Chinese manuscript.

(1) The pronunciation is the same as that of conversation, and, consequently, the Portuguese generally adopted in most manuscript Dictionaries; in which Fournier has made no other alteration than writing m final instead of ng. As to the accents mark ing tones aspiration &c. they have been expressed as near as the types of this period would admit.

(f) No more than two pages at a time could be conveniently printed by this other method; besides, in doing other wise we should transcribe the Chinese rules of taste, which is, to print only two pages on one side of each leaf, and double it on the edges opposite to the back of the book. It would be, therefore, by far the best plan to procure some very thin vellum paper (which could be bespoke at the manufacturers), and imitate, as nearly as possible, their mode of printing. The author has also thought of a method to put the binders in the way of binding their volumes.

(g) The pronunciation is the same as that of conversation, and, consequently, the Portuguese generally adopted in most manuscript Dictionaries; in which Fournier has made no other alteration than writing m final instead of ng. As to the accents marking tones, aspiration &c. they have been expressed as near as the types of this period would admit.

(i) It is so scrupulously verbal that the same order of the Chinese words has been preserved, as may be seen by the Arabic figures, which run together. A translation has been attempted of these characters which are to be considered as auxiliary or expletive particles, and which are by more copious and frequent in the Chinese language than in the Greek or any other European tongue; as they make use of them, not only to render the sentences numerous and tautly, but also to point out the accidents, and even the marks of punctuation, when necessary to avoid confusion. (See the N.B. after the specimen.) To distinguish these particles in the verbal translation, I have included their grammatical or redundant meanings between parentheses.

(l) The same perfectly verbal translation in English would not be practicable, for want of their inflections which, in the Latin, enable us to conform to any syntax without that confusion which, in most cases, would render the modern languages of Europe quite unintelligible.

(m) When an Arabic figure is placed between two words, the signification of the character alluded to is expressed by both of them.


III. 以得救為隅

IV. 之頭

II. 其小無他可倚

I. 所弃之石

然立為隅

Verbal Latin Translation.

Qui abjectus fuit (hic) lapis (quidem) ab ædificantibus: factus est anguli (hujus) caput. Quem extra non in alio possibile est auxilium ad assequendam salutem: quoniam cedo lub non datum est aliud nomen nobis (omnibus), in quo valeamus aequi salutem (amplius).

The Vulgate.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

N. B. These marks 5, inferred between the rows of characters, are the only fort of stops used by the Chinese, but very seldom; and this MS. has none: for such is the regularity of the phrases as to render superfluous the use of them; and, whereas the least confusion of sentences might take place, they distinguish them by explicative characters, which answer the end of punctuation with far more propriety. The Roman figures at the top of the four columns of characters plainly show, that they are arranged entirely according to the Chinese mode of printing and reading, too well known to require explanation.
Mr. Urban, Aug. 4.

ST. MICHAEL has been accounted a saint in the Christian church ever since the conversion of Constantine, who erected in his honour a church called Michaelion, four miles from Constantinople; and there were four churches dedicated to him in that city. His name occurs under the Jewish dispensation, Dan. xi. 21, xii. 1, as their prince, and as the great prince that standeth up for the people, unless your correspondent, p. 297, chooses to consider Daniel as an apocalyptic writer, and he may entertain speculations respecting the testimony of St. Jude in his epistle. Before any comparison can be drawn between the bas-relief and the ornaments in the castle, we must ascertain the age of the latter. Now Mr. King (Archæol. VI. 244) concludes the tower to have been built by Hengill, or some Saxon king before the conversion of the people to Christianity, if not much sooner, and calls it "a castle of the Saxons"; 100 years after the conversion of the Saxons, or not. Thefe scrolls of foliage are of no determinate era, but appear in various Saxon buildings. It cannot be the idol clofet; and, as your correspondent describes the aperture or niche to be ornamented with arches, one would almost incline to believe he alluded to some one different from any described by Mr. K. who professes not to have described every arch leading to every recess or clofet. But, after all, I see no such strict conformity between the ornaments here compared together as to alter my opinion, that the monument in the church-yard is a Christian monument. If I did not discover wings on the champion, I might prefer referring to St. George, who undertook the defence of a damsel exposed to a dragon; but if the champion be St. Michael, why may not the woman be emblematical of the church? If it should be supposed part of a crofs, what better subject could be chosen to adorn it? Whenever the church was built, there would be more than "ten people in England who could read, or possibly have any idea of St. Michael and the dragon." The Book of Revelations was part of the canonical Scriptures from the earliest ages of the Church; and there were sufficient patterns on the Continent for carvers to imitate in the first Christian monuments in England. Northumbria was not converted till the beginning of the seventh century, and the Christian religion was then soon propagated.

I pass by your correspondent's mistake in referring to St. Michael and the dragon, fig. 7, pl. II. which clearly represents Adam and Eve, and the serpent between them; but I cannot subscribe to his opinion, that the castle was built in the fourth century; or that the Book of Revelations was not known in the fourth century, when it is quoted by the Fathers or the two preceding ones. If by the woman he means the female figure under the dragon, it is rather an argument in favour of my opinion, representing the church in diæsis.

D. H.

Mr. Urban, Lincoln College, Oxford, Oct. 9.

A CORRESPONDENT, p. 714, speaking of the Bampton lectures published by me under the title of "Horæ Mosiæ," mentions a want of connexion between the notes pp. 24, 5, of volume I. This circumstance arose from an error of the press, not discovered till some days after publication. The faulty leaf was then immediately canceled, and another, containing the necessary correction, printed; which may be had either at Rivingtons', St. Paul's Church-yard, or at Hanwell and Parker's, Oxford. Your correspondent will find, that the following words supply the connexion which he justly observes to be wanting—"Shemel, Melech, Zar, Phi, Ai, Beth. It is superfluous to."—Before I conclude, it may be proper to mention, that he has accidentally miscalled my publication "Horæ Hebraææ," which is the title of a work by Dr. Lightfoot.

George Stanley Faber.

Mr. Urban, Okt. 10.

YOUR correspondent Indagator Wintoniensis has mentioned, p. 791, that palaces were built in Italy in the ninth and tenth centuries with windows of the pointed arch. Would he be so good as to furnish me with his authorities, or to give me some clue to a fact so valuable? I assure you, Sir, the information is too useful to me that I earnestly treat an answer.

Yours, &c., CHARLES GOWER.
Irish Peers.—Mausoleum of Victor Amadeus.

fent lord; who, through his mother
Lady Charlotte Lee, is the representa-
tive of the Earls of Lichfield. The
house of Dillon originated from the
ancient monarchs of Ireland, and ob-
tained the appellation of Dillune, or
which signifies brave or valiant; and
by the marriage of Lochan Dillon
(who fled from Ireland to avoid his
uncle's displeasure) with the daughter
of the duke of Aquitaine (who re-
warded him for his services in the war
between him and the King of France)
became princes of Aquitaine until de-
posited in 1722 by Henry II. of Eng-
land, and who brought Sir Henry De-
lon and Thomas infants into Eng-
land. Sir Henry was granted large
tracts of land by King John, in Ire-
land, was lord of Dillon's country
there, and progenitor of this noble
family.

Did Lord Dunfany marry Mifs
Smith in 1797, or in 1800? for his
Lordship's marriage with, that lady is
recorded twice in your pages with the
above dates.

What ifue did Edward Obrien,
brother of the Marquis of Thomond,
leave? He died at Rosfellan castle, the
old seat of the earls of Inchiquin, near
Cork; the marquiate of Thomond,
granted to his brother Lord Inchiquin,
was in remainder to him.

Is the title of Lord Vifcount Tracy
extinct?  

I. G.

Mr. Urban.

D. Smith, in his Tour on the
Continent, vol. III. p. 108. de-
scribing Turin church of La Superbe,
and the subterraneous chapel contain-
ing the tombs of the royal family, says,
"At the extremity of the transept, on
the left, stands the mausoleum of Vici-
tor Amadeus, he founder. In the in-
scription he is styled gloriosissimus;
which I pointed out to the canons,
our guides, as an expression of doubt-
ful purity when used in a complimen-
tary sense, recollecting the remark of
Dr. Johnson, in his life of Milton,
Our intelligent conductors, however,
affirmed me this inscription was closely
imitated from one on Trajan, to be
found in Graevius and Gronovius,
which, nevertheless, I have sought for
in vain. If it be so, our professed cri-
tic has rather thrown his eminence to
Milton than his accuracy in the note
above referred to; for, although the
age of Trajan may not be of supreme
authority in such a case, the rest of this
inscription is elegant and faultless; and
notwithstanding Latin adjectives in
ofis, expressive of qualities of the mind,
are generally used in an unfavourable
sense, as religiosus, a formalist, glorio-
us, a boaster, yet, I believe, no ex-
ample can be found of their being so
employed in the superlative degree.
Johnson seems not to have been aware
of this distinction. I do not presume
to insist upon it, but rather with a
poduction of the matter from these
more in the habit of verbal criticism, a
subject on which I have now, perhaps,
decided the reader too long." W. D.

"Indignissime principi" appears
on two inscriptions in honour of Ha-
drian, preferred by Pauvinus, and
printed in Gruter's Theiaurus, p.
ccxxviii. 8; ccxliii. 8; ccxlv. 3.
Nobilissimo, fortissimo, felicissimo, on
others to Trajan, ccxlv. 3.

** FOR an explanation of the Ta-
ble of the first part of the Chinese
MS, described in our last, our reader
is referred to p. 882; and his atten-
tion is requested to the following obser-
vations:—1. The figures before the
braces shew the Chinese division
into twenty-eight chans, or chap-
ters; and next to the braces are the
names of the four Evangelists, from
whom each lesson is taken; the Ro-
man numerals, next to them, shew the
chapter of the Gospels; the figures
which follow point out the verse, with
which each lesson begins, and ends, in-
clusive.—2. The chapters thus marked
(X) were wrong quoted in the Chinese
MS, and have been rectified in this Ta-
ble; the letter p. prefixed to some of
the figures, quoting the verses, with
which each lesson begins; and ends,
inclusive.—3. These Evangelical Lessons
do not correspond with those appointed
to be read daily in the Romish Missals
and Breviaries; but are peculiar to this
compilation, and are selected and
arranged so as to give a full and
well-connected account of the life of
Christ; for which purpose single
verses, and even a few words out of a
verse, have been occasionally inserted,
as the Table will shew.
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**Divisions of the Gospels**: MS. into XXVIII. Chapters. [Not. 992]